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FRVITFVLL SERMONS:

PREACHED BY

the right Reverend Father, and constant Martyr of Iesus Christ, Master HVGH LATIMER, newly imprinted with others not heretofore set forth in print, to the edifying of all which will dispose themselves *to the reading of the same.*

¶ Seene and allowed according to the order appointed in the Kings Majesties Injunctions.

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Cum Privilegio.

BRITISH MUSEUM

To the Right Honourable the Lady Katherine, Dutches of Suffolke, Augustin Bernher, wisheth the grace of God, with the increase of his heavenly vertues to her Graces eternall comfort in Iesus Christ.

THat princely Prophet David describing the perverse nature and wicked properties of the ungodly & reprobates, amongst other crimes wherof he doth accuse them, he layeth also to their charge that they have not called upon God, by the which words he doth manifestly teach that they which doe not give themselves to true and faithfull prayer and invocating of the name of God, are in the number of those which doe say in their hearts there is no God. For as the godly by their earnest and continuall praying and praysing of the name of God, doe declare the reverend feare they beare towards his divine Majesty, and their unfained love, the which is grafted in their hearts by the gracious and divine spirit, towards their heavenly and most loving Father, by the which they are encouraged willingly and chearefully to walke in the way of godlinesse, and to frame their lives to the will and pleasure of him whom they feare and love. So on the contrary side, the ungodly in that they doe not call upon their God, neither prayse him, most evidently declare that they stand not in awe of him, nor love him, but rather despise him as one that is neither able to hurt or pleasure them.

By this that I have said it doth manifestly appeare, that as faithfull and true prayer is the occasion of all goodnesse and godlinesse:

nes: so the omitting and the neglecting of the same, is the roote and cause of all sinne and mischefe. And the same will appeare more evident unto them that doe consider with themselves, these two principall parts, wherein true prayer doth consist. The first part of true prayer is called in the Hebrew tongue, Theophilah, the which signifieth Iudicij vel condemnationis deprecatione, a hartie and earnest request & supplication made unto God the eternall judge for the remission & pardon of sins, the which request proceedeth from the heart that is anguished by the ugly sight of his wickednes, & revealed by the brightnes of the Law of God. The other part of prayer is called in the same tongue, Thehillah, H. P. Laus, a praise of Gods mercies, the which doth follow the former request, for when the heart so anguished, hath powred out his griefe & is by the spirit of God certified, that his sinnes bee forgiven, and his prayer heard for Christs sake, by and by it bursteth out into joyfull praysing of the name of the Lord, who so graciously hath shewed himselfe in giving comfort unto his [illegible] conscience. In these two parts of prayer the children of God doe exercise themselves, that is, in lamenting of their sins, and in rejoycing in the forgivenes of the same, the which consisteth in the death of Christ. Whereupon the third part followeth the which is to crave at their fathers hands such things as be needfull for them in this world.

Now he that beholdeth diligently the state of the world, shall easily perceive, that the most part of men are given upto their owne hearts lust, because they be destitute of that most comfortable spirit of prayer. Who doth not see that the principall occasion of this horrible unthankefulnesse the which of all states of men is shewed towards the eternall God, hapneth by reason that men do not passe for their sinnes, doe lightly regard them and so doe crave remission of them at Gods hands, neither be thankefull. If men did exercise themselves in faithfull prayer, and did use to examine themselves by the rule of the law of God (in which glasse they may soone see their owne filthinesse) they would no doubt with great diligence consider the great and inestimable benefits of the Lord their God, shewed unto them even in these our dayes. First, how graciously hee gave us the light of the Gospel in King Edwards time, for the space of 6. yeares, after the which time, by the reason of our unthankefulnesse he most justly plagued us, and tooke the same away againe, and caused by the devils hangmen (the papists

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I meane) darkenesse, blindnesse, and most pestiferous doctrine ouerspred the Church, by reason whereof a great number that had before no lust to the truth, (even by Gods iudgement) were then deceiued by lies, and so perished eternally. And yet notwithstanding, the faithfull Lord in all these turmoylings preserued his seruants, giuing vnto a number of them such a princely spirit, that they were able to settle and fasten to scorne, the threatnings of the tyrants, to despise the horror of prisons and torments, and in the end most ioyfully ouercame death to the praise of God, and their owne endlesse comfort. Vnto other some, the selfe same most gracious God gaue such a valiant spirit, that they were able by his grace to forsake the pleasure and commodities of this world, and beeing armed with patience, were content to trauell into far and vnknowne countries, with their families & houshold, hauing small worldly prouision, or none at all, but trusting to his prouidence, who neuer forsaketh them that trust in him. Besides this, the same God, preserued a great number euen in the midst of their enemies, not only from bodily dangers, but also from being infected with that poysoned and blasphemous doctrine, that then in all open pulpits, with shamelesse bragges and ostentation was set abroad. I will not speake now of that wonderfull worke of God, who caused his word to be preached, and his Sacraments to be administred, euen in the midst of his enemies, in spight of the deuill and all his Ministers.

Our vnthankfulnesse causeth God to deliuer us up to our owne lusts and wilfull blindnes.

The congregation of the faithfull at London in Queene Maries time.

These things the Lord wrought most graciously for his people. But when the time came, that the measure of wickednesse of the wicked was full, the selfe same God, euen of his owne mercy, and by his owne power confounded his enemies, by the meanes of her most gracious Lady the Queenes Majesty (for whose prosperous estate and preseruation the God of mercy grant vnto all faithfull Christians Grace most instantly to pray) her most ioyfull comming to the Imperiall Crowne of this Realme, who caused that filthy and darke Antichristian Doctrine to vanish out of sight, and in stead thereof that most glorious light of the Gospell to shine againe, the which ioyfully was wished for by all faithfull English hearts: restoring with all the Preachers of the same Gospell, the which before were expulsed as exiles, by the tyranny of the Popish Prelates.

The which benefites as they be unmeasurable, so ought they con-
tinually with thankefull hearts, of all them that beare the name
of Christians, to be considered. But as I said before, the most part
of men deeme not passe for these things. The light of the Gospel is
not comfortable unto them, because they feele not the darkenesse
that is in them: they be not troubled with their owne wickednesse,
sinne lyeth lurking and sleeping within them, and they have fully,
as it were, sold themselves to worldly businesse, to climbe up to
get honors and dignities, and the pelfe of worldly things, and these
things are the cause, why they doe not pray unto the Lord their
God. But woe be unto such sleepers in their owne sinnes, and for-
getters of Gods benefits. A day will come, when they shall wish
themselves never to have beene borne. Thus you see that
the neglecting of prayer, is the occasion of that horrible unthanke-
fulnesse and forgetfulnesse of Gods benefits. What is to be said unto
to them, that contrary to their owne hearts and consciences lye in
sinne and wickednesse, and will not amend their lives, although
they beare their sinnes accused, condemned, and Gods vengeance
pronounced upon them? They bee so drowned with the desires of
their owne hearts, that they doe not passe for the waies of the Lord.
Of such kinde of Men the world is full, which have shamelesse
foreheads, being not ashamed of their vilenesse.

The cause of their miseries (as David declareth) is Qui deum
non invocaverunt, because they have not called upon God. But
what kind of prayer doe those men say (trow you) which call them-
selves spirituall & Kleros, the lot of the Lord? It is as manifest as
the noone day, that the most part of the, neither pray nor know what
true prayer is. For if they did use to pray as the true Christians do,
they could not chose but be compelled to amend their lives: their
consciences would be ashamed to come before the Lord, without a
hartie purpose to amend their conversation. Doth not the saying of
Ose the Prophet take hold upon the most part of you that be of the
Popish Clergy, and have bin Massemungers? whereas he saith, as
theeves wait for a man, so the company of Priests, murther
in the way by consent, for they worke mischiefe.

Ose 6.

Papists in their deviliſh doctrine are ashamed of repentance.

Did not you conspire together at the entring of Queene Mary,
to murther the people of God, in casting from you most traiterously
the precious Gospel of Iesus Christ? in submitting your selves
to that filthy beast of Rome, and in receiving the stinching Ido-

latrem

latrous Masse, by the which you have destroyed an innumerable sort of people? Are you sorry for these your doings: Doe you humble your selves before the Majesty of the terrible God, with hearty and faithfull prayer acknowledging your wickednesse, and intending to eschew the same? No such things can bee perceived in you. For whereas before in the time of Antichrist, boldly and openly you did deceive the people of their salvation in Christ, now in the light of the Gospel, secretly you whisper into the eares of the simple, and dissuade them from receiving of the truth, so that most justly you may be compared unto those spies of whom we read Num. 13. the which with their false reports did hinder the people of Israel from entring into the land of promise: for they being sent by Moses to search the land, and to bring good tydings unto the people, by the which they might have beene incouraged manfully to have assailed their enemies, and taken possession of the land, they contrary to Moses expectation, like faithlesse men, came & discomforted the people, and caused them to mistrust Gods promises. And do ye not the like? Whereas God hath appointed you to search the land of promise in his holy word, and to bring tydings of the same unto his people by faithfull and diligent teachers, and encourage them to embrace, and to lay hold upon the kingdome of Christ, you like false messengers, either by your false reports and wicked doctrine to hinder the people from entring into the promised land, or else like dumbe dogs that are not able to barke, you lie in your kennels, feeding your bellies, and making good cheere with the labours and sweat of the poore people, not passing whether they swim or sincke, or what become of them. Num. 13.

Worthily therefore the Prophet David numbreth you amongst them, that say in their hearts, there is no God. And this appeareth unto all others, because ye doe not call upon God. For if you did accustome to call your selves to an account before the Majesty of God, in your faithfull prayers, the remembrance of your horrible murther of Gods people, of your idlenes, carelessenes, belly cheare, ignorance of Gods will and word, secret filthinesse, and such other like stuffe: the same would cause you to water your cheekes, and compel you to shew some token of repentance unto the people of God: but nothing is seene in your desperatenes, wherefore the spirit of the Lord is departed from you. And this is more evident in your manifold & manifest perjuries, committed by you in King Henries

time, in King Edwards time, in Queene Maries time: and what may be said of you at this time, but that you be false perjured hypocrites, bearing two faces under one hood, being ready like weathercocke, to turne at all seasons if the winde doth carry you? can you looke for any thing at Gods hands, but to be punished with his terrible plagues, as Iudas was (whose companions you bee) that all the world may take example by you to beware of these horrible crimes with the which you are so defiled, that no water in the sea is able to make you cleane? One kinde of water would helpe your disease, if the Lord of his mercy would give you grace to call unto him for it, that is the same water of life, the which the Lord promiseth to the faithfull and penitent sinners, amongst the number of whom as yet ye be not, so farre as man can judge. And therefore it standeth you in hand to looke about you in time, before the halter bee cast about your neckes, as it hapned to Iudas, whose footsteps you follow in your behaviours in this world, that it is to be feared, you shall rest together in one place in the world to come. But of the vile behaviour of these miserable men, it greeveth me to speake any further, not doubting but that the Magistrates, whom God hath charged with his people, will even with speede consider these things accordingly, and not suffer those wavering and perjured weathercockes to have any thing to doe within the house of God, nor with his Church, purified with the blood of Christ. For the Magistrates know that they themselves cannot pray unto the Lord their God, except their hearts be faithfully disposed to doe the workes of their vocation truely and faithfully, of the which the principall is to see the people instructed by faithfull Ministers in the waies of the Lord, the which instructions canot bee given by such as are not onely defiled with such kinde of vises, as is above rehearsed, but also are utterly destitute of all good gifts, and know not the principles of their Religion.

Vnmercifull men without repentanee cannot bee heard nor received into the mercifull hands of God.

This matter is so weighty, and of such importance, that the Magistrates, having the feare of God before their eyes, must needs consider it with speede, for it toucheth the eternall savegard of them, for whom the Sonne of God did shed his own hearts blood: they ought not to put into the hands of such as doe not passe for their owne salvation, much lesse for others: therefore with great and speedy diligence the Magistrates are bound (seeing God doth put them in trust with his children) to provide, that as they bee

bought

bought with the blood of Christ, so they may bee nourished with the true and sincere word of God, to the prayse of his name, and their eternall comfort. Further who cannot lament, even from the bottom of his heart, to see a great number to live in such carelesnesse, and flatter themselves in their owne sinnes, thinking that they be the children of God, when as in very deede the comfortable spirit of faithfull prayer is departed from them, and they worthily numbred amongst them that have no God nor Christ. All those men bee, which bee so greedy upon the world, and have addict and consecrated themselves unto it, after such a sort, as though this world should last for ever. And in this taking be the greater parte of the Gentlemen, which with such extremities entreate their poore Tenants, with raysing of rents, taking of fines, and other kindes of extreame dealings, that they are compelled day and night to cry unto God for vengeance against them: and can any man thinke that these pittilesse and cruell men, can appeare before the Majestie of God, and crave remission of their sinnes, when as they be purposed to goe on forward still in their extreme dealings against the poore?

I will not speake now of them, that being not content with lands and Rents, doe catch into their hands spirituall livings, as parsonages and such like, and that under the pretence to make provision for their houses. What hurt and damage this Realme of England doth sustaine, by that deviliſh kinde of provision for Gentlemens houses, Knights, and Lords houses, they can tell best, that doe travell in the countries, and see with their eyes, great Parishes and Market townes, with innumerable others, to be utterly destitute of Gods word, and that because that these greedy men have spoyled the livings, and gotten them into their hands: and in stead of a faithfull and painefull teather, they hire a sir Iohn, who hath better skill at playing at tables, or in keeping of a Garden, then in Gods word, and hee for a trifle doth serve the Cure, and so helpe to bring the people of God in danger of their soules. And all those serve to accomplish the abominable pride of such Gentlemen, which consume the goods of the people (which ought to have bin bestowed upon a learned Minister) in costly apparell, belli-cheere, or in building of gorgious houses. But let them bee assured, that a day will come when it will bee laid to their charge: Papua pauperum in domibus

vestris. And then they shall perceive that their faire houses are built in the place called Aceldama. They have a bloody foundation and therefore cannot stand long. This matter also is so waighty, and the spirituall slaughter of the poore people so miserable and woefull, that except the Magistrates speedily looke thereunto and redresse the same, the Lord of Sabboth himselfe will finde out some remedy to deliver his people from such Caterpillers, and require the blood of his people at their hands, by whose covetousnes they were letted to come to the knowledge of Christ.

And besides this, such ravening Wolves, as devoure the livings of the teachers & Ministers of Gods word, shal not be able to come in the presence of the Lord, to pray unto him, or to praise him: for all that ever they doe (yea in their prayers) is execrable before the Lord, so long as they turne their eares from the hearing of the law of the Lord: that is to say, so long as they do not even from the very bottom of their hearts, goe about to redresse these heynous faults, with the which they be entangled. Let them repent therefore even speedily, before the wrathfull indignation of the Lord fall upon them, and so destroy them in their sinnes. And these things ought to be considered of all them that pretend Christianity, of what estate or degree soever they be, aswell Lawyers (whose covetousnes hath almost devoured England) as craftesmen, husbandmen, servants, and others, remembring with themselves, that if their hearts bee inclined to wickednesse, the Lord will not heare their prayers. Let them stand in awe of the Lord their God, and so behave themselves in their conversation and life, that they may have recourse unto him, and bee encouraged to make their prayers confidently before him in the name of Iesus Christ, of whom they shal receive comfort of soule & body, aswell in this world as in the world to come eternally. For this is most certaine, that if they proceede in their wickednes & ungodlines, not passing whether they be ruled, mooved, and stirred by the gracious spirit of God to prayse his name or not: then most assuredly the Lord will poure out his plagues upon the whole Realme, according to the saying of the Prophet: the Lord will poure out his wrath upon the kingdomes that have not called upon his name.

A sharpe note against Lawyers.

Psal. 79.

Now to the intent that they which are Ignorant and unlearned may the better bee instructed how to order themselves when they goe about to present themselves before the Majesty of God, and

talke

talke with him concerning those things which be needefull for their soules health and preservation of their bodies, I thought it good, at the instant request of the godly learned, to put foorth these Sermons heere following into Print, which were preached in King Edwards time, before the right honorable Lady Katherine Dutches of Suffolke her grace, by that same reverend Father & most constant Martyr of Christ Hugh Latimer sometime Bishop of Worceſter, my most deare Master. For whose most painefull travels, faithfull preachings, true carefulnesse for his country, patient imprisonment, and constant suffering, the whole realme of England had great cause to give unto the eternall God most high laud and prayse. For who is he that is so ignorant that did not see the wonderfull handy-worke of God in that man? did not God appoint him even in K. Henries dayes, to be a singular instrument to set forth his truth, and by his preaching to open the eyes of such, as were deluded by the subtill and deceitfull crafts of the popish prelates?

How manifold wayes was hee troubled, toſt, and turmoyled from poſt to pillar, by the Popish Bishops? whose hands hee could not have escaped, if God had not mooved the Kings Majesties heart (that then was) to assist him: by whose absolute power divers times hee was delivered from the cruell Lyons. And although it did please God in processe of time to suffer the Kings Majestie to bee deluded and circumvented by the subtill perswasions of those Popish Bishops, to establish by law fixe ungodly Articles: yet this faithfull servant of Christ would rather put his owne life in danger, then forsake or depart from that, the which afore most faithfully hee had taught out of Gods Word. Wherefore hee was contented rather to bee caſt into the Tower of London, and there to looke daily for death, than to bee found a wavering reede, or to deceive his Prince. For they (sayd hee) that doe allow any thing disagreeing from Gods Word, in respect to fufill the appetites of Princes, are betrayers and murtheres of their Princes, because they provoke the wrath of God to destroy such Princes: and therefore these flatterers become guiltie of the blood of their Prince, and are the chiefe causes of their destructions. Wherefore this faithfull man of God, knowing his Prince to be deluded by the

B. Latimer withstood the fixe Articles although they were confirmed by lawes.

false

false Priests, and beeing assured the things that were allowed, to be contrary to Gods word, was ready thus to adventure his life: at the which time God mercifully delivered him, to the great comfort of all godly hearts, and singular commodity of his Church.

A true history and declaration of the life of the reverend father Hugh Latimer preacher of Gods truth.

Now when he was thus delivered, did he give himselfe up to the pleasures of the world? to delicatenes or idlenes? No assuredly, but even then most of all hee began to set forth his plough, and to till the ground of the Lord, and to sow the good corne of Gods word, behaving himselfe as a faithfull messenger of God, being affraide of no man, telling all degrees their duties faithfully and truely, without respect of persons, or any kinde of flattery. In the which his painefull travailes, he continued all king Edwards time, preaching for the most part every Sunday two Sermons, to the great shame, confusion, and damnation of a great number of our fat-bellied unpreaching Prelates. For hee being a sore bruised man, and above threescore and seven yeeres of age, tooke not withstanding all these paynes in preaching, & also evey morning ordinarily, winter and summer about two of the clocke in the morning, he was at his booke most diligently. And besides this, how carefull he was for the preservation of the Church of God, and for the good successe of the Gospel, they can beare record, which at that time were in authority, whom continually by his letters, he admonished of their duties, and assisted with his godly counsell.

But when the time approched, the which God had appointed for the punishment of the carnall Gospellers and hypocrites, which most wickedly abused the same, how faithfully hee did admonish both privately, and openly all kinds of men, they that were then about him can beare record. But one thing amongst other, is principally to be noted, that God not onely gave unto him his spirit most plenteously & comfortably to preach his word unto his Church, but also by the same spirit hee did most evidently prophecie of all those kindes of plagues, which in very deede afterwards ensued, so plainely I say, as though he had seene them before his eyes: so that, if England ever had a prophet, he was one.

Master Hugh Latimer a true preacher and prophet of God.

And amongst other things he ever affirmed, that the preaching of the Gospel would cost him his life, to the which thing hee did most cheerefully arme and prepare himselfe, beeing certainely perswaded, that Winchester was kept in the Tower for the same purpose. Therefore not long after Queene Mary was proclamed

A note worthy to bee noted.

clamed, a pursivant was sent down into the countrey for to call him up. Of whose comming when he had knowledge about sixe houres before, by a faithfull Man of God Iohn Careleſſe (a man worthie of everlasting memory) he prepared himselfe towards his journey, before the said pursivant came to his house. At the which thing the pursivant marvelled, when seeing him so prepared towards his journey, he said unto him, my friend: you be a welcome messenger to me, and be it knowne unto you, and to the whole world, that I goe as willingly to London at this present, being called by my prince to render a reckoning of my doctrine, as ever I was to any place in the world, and I doe not doubt, but that God, as hee hath made mee worthy to preach his word before two excellent princes, so hee will enable mee to witnesse the same unto the third, either to her comfort, or discomfort eternally, &c. At the which time the pursivant, when hee had delivered his letters departed, affirming that hee had commandement not to tarry for him, by whose sodaine departure it was manifest, that they would not have had him to appeare, but rather to have fled out of the Realme. They knew that his constantnes should confound them in their Popery, and confirme the godly in the truth. As concerning the maner and forme how hee was entertained when he came before the Counsell, how stoutly hee did behave himselfe in Christs cause, and was content to beare most patiently all the mockes, and taunts give him by the scornefull and pestilent Papists: also how patiently he tooke his imprisonment, and how boldly and willingly he in the end adventured his life in the defence of the glorious gospel of Iesus Christ, because these things bee at large described in the booke of Martyrs, by that most godly, Learned, and excellent instrument of God, Master Iohn Foxe, I will not spend the time now to rehearse the same, saving one thing the which I would wish all godly Bishops and faithfull preachers to note, the which is this: that hee being in prison comfortlesse, and destitute of all worldly helpe, most of all did rejoyce in this, that God had given him grace to apply his office of preaching, and assisted him without feare or flattery to tell unto the wicked their faults, and admonish them of their wickednesse, neither allowing, nor consenting to any thing that might bee prejudiciall or hurtfull unto the Gospel of Christ, although the refusall thereof did cast him in danger of his life. God grant that all those that be in that office may follow his foot-

Note this worthy historie.

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steps, and that the rest that either refuse to take paines, or are given to flatter, may bee turned out, and bee set to the cart or plough, and others put into their roomes that bee willing diligent and able to doe their duties. The other thing that I would have noted, is his earnestnesse and diligence in prayer, wherein oftentimes so long hee continued kneeling, that hee was not able for to rise without helpe: and amongst other things, these were three principall matters he prayed for.

Three notable things to be noted in this reverend Father.

The first, that as God had appointed him to be a preacher and professor of his Word, so also he would give him grace to stand unto his doctrine untill his death. The other thing, the which most instantly with great violence of Gods spirit he desired, was, that God of his mercy would restore the Gospel of his son Christ unto this Realme of England once againe, and these words, once againe, once againe, he did so inculcate & beate into the eares of the Lord God, as though he had seene God before him, & spake unto him face to face. The third principall matter wherwith in his prayers he was occupied, was to pray for the preservation of the Queenes Majesty that then was, whom in his prayer accustomably hee was wont to name, and even with teares desired God to make her a comfort to this comfortlesse Realme of England. These were the matters he prayed for so earnestly. But were these things desired in vaine? Did God despise the prayers of this his faithfull souldier? No assuredly: for the Lord did most graciously grant all these his requests. For concerning profession, even in the most extremity, the Lord graciously assisted him. For when hee stood at the stake, without Bocardo gate of Oxford, and the tormentors about to set the fire upon him, and that most reverend Father Doctour Ridley, he lifted up his eyes towards heaven, with a most amiable and comfortable countenance, saying these words. Fidelis est Deus, qui non sinit nos tentari supra id quod possumus. God is faithfull, which doth not suffer us to bee tempted above our strength: and so afterward by and by shed his blood in the cause of Christ, the which blood ran out of his heart in such abundance, that all those that were present (being godly) did marvell to see the most part of the blood in his body so to bee gathered to his heart, and with such violence to gush out, his body being opened by the force of the fire. By the which thing God most graciously granted his request, the which was, to shed his hearts blood in the defence of

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the Gospel. How mercifully the Lord heard his second request, in restoring the Gospel once againe to these Realmes, those presents daies can beare record. But alasse, what shall England say for her defence, how shall she avoyd the terrible plagues of God for the horrible and deviliſh unthankefulneſſe, for that treasure? The Lord be mercifull unto us.

Now concerning his third requeſt, it was also most effectuously granted to the great prayse of God, the furtherance of his Gospel, and the unspeakeable comfort of this Realme. For when matters were even desperate, and the enemies mightily flouriſhed and triumphed, Gods word baniſhed, and Spaniards received. Suddenly, the Lord called to remembrance his mercy, and made an end of all these miseries, and appointed her, for whom that same reverend gray-headed Father Latimer so earneſtly prayed in his captivity, as the true & naturall ruler, and owner of this Imperiall crowne did shew her selfe, and by the brightneſſe of Gods word did confound the darke, deviliſh, and vile kingdome of Antichriſt, and restored the Temple of God againe, the which thing not this faithfull Prophet onely, but all the reſt, whom God made worthy to bee witneſſes, did most earneſtly require and desire in their faithfull prayers. The selfesame God grant unto every faithfull Christian his spirit, that they may be diligent and watchfull in prayers for her, by whom God hath bestowed such unspeakeable gifts upon us, that the same God will aſſiſt her with his grace and holy Spirit, to proceede faithfully in the building of his house, and in plucking downe all kinde of sinne and wickedneſſe, superſtition, Idolatry, and all the monuments of the same, to the glory of his name, and her everlaſting and endleſſe comfort.

To the which faithfull prayers, that all they which feare God may bee the better incouraged: I have set forth these Sermons, made by this holy man of God, and dedicated them to your grace: partly because they were preached in your graces house at Grimſorp, by this reverend Father and faithfull Prophet of God, whom you did nouriſh, and whose doctrine you did most faithfully embrace, to the prayse of God and unspeakeable comfort of all godly hearts, the which did with great admiration marvell at the excellent gifts of God bestowed upon your Grace, in giving unto you such a princely spirit, by whose power and vertue you were able to overcome the world, to forsake your poſſeſſions, lands, and goods,

your

your worldly friends & native Countrey, your high estate & estimation with the which you were adorned, and to become an exile for Christ and his Gospels sake, to chose rather to suffer adversity with the people of God, then to enjoy the pleasures of the world with a wicked conscience, esteeming the rebukes of Christ greater riches, then the treasures of England: whereas the worldlings are farre otherwise minded: for they have their pleasures amongst the pots of Egypt, they eate and drinke & make merry, not passing what becomes of Christ or his Gospel: they bee so drunken with the sweete delicats of this miserable world, that they will not taste of the bitter morsels which the Lord hath appointed and prepared for his chosen children, and especiall friends: Of the which hee did make you most graciously to taste, giving unto your grace his spirit, that you were able in all the turmoyles and grievances, the which you did receive, not onely at the hands of those which were your professed enemies, but also at the hands of them which pretended friendship and good will, but secretly wrought sorrow and mischiefe, to be quiet, and patient, and in the end brought your grace home againe into your native Countrey: no doubt to no other end, but that you should be a comfort unto the comfortlesse, and an instrument by the which his holy name should bee praised, and his Gospel propagated and spread abroad to the glory of his holy name, and your eternall comfort in Christ Iesus, unto whose mercifull hands I commit your grace, with all yours eternally. Amen.

From South-ham, the second of October. 1570.

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FINIS.

A Sermon made by M. Hugh *Latimer at the time of* the insurrection in the North: which was in the 27. yeare of the raigne of King Henry the eight. An. Do. 1535. Vpon the Epistle read in the Church the 21. Sonday after Trinity Sonday, taken out of the 6. Chap. of the Epistle of S. Paul to the Ephesians.

¶ *Put on all the Armour of God, that ye may stand, &c.*

Saint Paul the holy Apostle writeth this Epistle unto the Ephesians, that is, to the people of the Citty of Ephesus. He writeth generally to them all, and in the former chapters he teacheth them severally, how they should behave themselves in every estate, one to another, How they should obey their Rulers, how Wives should behave themselves toward their husbands, children towards their parents, and servants towards their Masters; and husbands, parents, and Masters should behave them, and love their Wives, Children, and servants, and generally each to love other.

Now commeth he forth and comforteth them, and teacheth them to be bold and to play the men, and fight manfully. For they must fight with valiant Warriors, as appeareth afterward in the text. And against they come to fight, he comforteth them, saying *My brethren*, He calleth them brethren, for though he taught them before to be subject to Kings and Rulers, and to be obedient to their Superiors, yet he teacheth that in Christ we be all

Brethren, according to the saying in the same Chapter, *God is no accepter of persons: my Bretbren* (saith he) *be ye comforted, be ye strong*, not trusting to your selves, no, but be bold and comforted by our Lord, and by the power of his vertue. Not by your owne vertue, for it is not of power to resist such assaultes, as he speakes of hereafter. *Put on, or apparell you with the armour of God.* Armour is an apparell to clothe a man & maketh him seemly and comly, setteth forth his body, and maketh him strong and bold in battell. And therefore S. *Paul* exhorteth generally his Brethren to be armed. And as the assaults be strong and not smal; so he giveth strong armour and not small. *Put on* (saith he) *the armour of God.* He speaketh generally of Armour, but afterward he speaketh particularly of the parts of Armour, where he saith, be armed complete whole, be armed on every part with the armour of God, not borrowed nor patched, but all godly. And as armor setteth forth a mans body, so this godly armour maketh us seemely in the sight of God, and acceptable in his warres.

Be ye therefore armed at all points with the Armour of God, that ye may stand strongly against the assaultes of the devill. That ye may stand (saith he.) Ye must stand in this battell, and not sit, nor lie along, for he that lyeth is troden under foote of his enemy. We may not sit, that is, not rest in sin, or lie along in sluggishnes of sin, but continually fight against our enemy, and under our great Captaine and soveraigne Lord Iesus Christ, and in his quarrell, armed with the armour of God, that we may be strong. We cannot be strong unlesse we be armed of God. Wee have no power of our selves to stand against the assaultes of the devill. There S. *Paul* teacheth what our battell is, and wherefore wee must be thus armed.

For (saith he) *we have not wrastling or strife against flesh and blood*, which may be understood, against certaine sinnes, which come of the flesh onely, but let us take it as it standeth, against flesh and blood, that is, against any corporall man, which is but a weake thing in comparison, and with one stroke destroyed or slaine; but we have to doe with strong, mighty princes, and potentates, that mighty prince, that great conquerer, this world, the devill, yea a Conquerour: for though our Saviour Iesus

Christ

Christ conquered him and all his, by suffering his blessed passion, yet is he a Conqueror in this world, and raigneth over a great multitude of his owne, and maketh continuall assaults against the rest, to subdue them also under his power: which, if they be armed after the manner of S *Pauls* teaching, shall stand strongly against his assaults. *Our battell* (saith S, *Paul*) *is against Princes, Potentates*, that is, against devils. For after the common opinion, there fell from heaven of every order of Angels, as of Potentates. He saith also, *against worldly Rulers of these darkenesses*. For as Doctors dos write, the spirits that fell with Lucifer have their being in *Aere caliginoso*, the ayre in darkenesse, and the Rulers of this world, by Gods sufferance to hurt, vex, and assault them that live upon the earth. For their nature is as they are damned, to desire to draw all mankinde unto like damnation, such is their malice; and though they hang in the aire or fall in a garden or other pleasant place, yet have they continually their paine upon their backes. Against these wee wrestle, and against spirituall wickednesse in *cœlestibus*, that is, in the Ayre, or we fight against spirituall wickednesses in heavenly things.

Thinke you not that this our enemy, this prince with all his potentates hath great and sore assaults to lay against our Armor? Yea he is a crafty warriour, and also of great power in this world, he hath great ordinance and artillary, he hath great peeces of ordinance, as mighty Kings and Emperours; to shoote against Gods people, to persecute or kill them; *Nero* the great Tyrant, which slew *Paul* and divers other. Yea, what great peeces hath he had of Bishops of Rome, which have destroied whole Citties and countries, and have slaine and burnt many? What great Guns were those?

Yea he hath also lesse ordnance, evill enough, they may be called Serpentines. Some Bishops in divers Countries and here in England which he hath shot at, some good Christian men that they have bin blowne to Ashes. So can this great captaine the devill shoot his ordnance. He hath yet lesse ordnance, for he hath of al sorts to shoot at good christian men, he hath handguns & bows which doe much hurt: but not so much as the great ordnance.

These be Accusers, Promoters, and slanderers; they be evill Ordinance, shewd hand-guns, and Bowes; they put a man to great displeasure, oftentimes death commeth upon that shot. For these thinges (saith the Text) *Take the armour of God.* Against the great Captaines of the devils, and against their artillery, their ministers, there can nothing defend us but the Armour of God.

Take therfore this armour (saith the text) *that ye may resist in the evill day, & in all things stand perfectly, or be perfectly strong.* This evill day is not so called heere, because any day, or time is evill: for God made every day good, and all daies be good. But Saint *Paul*, calleth it the evill day, because of the misfortune that chaunceth or commeth in that day. As we have a common saying: I have had an evill day, and an evill night, because of the heavinesse or evill that hath hapned. So saith *Paul, that ye may resist in the evill day.* That is, when your great adversary hath compassed you round about with his potentates and rulers, and with his artillery, so that you be almost overcome, then if you have the armour of God, you shall be strong, and neede not to feare his assaultes.

S. *Paul* hath spoken of this armour of God generally, and now declareth the parts and peeces of armour, and teacheth them how to apparrell every part of the body with this Armour. He beginneth yet againe, saying: *Be strong, having your reines or your loynes girded about.* Some men of warre, use to have about their loynes an apron or girdle of maile, gird fast for the safegard of the nether part of their body. So Saint *Paul* would we should gird our loynes, which betokeneth lechery, or other sinfulnesse, with a girdle, which is to be taken for a restraint or continence from such vices. *In truth*, or *truly gird.* It may not be fained or falsely gird, but in verity and truth. There be many bachelers, as yet men unmarryed, which seeme to be gird with the girdle of continence, and yet it is not in truth, it is but fainedly. And some religious persons make a profession of continence or chastity, and yet not in truth, their hearts be not truely chast. Such fained girding of the loynes, cannot make a man strong to resist the assaultes of the great Captaine or enemy in the evil day. Yet some get them girdles with great knots, as though they

would

would be surely gird, and as though they would break the devils head with their knotted girdles. Nay, he wil not be so overcom, it is no knot of an hempton girdle that he feareth, that is no peece of harneſſe of the armour of God, which may reſiſt the aſſault in the eviil day, it is but fained geare; it muſt be in the heart, &c.

And be ye apparrelled or clothed (ſaith *Paul*) *with the Haberjeon or Coate armour of Iuſtice*, that is, *Righteouſnes*. Let your body be clothed in the armour of righteouſneſſe, ye may doe no wrong to any man, but live in righteouſnes, not clothed with any falſe qvarrell or privy grudge; ye muſt live rightly in Gods law, following his commandements and doctrine, clothed righteouſly in his armour, and not in any fained armour, as in a Fryers cote or cowle. For the aſſaultes of the devill be crafty, to make us put our truſt in ſuch armour, he will faine himſelfe to flie, but then we be moſt in jeoperdy. For he can give us an afterclappe when we leaſt weene, that is, ſuddainly returne unawares to us, and then he given us an afterclap that overthroweth us; this armour deceiveth us.

In like manner, theſe men in the North Countrey, they make pretence as though they were armed in Gods armour, gird in truth, and clothed in righteouſneſſe. I heare ſay they weare the croſſe and the wounds before and behinde, and they pretend much truth to the Kings Grace, and to the Commonwealth, when they intend nothing, leſſe, and deceive the poore ignorant people, and bring them to fight, againſt both the king, the church and the Common-wealth.

They arme them with the ſigne of the Croſſe, & of the wounds, and go cleane contrary to him that beare the croſſe, and ſuffered thoſe wounds. They riſe with the King, and fight againſt the King in his miniſters and Officers: they riſe with the Church, and fight againſt the Church, which is the congregation of faithfull men; they riſe for the Common-wealth, and fight againſt it, and go about to make the commons each to kill other, and to deſtroy the Common-wealth. Loe what falſe pretence can the devill ſend amongſt us? It is one of his moſt crafty and ſubtle aſſaults, to ſend his warriours forth under the badge of God, as though they were armed in righteouſnes and juſtice.

But if we will reſiſt ſtrongly indeede, we muſt be clothed or armed with the Habergeon of very juſtice or righteouſneſſe, in true obedience to our Prince, and faithfull love to our neighbours, and take no falſe quarrels in hand, nor any fained armour, but in juſtice: *Having your feete ſhod for preparation of the Goſpel of peace.*

Loe what manner of battaile this warriour S. *Paul* teacheth us, to be ſhod on our feete, that we may goe readily and prepare way for the Goſpel, yea the Goſpel of peace, not of rebellion, not of inſurrection; no, it teacheth obedience, humility and quietneſſe, it maketh peace in the conſcience, and teacheth true faith in Ieſus Chriſt, and to walke in Gods lawes armed with Gods armour, as *Paul* teacheth heere. Yea, if our Biſhops in England, had bin ſhod for the preparation of this Goſpel, and had endevoured themſelves to teach & ſet it forth, as our moſt noble Prince hath deviſed, alſo, if certaine Gentlemen being juſtices, had executed his Graces commandement, in ſetting forth this Goſpel of peace, this diſturbance among the people had not hapned.

But ye ſay, it is new learning. Now I tell you it is the old learning. Yea, ye ſay it is old hereſie new ſcoured. Now I tell you it is old truth, long ruſted with canker, and now new made bright and ſcoured. What a ruſty truth is this? *Quodcunque ligaveris &c. Whatſoever thou bindeſt, &c.* This is a truth ſpoken to the Apoſtles, and all true preachers their ſucceſſors, that with the law of God, they ſhould bind and condemne all that ſinned, and whoſoever did repent, they ſhould declare him looſed and forgiven by beleeving in the blood of Chriſt. But how hath this truth over-ruſted with the Popes ruſt? For he by this text, *Whatſoever thou bindeſt*, hath taken upon him to make what lawes he liſted, cleane contrary unto the word of God, which willeth that every man ſhould obey the princes law. And by this text *whatſoever thou looſeſt*, he hath made all people beleeve, that for money he might forgive what and whom he liſted. So that if any man had robbed his maſter, or taken any thing wrongfully, the Pope would looſe him by this pardon, or that pardon, given to theſe Friers, or thoſe Friers, put in this box, or that box. And as it were (by theſe meanes) a deviſion of the ſpoyle was made, ſo that it was not reſtored,

stored, nor the person rightly discharged: and yet most part of the spoyle came to the hands of him and his ministers. What is this but a new learning? a new canker to rust and corrupt the old truth? Ye call your learning old: it may indeede be called old, for it commeth of that Serpent which did pervert Gods commandement and beguiled *Eve*; so it is an old custome to pervert Gods Word, and to rust it, and corrupt it.

We be a great many that professe to be true Ministers of the Gospel, but at the triall, I thinke it will come to passe as it did with *Gedeon* a Duke, which God raised up to deliver the Children of Israell from the Medianites, in whose hands they were fallen, because they had broken Gods commandement, and displeased him: yet at the length he had compassion on them, and raised up *Gedeon* to deliver them. And when they heard that they had a Captain or a Duke that shold deliver them, they assembled a great number, about 30000: but when it came to passe that they should fight, they departed all save 500. So I feare me that at the triall, there will be found but a few Ministers of the true Gospel of peace, and armed in the true armour of God.

It followeth, *And in all things take the shield or buckler of faith.* The buckler is a thing wherewith a man most chiefely defendeth himselfe: and that must be perfect faith in Iesus Christ, in our Captaine, and in his Word. It must also be a true faith, it is els no part of the armour of God: it may not be fained, but a sure buckler, which may stop or quence the violence of the flaming darts of the most wicked.

Take also the helmet of health, or true health in Iesus Christ, for ther is no health in any other man: not the health of a gray Friers coat, or the health of this pardon, or that pardon; that were a false helmet, and should not defend the violence of the wicked.

And the sword of the Spirit, which is the word of God. Loe, Saint *Paul* teacheth you battell, to take in your left hand the shield of faith, to defend and beare off the dartes of the devill; and in the other hand, a sword to strike with against the enemy: for a good man of warre may not stand against, and defend onely, but also strike against his enemy. So Saint *Paul* giveth us here a sword, The Word of God. For this sword is

it that beateth this great Captaine our enemy. Christ himselfe gaue vs example to fight with this sword, for he answered the devil with the Scripture, and said, *It is written.* With this sword he drave away the devill: and so let us breake his head with this sword, the true word of God, and not with any word of the Bishop of Romes making, not with his old learning, nor his new learning, but with the pure word of God. The time passeth, I will therefore make an end.

Let us fight manfully and not cease, for no man is crowned or rewarded but in the end. We must therefore fight continually, and with this sword, and thus armed, and we shall receive the reward of victory. And thus the grace of our Lord Iesus Christ be with all your spirits. *Amen.*

The Sermon that the reuerend Father in Christ M: Hugh Latimer Bishop of Worcester, made to the Conuocation of the Clergy, before the Parliament began, the 9. day of Iune, the 28. yeare of the raigne of the late King, Henry the 8 translated out of Latine into English, to the intent that things well said to a few, may be understood of many, and do good to all them that desire to understand the truth.

Filij huius seculi, &c. Luke 16.

BRethren, ye be come together this day (as far as I perceiue) to heare of great and weighty matters. Yee come together to entreat of things that most appertaine to the commonwealth. This being thus, ye looke (I am assured) to heare of me, which am commanded to make as a Preface, this exhortation, (albeit I am unlearned and farre unworthy to utter such things as shal be meete for this your assembly.) I therefore not onely very desirous to obey the commande-

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ment of our primate, but also right greatly coveting to serve and satisfie all your expectation: Lo briefly and as plainely as I can, will speake of matters both worthy to be heard in your Congregation, and also of such as best shall become mine office in this place. That I may doe this the more commodiously, I have taken that notable sentence, in which our Lord was not afraid to pronounce; The children of this world to be much more prudent and politick, then the children of light in their generation. Neither will I be afraid, trusting that he will aide and guide me to use this sentence, as a good ground and foundation of all such things, as hereafter I shall speake of.

Now I suppose that you see right well, being men of such learning, for what purpose the Lord saide this, and that ye have no neede to be holpen with any part of my labour in this thing. But yet, if ye will pardon me, I wil wade somwhat deeper in this matter, and as nigh as I can, fetch it from the first original beginning. For undoubtedly, ye may much marvaile at this saying, if ye will ponder both what is said, and who saith it. Define me first these three things, what prudence is, what the world, what light, and who be the children of the world, who of the light; see what they signifie in Scripture. I marvell if ye will all agree, that the Children of the world should be wiser then the children of the light. To come somewhat nigher the matter, thus the Lord beginneth.

There was a certaine rich man that had a Steward, which was accused unto him, that he had dissipated and wasted his goods. This rich man called his Steward to him, and said: What is this that I heare of thee? Come make me an account of thy Stewardship: Thou mayest no longer beare this office. Luke 16.

Brethren, because these words are to be spoken in a Parable, and are so wrapped in wrincles, that yet they seeme to have a face and a similitude of a thing done indeede, and like an history, I thinke it much profitable to tarry somewhat in them. And though we may perchance finde in our hartes to beleeve all that is there spoken to be true: yet I doubt whether we may abide it.

that

that theſe words of Chriſt doe pertaine unto us, and admoniſh us of our duty, which doe and live after ſuch ſort, as though Chriſt when hee ſpake any thing, had as the time ſerved him, ſerved his turne, and not regarded the time that came after him, neither provided for us, or any matters of ours, as ſome of the Philoſophers thought, which ſaid, that God walketh up and downe in heaven, & thinketh never a deale of our affaires. But my good Brethren erre not you ſo; ſticke not you to ſuch your imaginations. For if ye inwardly behold theſe words, if ye diligently role them in your mindes, and after explicate and open them, ye ſhall ſee our time much touched in theſe myſteries: ye ſhal perceive that God by his example ſhaketh us by the noſtrils and pulleth us by the eares. Ye ſhall perceive very plaine, that God ſetteth before our eyes in this ſimilitude, what we ought moſt to flee, and what we ought ſooneſt to follow. For S, *Luke* ſaith, the Lord ſpake theſe words to his diſciples. Wherefore let it be out of all doubt, that he ſpake them to us, which even as we will be counted the Succeſſours and Vicars of Chriſts diſciples, ſo we be, if we be good diſpenſers, and doe our duty. He ſaid theſe things partly to us, which ſpake them partly of himſelfe. For he is that rich man, which not onely had, but hath, and ſhall evermore have, I ſay not one but many Stewards even to the end of the world.

God is no idle walker.

He is man, ſeeing that he is God and man. He is rich not onely in mercy but in all kind of riches: for it is he that giveth to us all things abundantly: it is he at whoſe hand we receive both our lives, and all other things neceſſary for the preſervation of the ſame. What man hath any thing I pray you, but he hath received it of his plentifulnes? To be ſhort, it is he that openeth his hand, and filleth all things living with his bleſſing, & giveth unto us in moſt ample wiſe his benediction. Neither can his treaſure be ſpent, how much ſoever we lauiſh out, how much ſoever we take of him, his treaſure tarrieth ſtill ever taken, never ſpent.

He is alſo the good man of the houſe, the church is his houſhold which ought with all diligence, to be fed with his Word, and his Sacraments. Theſe be his goods moſt precious, the diſpenſation and adminiſtration whereof, hee would Biſhops and Curates

ſhould

ſhould have. Which thing S. *Paul* affirmeth, ſaying: Let men eſteeme us, as the Miniſters of Chriſt, and diſpenſours of Gods myſteries. But I pray you, what is to be looked for in a diſpenſour? This ſurely, that he be found faithfull, and that he truely diſpenſe, and lay out the goods of the Lord, that he give meate in time, give it I ſay, and not ſell it: meate I ſay, and not poyſon. For the one doth intoxicate and ſlay the eater, the other feedeth and nouriſheth him. Finally, let him not ſlacke and differ the doing of his office, but let him doe his duty when time is, and neede requireth it. This is alſo to be looked for, that he be one, whom God hath called, and put in office, and not one that commeth uncald, unſent for, not one that of him ſelfe preſumeth to take honour upon him. And ſurely if all this that I ſay, be required in a good Miniſter, it is much lighter to require them all in every one, than to finde one any where that hath them all. Who is a true and faithfull Steward? He is true, he is faithfull, that coyneth no new money, but ſeeketh it ready coyned of the good man of the houſe, and neither changeth it, nor clippeth it, after it is taken to him to ſpend, but ſpendeth even the ſelfe ſame that he had of his Lord, and ſpendeth it as his Lord commanded him; neither to his owne vantage uttering it, nor as the lewd ſervant did, hyding it in the ground. Brethren, if a faithfull Steward ought to doe as I have ſayd, I pray you ponder and examine this well, whether our Biſhops and Abbots, Prelates, and Curats, have beene hitherto faithfull Stewards or no? Ponder, whether yet many of them be as they ſhould be or no? Goe to, tell mee now as your conſcience leadeth you, (I will let paſſe to ſpeake of many other) was there not ſome, that deſpiſing the money of the Lord, as copper and not currant, eyther coyned new themſelves, or elſe uttered abroad newly coyned of other, ſometime either adulterating the word of God, or elſe mingling it (as Vintners doe, which brew and utter the evill and good both in one pot) ſometime in the ſtead of Gods Word blowing out the dreames of men. While they thus preached to the people, the redemption that commeth by Chriſts death, to ſerve onely them that dyed before his comming, that were in the time of the old Teſtament; and that now ſince, redemption and forgiveneſſe of ſinnes

The office of Miniſters.

What manner of man a miniſter ſhould be.

purchaſed

purchaſed by money, and deviſed by men, is of efficacy, and not redemption purchaſed by Chriſt: They have a wonderfull prety example to perſwade this thing, of a certaine married woman, who when her husband was in purgatory, in that fiery furnace that hath burned away ſo many of our pence, paid her husbands ranſome, and ſo of duty claimed to be ſet at liberty. While they thus preached to the people, that dead Images (which at the firſt were ſet up as I thinke, only to repreſent things abſent) not only ought to be covered with gold, but alſo ought of all faithfull and chriſtian people, yea in this ſcarcenes & penury of all things, to be clad with ſilke garments, and thoſe alſo laden with precious jems & jewels. And that beſides al this, they are to be lighted with waxe candles, both within the Church and without the Church, yea and at noone dayes, as who ſhould ſay, here no coſt can be too great; wheras in the meane time, we ſee Chriſts faithfull and lively images, bought with no leſſe price, then with his moſt precious blood, alas, alas, to be an hungred, a thirſt, a cold, and to lie in darkneſſe, wrapped in all wretchednes, yea to lie there till death take away their miſeries. While they preached theſe wilworkes, that come of their owne devotion, although they be not ſo neceſſary as the workes of mercy, and the precepts of God, yet they ſaid in the pulpit, that wilworkes were more principall, more excellent, and (plainely to utter what they meane) more acceptable to God, then workes of of mercy: as though now mans inventions, and fancies, could pleaſe God better then Gods precepts, or ſtrange things better then his owne: while they thus preached, that more fruite, more devotion commeth of the beholding of an Image, though it be but a *Pater noſter* while, then is gotten by reading and contemplation in Scripture, though you reade and contemplate therein 7. yeares ſpace. Finally, while they preached thus, ſoules tormented in Purgatory to have moſt neede of our helpe, & that they can have no aide, but of us in this World: of the which two, if the one be not falſe, yet at the leaſt, it is ambiguous, uncertaine, doubtfull, and therefore raſhly, and arrogantly with ſuch boldneſſe affirmed in the audience of the people; the other by all mens opinions, is manifeſtly falſe. I let paſſe to ſpeake of much other ſuch like

worſhipping of Images.

The workes that God commandeth, are moſt acceptable vnto him.

counterfeite Doctrine, which hath been blasted and blowne by some for the space of three houres together. Be these the stian and Divine mysteries, and not rather the dreames of ? Be these the faithfull dispensers of Gods mysteries, and not er false dissipators of them? whom God never put in office, rather the devill set them over a miserable family, over an se miserably ordered and entreated. Happy were the people, ch preached seldome.

Papists are false disposers of Gods mysteries.

nd yet it is a wonder to see these in their generation, to be ch more prudent and politicke, then the faithful Ministers are their generation, while they goe about more prudently to blish mens dreames, then these doe to hold up Gods commandements,

Thus it commeth to passe, that workes lucrative, wilworkes, mens fantasies raigne: but christian workes, necessary and fruitfull workes, be troden under the foote. Thus the evill is much better set out by evill men, then the good by good men: because the evill be more wise, then be the good in their generation. These be the false Stewards, whom all good and faithfull men every day accuse unto the rich master of the household, not without great heavinesse, that they waste his goods; whom he also one day will cal to him and say to them as he did to his Steward, when he saide, What is it that I heare of thee? Here God partly wondereth at our ingratitude and perfidy, partly chideth us for them, and being both full of wonder & ready to chide, asketh us What is this that I heare of you? As though he should say unto us. All good men in all places complaine of you, accuse your avarice, you exactions, your Tyranny: They have required in you a long season, and yet require diligence and sincerity. I commanded you that with all industry and labour, ye should feede my flocke: ye earnestly feede your selves from day to day, wallowing in delights and idlenesse. I commaund you to reach my commandements, and not your fansies, and that you should seeke my glory and my vantage: you reach your owne traditions, and seeke your owne glory and profit. You preach very seldome, and when you doe preach, yee doe nothing but comber them that preach truely, as much as lieth in you, that it were much better,

God will call his Ministers to a great account.

such

ſuch not to preach at al, then ſo perniciouſly to preach. Oh, what heare I of you? You that ought to be my preachers, what other thing doe you, then apply all your ſtudy hither, to bring all my preachers, to envie, ſhame, contempt? yea more then this, ye pull them into perils, into priſons, and as much as in you lieth, to cruell deaths. To be ſhort, I would that Chriſtian people ſhould heare my Doctrine, and at their convenient leyſure, reade it alſo, as many as would: your care is not, that all men may heare, but all your care is, that no lay man do reade it. Surely being afraid leaſt they by the reading ſhould underſtand it, & underſtanding, learne to rebuke your ſlothfulnes. This is your generation, this is your diſpenſation, this is your wiſedome. In this generation, in this diſpenſation, you be moſt politicke, moſt witty. Theſe be the things that I hear of your demeanour. I wiſhed to heare better report of you. Have you thus deceived me? Or, have you rather decived your ſelves? where I had but one houſe, that is to ſay, the Church, and this ſo deerely beloved of me, that for the love of her, I put my ſelfe forth to be ſlaine, and to ſhed my blood: this Church, at my departure, I committed to your charge, to be fed, to be nouriſhed, and to be made much of: My pleaſure was ye ſhould occupy my place; my deſire was, ye ſhould have borne like love to this Church, and like fatherly affection, as I did, I made you my Vicars, yea in matters of moſt importance.

Mat. 10. For thus I taught openly. He that ſhould heare you, ſhould heare me, he that ſhould deſpiſe you, ſhould deſpiſe me. I gave you alſo keyes, not earthly keys but heavenly. I left my goods that I have moſt highly eſteemed, that is, my word and Sacraments, to be diſpenſed of you. Theſe benefits I gave you, and do you give me theſe thankes? Can you finde in your hearts thus to abuſe my goodneſſe, my benignity, my gentleneſſe? Have you thus deceived me? No, no, ye have not deceived me, but your ſelves. My gifts and benefits towards you, ſhall be your greater damnation. Becauſe ye have contemned the lenity, and clemency of the Maſter of the houſe, ye have right well deſerved to abide the rigour and ſeverity of the Iudge. Come forth then, let us ſee an account of your ſtewardſhip. An horrible and fearefull ſentence: Yee may have no longer my goods in your hands.

The papiſts deceive not God, but themſelves.

A voyce to weepe at, and to make men to tremble.

You see brethren, you see, to what evill, the evill stewards must come. Your labour is payde for, if yee can so take heede, that no such sentence be spoken to you; nay wee must all take heede least these threatnings one day take place in us. But least the length of my Sermon offend you too much, I will leave the rest of the parable, and take me to the handling of the end of it, that is, I will declare unto you, how the Children of this world, be more witty, crafty, and subtle, then are the children of the light in their generation. Which sentence, would God it lay in my poore tongue, to explicate with such light words, that I may seeme rather to have painted it before your eyes then to have spoken it, and that you might rather seeme to see the thing then to heare it: but I confesse plainely, this thing to be farre above my power. Therefore this being onely left to me, I wish for that I have not, and am sorry that is not in me which I would so gladly have, that is, power so to handle the thing I have in hand, that all that I say, may turne to the glory of God, your soules health, and the edifying of Christs body. Wherefore I pray you all to pray with me unto God, and that also in your petitions you desire, that these two things hee vouchsafe to grant us, first a mouth for mee to speake rightly: next, eares for you, that in hearing me, ye may take profit at my handes: and that this may come to effect, you shall desire him, unto whom our Master Christ bad we should pray, saying even the same prayer that he himselfe did institute. Wherein we shall pray for our soveraigne Lord the King, chiefe and supreame head of the Church of England, under Christ, and for the most excellent, gracious, and vertuous Lady Queene *Iane*, his most lawfull wife, and for all his, whether they be of the Clergie or Laitie, whether they be of the Nobility, or else other his Graces subjects: humbly beseeching almighty God, that every one of us, even from the highest to the lowest, may in his degree and calling, earnestly endeavour to set forth the glory of God, and the Gospel of his sonne Christ Iesus, that so living in his feare and love, we may in the end of our daies depart out of this life in his friendship and favour. For these graces,

Godly petitions.

graces, and what elſe his wiſedome knoweth moſt needfull for us, let us pray as we are taught, ſaying: *Our father. &c.*

Filij huius &c. Luke. 16.

CHriſt in this ſaying touched the ſloth and ſluggiſhnes of his, and did not allow the fraud and ſubtilty of others: neither was glad that it was in deede as he ſaide, but complained rather, that it ſhould be ſo: as many men ſpeake many things, not that they ought to be ſo, but that they are wont to be ſo. Nay, this grieved Chriſt, that the Children of this world would be of more pollicy, then the Children of the light; which thing was true in Chriſts time, and now in our time is moſt true. Who is ſo blinde, but he ſeeth this cleerely, except perchance there be any, that cannot diſcerne the Children of the world, from the Children of light? The Children of the World conceive and bring forth more providently, and things conceived and brought forth they nouriſh and conſerve with much more pollicy, than do the Children of light. Which thing is as ſorrowfull to be ſaide, as it ſeemeth abſurd to be heard. When ye heare the children of the world, you underſtand the world as a father. For the world is father of many children, not by the firſt creation and worke, but by imitation of love. He is not onely a Father, but alſo the Son of another father. If ye know once his Father, by and by ye ſhall know his children For he that hath the devill to his father muſt needs have devilliſh children. The Devill is not only taken for a father, but alſo for a Prince of the world, that is, of worldly folk. It is either all one thing, or els not much different, to ſay, children of the world, and children of the devill, according to that, that Chriſt ſaid to the Iewes, Ye are of your father the devill: wheras undoubtedly he ſpake to the Children of this world. Now ſeeing the devill is both Author and ruler of darknes, in the which the Children of this world walk, or to ſay better, wander; they mortally hate both the light, & the Children of light. And hereof it commeth, that the Children of light never, or very ſeldome lack perſecution in this world, unto the which the Children of the world, that is, of the devil bringeth them. And ther is no man but he ſeeth that theſe uſe much more pollicy in procuring the hurt

Iohn 8.

The devill is the father of the children of this world.

and

and damage of the good, then thoſe in defending themſelves. Therefore brethren, gather you the diſpoſition and ſtudy of the children, by the diſpoſition and ſtudy of the fathers. Ye know this is a proverb much uſed: An evill Crow, an evill egge. Then the children of this world that are knowne to have ſo evill a father, the world ſo evill a grandfather, the devill cannot chuſe but be evill. Surely the firſt head of their anceſtry, was the deceitful Serpent the devill, a monſter monſtrous above all monſters. I cannot wholly expreſſe him, I wot not what to cal him, but a certaine thing altogether made of the hatred of God, of miſtruſt in God, of wings, deceites, diſcord, manſlaughters, and in a word a thing concret, and heaped up of perjuries, and made of all kinde of miſchiefe. But what (trow ye) meane I to obſerve particularly the devils nature, when no reaſon, no power of mans minde can comprehend it? This alonely I can ſay groſly and as in a ſum, of the which all we (our hurt is the more) have experience, the devill to be a ſtinking lake of all vices, a foule filthy channell of all miſchiefes; and that this world his ſon, even a child meet to have ſuch a parent, is not much unlike his father.

The devill what he is.

Then this devill being ſuch a one as cannot be unlike himſelfe: Loe of envy his welbeloved Lemmon he begot the world, and after left it with diſcord at nurſe; which world after that it came to mans ſtate, had of many concubins, many ſonnes, he was ſo fecund a father, and had gotten ſo many children of Lady Pride, dame Gluttony, miſtis Avarice, Lady Lechery, and of dame ſubtlety, that now hard and ſcant ye may finde any corner, any kind of life, where many of his children be not. In court, in coules, in cloyſters, in rotchets, be they never ſo white, yea where ſhall ye not finde them? Howbeit, they that be ſecular and lay men, are not by and by children of the world, no, the children of light that are called ſpirituall, are of the Clergy. No, no, as ye may find among the Laity many children of light, ſo among the Clergy (how much ſoever we arrogat theſe holy titles unto us, & think them only attributed to us: *Vos eſtis lux mundi, peculium Chriſti, &c. Ye are the light of the world, the choſen people of Chriſt, a kingly prieſthood: an holy nation, and ſuch other*:) Ye ſhall find many children of the world, becauſe in all places the world getteth ma-

Note well this pedegree.

Math. 5.

1 Pet. 2.

ny children. Among the lay people, the World ceaseth not to bring to passe, that as they be called worldly, so they are worldly indeed, driven headlong by worldly desires: insomuch that they may right well seeme to have taken as well the meanes, as the name of their fathers. In the Clergy, the world also hath learned a way to make of men spirituall worldlings, yea and there also to forme worldly children, with great pretence of holines & crafty colour of religion; they utterly desire to hide and cloak the name of the world, as though they were ashamed of their father, which do execrate and detest the world (being nevertheles their father) in words and outward signes, but in heart and work they coll and kisse him, and in all their lives declare themselves to be his babes, insomuch that in all worldly points, they farre passe and surmount those that they call seculars, lay men, men of the world. The Child so diligently followeth the steps of his father, never destitute of the ayd of his Grandfather. These be our holy men, that say they are dead to the World, when no men be more lively in worldly things, then some of them be. But let them be in profession and name most fartheſt from the world, most alienate from it, yea so farre, that they may seeme to have no occupying, no kindred, no affinity, nothing to do with it: yet in their life and deedes, they shew themselves no bastards, but right begotten children of the world, as that which the world long sithens had by his deare wife Dame hypocrisy, and since hath brought them up and multiplyed to more then a good many, encreased them too much, albeit they sweare by all he Saints and she Saints too, that they know not their Father, nor Mother, neither the World, nor Hypocrisie, as indeede they can semble and dissemble all things, which thing they might learne wonderfull well of their parents. I speake not of all religious men, but of those that the world hath fast knit at his girdle, even in the midst of their religion, that is, of many, and moe then many. For I feare, least in all orders of men, the better, I must say, the greater part of them are out of order, and Children of the World. Many of these might seeme ingrate and unkind Children, that will no better acknowledge and recognise their parents in words and outward pretence, but abrenounce and cast them off, as though they

A glasse wherin ye may lively behold worldlings.

hated.

hated them as dogs and Serpents. Howbeit they in this wiſe, are moſt gratefull to their parents, becauſe they be moſt like them, ſo lively repreſenting them in countenance and conditions, that their parents ſeeme in them to be young againe, foraſmuch as they ever ſay one thing, and thinke another. They ſhew themſelves to be as ſober, as temperate, as Curio the Romaine was, and live every day as though all their life were a ſhroving time. They be like their parents, I ſay, inaſmuch as they in following them, ſeeme and make men beleeve they hate them. Thus Grandfather Devill, father World, and mother hypocriſy, have brought them up. Thus good obedient Sonnes have borne away their parents commaundements, neither theſe be ſolitary, how religious, how mocking, how munking, I would ſay whoſoever they be.

Oh ye will ſay this to my charge, that *Monachus* and *Solitarius* ſignifieth all one. I grant this to be ſo, yet theſe be ſolitary that they be not all one, but accompanied with great flockes of Fraternities. And I marvel if there be not a great ſort of Biſhops and Prelates, that are brethren German unto theſe, and as a great ſort, ſo even as right borne, and worlds Children by as good title as they. But becauſe I cannot ſpeake of all, when I ſay Prelates, I underſtand Biſhops, Abbots, Priors, Archdeacons, Deanes, and other of ſuch ſort, that are now called to this convocation, as I ſee, to entreate here of nothing but of ſuch matters as both appertaine to the glory of Chriſt, and to the wealth of the people of England. Which thing I pray God they doe as earneſtly as they ought to doe. But it is to be feared, leaſt as light hath many of her children here, ſo the world hath ſent ſom of his whelps hither. Amongſt the which I know ther can be no concord nor unity, albeit they be in one place, in one generation: I know there can be no agreement betweene theſe two, as long as they have minds ſo unlike, and ſo contrary affections, and judgments, ſo utterly divers in all points. But if the Children of this world be either more in number, or more prudent then the Children of light, what then availeth us to have this Convocation? Had it not bin bettter we had not bin called together at all? For as the children of this world they be evill, ſo they breede and bring forth

things evill, and yet there be no more of them in all places, or at the leaſt they be more pollitick, then the children of light in their generation. And heere I ſpeake of the generation, whereby they do ingender, and not of that wherby they are ingendred, becauſe it would be too long to entreat, how the children of light are engendred, and how they come in at the doore, and how the children of the world be ingendred, & come in an other way. How be it, I thinke all you that be here were not ingendred after one generation, neither that ye al came by your promotions after one manner, God grant that ye, engendred worldly, do not engender worldly; And as now I much paſſe not how ye were engendred, or by what meanes ye were promoted to thoſe dignities that ye now occupy, ſo it be honeſt good and profitable, that ye in this your conſultation ſhall do and engender.

Worldly engendred muſt engender worldly.

The end of your conuocation ſhall ſhew what ye have done, the fruite that ſhall come of your conſultation, ſhall ſhew what generation ye be of. For what have ye done hitherto I pray you theſe 7. yeares and moe? what have ye engendred? What have ye brought forth? What fruit is come of your long and great aſſembly? What one thing that the people of England hath beene the better of an haire? Or you your ſelves, either accepted before God, or better diſcharged toward the people, committed unto your cure? Or that the people is better learned and taught now, then they were in time paſt, to whether of theſe ought we to attribute it, to your induſtry, or to the providence of God, and the foreſeeing of the kings Grace? Ought we to thanke you, or the kings highnes? whether ſtirred other firſt, you the king that ye might preach, or he you by his letters, that ye ſhould preach oftner? Is it unknowne thinke you, how both ye and your Curates were in maner by violence enforced to let Books to be made not by you, but by prophane and lay perſons, to let them I ſay, be ſold abrode, and read for the inſtruction of the people? I am bold with you, but I ſpeake Latine, and not Engliſh, to the Clergy, not to the laity; I ſpeake to you being preſent and not behinde your backes. God is my witnes, I ſpeake whatſoever is ſpoken, of the good will that I beare you, God is my witneſſe, which knoweth my heart, and compelleth me to ſay, that I ſay,

Now

Now I pray you, in God his name, what did you ſo great Fathers, ſo many, ſo long a ſeaſon, ſo oft aſſembled together? what went you about? what would yee have brought to paſſe? two things taken away. The one, that ye (which I heard) burned a dead man: the other, that ye (which I left) went about to burne one being alive. Him, becauſe he did, I cannot tell how, in his Teſtament withſtand your profit, in other points, as I have heard a very good man reported to be of an honeſt life, while he lived, full of good workes, both good to the Clergy, and alſo to the laity: this other, which truely never hurt any of you, ye would have raked in the coales, becauſe he would not ſubſcribe to certaine Articles, that tooke away the ſupremacy of the King. Take away theſe two noble acts, and there is nothing elſe left, that ye went about, that I know, ſaving that I now remember, that ſomewhat ye attempted againſt *Eraſmus*, albeit as yet nothing is come to light. Ye have oft ſit in conſultation, but what have yee done? Ye have had many things in deliberation, but what one is put forth, wherby either Chriſt is more glorified, or elſe Chriſts people made made more holy? I appeale to your owne conſcience. How chaunceth this? How came this thus? Becauſe there were no Children of light, no Children of God among you, which ſetting the world at nought, would ſtudy to illuſtrate the glory of God, and thereby ſhew themſelves Children of light? I think not ſo, certainely I thinke not ſo. God forbid, that all you, which were gathered together under the pretence of light, ſhould be children of the world. Then why happened this? Why I pray you? Perchance either becauſe the children of the world, were moe in number, in this your congregation, as it oft happeneth, or at the leaſt of more pollicy then the children of light in their generation. Wherby it might very ſoon be brought to paſſe, that theſe were much more ſtronger, ingendring the evill, then thoſe in producing the good. The Children of light have pollicy, but it is like the pollicy of the Serpent, and is joyned with Doviſh ſimplicity. They ingender nothing but ſimply, faithfully, and plainely, even ſo doing all that they do. And therefore they may with more facility be combred in their ingendring & the more ready to take injuries. But the children of this world

Many conſultations to ſmal purpoſe.

have worldly pollicy, Foxly craft, Lyon-like cruelty, power to doe hurt, more then either *Aspis* or *Basiliscus*; ingendering and doing all things fraudulently, deceitfully, guilefully. Which as *Nembrothes* and such sturdy and stout Hunters, being full of simulation and dissimulation before the Lord, deceive the children of light, and comber them easily. Hunters goe not forth in every mans sight, but doe their affaires closly, and with use of guile and deceit wax every day more craftier then other.

The children of this world be like crafty hunters, they be misnamed Children of light, for as much as they so hate light, and so study to doe the workes of darknes. If they were the children of light, they would not love darkenes. It is no marvell, that they goe about to keepe other in darknes, seeing they be in darknes, from top to toe overwhelmed with darknes, darker then is the darknes of hell. Wherefore it is well done in all orders of men, but especiall in the order of Prelates, to put a difference between children of light, and children of the world, because great deceite ariseth, in taking the one for the other. Great imposture commeth, when they that the common people take for the light, go about to take the sun and the light out of the world. But these be easily knowne, both by their diversity of mindes, and also their armour. For whereas the children of light are thus minded, that they seeke their aduersaries health, wealth, and profite, with losse of their owne commodities, and oft times with Ieoperdy of their life: The children of the world, contrariwise have such stomackes that they will sooner see them dead that doe them good, then sustaine any losse of Temporall things. The armour of the children of light, are first the word of God, which they ever set forth and with all diligence put it abroad, that as much as in them lieth, it may bring forth fruite: after this patience and prayer, with the which in all adversities the Lord comforteth them. Other things they commit to God, unto whom they leave all revengement. The armour of the Children of this world, are sometime frauds and deceites, sometimes lies and Money: By the first, they make their dreames, their traditions: by the second, they establish and confirme their dreames, be they never so absurd, never so against Scripture, honesty, or reason. And if any man resist

them,

them, euen with theſe weapons they ſeeke to ſlay him. Thus they bought Chriſts death, the very light himſelfe, and obſcured him after his death, thus they buy every day the children of light, and obſcure them, and ſhall ſo do, untill the world be at an end. So that it may be ever true, that Chriſt ſaid, *The children of this world be wiſer, &c.*

The children of this world deſtroy true faith and ſet up falſe faith.

Theſe worldlings pull downe the lively Faith, and full confidence that men have in Chriſt, and ſet up another faith, another confidence, of their owne making: the Children of light contrary. Theſe worldlings ſet little by ſuch workes as God hath prepared for our ſalvation, but they extoll traditions and workes of their owne invention; the children of light contrary. The worldlinges, if they ſpie profit, gaines, or lucre in any thing, bee it never ſuch a tifle, be it never ſo pernicious, they preach it to the people, (if they preach at any time,) and theſe things they defend with tooth and naile. They can ſcarſe diſallow the abuſes of theſe albeit they be intollerable, leaſt in diſallowing the abuſe, they loſe part of their profit. The Children of the light contrary put al things in their degree, beſt higheſt, next the worſt, loweſt. They extoll things neceſſary, Chriſtian, and commanded of God. They pull downe wil-workes feined by men, and put other in their place. The abuſes of all thing they earneſtly rebuke. But yet theſe things be ſo done on both parties, and ſo they both doe gender, that the children of the world ſhew themſelves wiſer then the children of light, and that fraudes, and deceites, lyes, and Money, ſeeme evermore to have the upper hand. I hold my peace, I will not ſay, how fat feaſts and jolly bankets be jolly inſtruments to ſet forth worldly matters withall. Neither the children of the world, be only wiſer then the children of light, but are alſo ſome of them, among themſelves, much wiſer then the other in their generation. For albeit, as touching the end, the generation of them all, is one: yet in this ſame generation, ſome of them have more craftily ingendred, then the other of their fellowes.

Inſtruments wherewith to ſet forth worldly matters.

For what a thing was that, that once every hundred yeare was brought forth in Rome by the children of this world, and with how much pollicy it was made, ye heard at *Pauls* croſſe in the beginning of the laſt Parliament. How ſome brought forth Ca-

nonizations, ſome expectations, ſome pluralites, and unions, ſome tot-quots, and diſpenſations, ſome pardons, and theſe of wonderfull variety, ſome Stationaries, ſome Iubilaries, ſome Pocularies for drinkers, ſome Manuaries, for handlers of reliques, ſome pedaries for pilgrimes, ſome oſcularies, for kiſſers; ſome of them ingendred one, ſome other ſuch features, and every one in that he was delivered of, was excellent politicke, wiſe, yea ſo wiſe; that with their wiſedome they had almoſt made all the world fooles.

But yet they that begot and brought forth, that our old Ancient Purgatory picke-purſe, that was ſwaged and cooled with a Franciſcans cowle, put upon a dead mans backe, to the fourth part of his ſinnes, that that was utterly to be ſpoyled, and of none other, but of our moſt prudent Lord Pope, and of him as oft as him lifted: that ſatisfactory, that Miſſall, that ſcalary: they I ſay, that were the wiſe Fathers and genitors of this Purgatory, were in my minde, the wiſeſt of all their generation, and ſo farre paſſe the children of light, and alſo the reſt of their company, that they both are but fooles, if ye compare them with theſe. It was a pleaſant fiction, and from the beginning ſo profitable to the Feiners of it, that almoſt, I dare boldly ſay, there hath beene no Emperour, that hath gotten more by taxes and tallages, of them that were alive, than theſe the very right and begotten ſonnes of the world; got by dead mens tributes and gifts. If there be ſome in England, that would this ſweeting of the world to bee with no leſſe policie kept ſtill, then it was borne and ſet forth in Rome; who then accuſe Chriſt of lying? No no, as it hath beene ever true, ſo it ſhall be, that the children of this world be much wiſer, not onely in making their things, but alſo in conſeruing them. I wot not what it is, but ſomewhat it is I wot, that ſome men be ſo loth to ſee the abuſe of this monſter, Purgatory, which abuſe is more than abhominable. As who ſhould ſay, there is none abuſe in it, or elſe as though there can be none in it. They may ſeeme hartily to love the old thing, that thus earneſtly endeavour themſelves to reſtore his old name. They would not ſet an haire by the name, but for the thing. They be not ſo ignorant (no they be crafty) but that they know if the name come

Purgatory the ſweet darling of darlings.

againe

againe, the thing will come after. Thereby it ariſeth, that ſome men make their crakes, that they (mauger all mens heads) haue found Purgatory. I cannot tell what is found. This to pray for dead folkes, this is not found, for it was never loſt. How can that be found, that was never loſt? O ſubtile finders, that can finde things (if God will) ere they be loſt. For that couliſh deliverance, their ſcalarie loſings, their popall ſpoliations and other ſuch their figmentes, they cannot finde. No, theſe be ſo loſt as they themſelves graunt, that though they ſeeke them never ſo diligently, yet they ſhall not finde them except perchance they hope to ſee them come in againe with their names. And that then money gathering may returne againe, and deceite walke about the Country, and ſo ſtabliſh their kingdome in all kingdomes. But to what end this chiding betweene the Children of the world, and the children of light will come, onely he knoweth that one day ſhall judge them both. *Finders of things not loſt.*

Now to make haſt and to come ſomewhat nigher the end, goe to good brethren and fathers, for the love of God goe ye to; and ſeeing we are here aſſembled, let us doe ſomething whereby we may be knowne to be the children of light. Let us doe ſomewhat, leaſt we, which hitherto have bin judged children of the world, ſeeme even ſtill to be ſo. All men call us Prelates, then ſeeing we be in counſell, let us ſo order our ſelves, that as wee be Prelates in honour and dignity, ſo we may bee Prelates in holineſſe, benevolence, diligence, and ſincerity. All men know, that we be heere gathered, and with moſt fervent deſire they can heale, breathe, and gape for the fruite of our convocation; as our actes ſhall be, ſo they ſhall name us; ſo that now it lyeth on us, whether we be called children of the world, or children of light. *Who they be that are right Prelates.*

Wherefore lift up your heads brethren, and looke about with your eyes, ſpie what things are to bee reformed in the Church of England. Is it ſo hard, is it ſo great a matter for you, to ſee many abuſes in the Cleargie, many in the laytie? What is done in the arches? Nothing to be amended? what do they there? Do they evermore rid the peoples buſineſſe and matters, or linger and trifle them? Doe they ſtill correct vice, or elſe defend it, ſometime being well corrected in other places? How many *The Arches.*

ſentences

ſentences be given there in time as they ought to be? If men ſay truth, how many without bribes? Or if all things be well done there, what doe men in Biſhops conſiſtories? Shall you after ſee the puniſhments aſſigned by the lawes executed, or elſe mony redemptions uſed in their ſted? How thinke you by the Ceremonies that are in England, oft times with no little offence of weak conſciences, contemned; more oftner with ſuperſtition ſo defiled, and ſo depraved, that you may doubt whether it were better ſome of them to tarry ſtill, or utterly to take them away? Have not your forefathers complained of the Ceremonies, of the ſuperſtition, and eſtimation of them?

Doe ye ſee nothing in our holidayes? Of the which very few were made at the firſt, and they to ſet forth goodnes, vertue, and honeſty? But ſithens in ſome places, there is neither meane nor meaſure in making New Holydaies, as who ſhould ſay, this one thing is ſerving of God, to make this law, that no man may worke. But what doth the people on theſe Holidaies? Doe they give themſelves to godlines, or any ungodlineſſe? See ye nothing brethren? If you ſee not, yet God ſeeth. God ſeeth all the whole Holidaies, to be ſpent miſerably in drunkennes, in gloſſing, in ſtrife, in envy, in dancing, dycing, idlenes, and gluttony. He ſeeth all this, and threatneth puniſhment for it. Hee ſeeth it, which neither is deceived in ſeeing, nor deceiveth when hee threatneth.

The abuſe of holidaies.

Thus men ſerve the devill, for God is not thus ſerved, albeit ye ſay, ye ſerve God. No, the devill hath more ſervice done unto him on one holyday, then on many working daies. Let all theſe abuſes be counted as nothing, who is he that is not ſory, to ſee in ſo many holidaies rich and wealthy perſons to flow in delicates, and men that live by their travell, poore men, to lacke neceſſary meate and drinke for their wives and their children, and that they cannot labor upon the holydaies, except they will be cited and brought before their Officials? Were it not the office of good Prelates, to conſult upon theſe matters, and to ſeeke ſome remedy for them? Ye ſhall ſee my Brethren, ye ſhall ſee once, what will come of this our winking.

What thinke ye of theſe Images that are had more then their

fellowes

fellowes in reputation? that are gone unto, with ſuch labour and wearines of the body, frequented with ſuch our coſt, ſought out and viſited with ſuch confidence? What ſay ye by theſe Images, that are ſo famous, ſo noble, ſo noted, being of them ſo many and ſo divers in England? Doe you thinke, that this preferring of picture to picture, Image to Image, is the right uſe, and not rather the abuſe of Images? But ye will ſay to me, why make yee all theſe interrogations? And why in theſe your demaundes doe you let and withdraw the good devotion of the people? Be not all things well done, that are done with good intent, when they be profitable to us? Surely covetouſneſſe both thinketh and ſpeaketh. Were it not better for us; more for our eſtimation, more meeter for men in our places, to cut away a piece of this our profit, if we will not cut away all, then to winke at ſuch ungodlines, and ſo long to winke for a little luker, ſpecially if it be ungodlineſſe, and alſo ſeeme unto you ungodlineſſe? Theſe be two things, ſo oft to ſeeke meere Images, and ſometime to viſit the reliques of Saints: And yet as in thoſe, there may be much ungodlineſſe committed, ſo there may here ſome ſuperſtition be hid, if that ſometime we chaunce to viſite Pigs bones, in ſtead of Saints Reliques, as in time paſt it hath chanced (I had almoſt ſaid) in England. Then this is a great blindnes, a darknes too ſenſible, that theſe ſhould be ſo commended in Sermons of ſome men, and preached to be done after ſuch manner, as though they could not be evil done, which notwithſtanding are ſuch, that neither God nor man commandeth them to be done. No rather, men commended them either not to be done at all, or elſe more ſlowlier and ſeldomer to be done, for as much as our ancetours made this conſtitution. *We commaund the Prieſts that they oft admoniſh the people, & in eſpecial Women, that they make no vows but after long deliberation, conſent of their husbands, and counſel of the Prieſt.* The Church of England in time paſt made this conſtitution. What ſaw they that made this decree? They ſaw the intollerable abuſes of Images. They ſaw the perils, that might enſue, of going on Pilgrimage. They ſaw, the ſuperſtitious difference that men made betweene Image and Image. Surely ſomewhat they ſaw. The conſtitution is ſo made, that in manner it taketh

A conſtitution made by the church of England.

keth away all such Pilgrimages. For it so plucketh away the abuse of them, that it leaveth either none, or else seldome use of them. For they that restraine making vowes, for going of Pilgrimage, restraine also Pilgrimage. Seeing that for the most part, it is seene that few goe on Pilgrimage, but vow-makers, and such as by promise binde themselves to goe. And when, I pray you should a mans wife goe on pilgrimage, if shee went not, before shee had well debated the matter with her selfe, and obtained the consent of her husband, being a wise man, and were also counselled by a learned Priest so to do? When should she go far off to these famous Images? For this the common people of England think to be going on Pilgrimage, to goe to some dead and notable image out of towne, that is to say, from their house. Now if your forefathers made this constitution, and yet therby did nothing, the abuses every day more and more encreased, what is left for you to doe? Brethren and Fathers, if ye purpose to doe any thing, what should ye sooner do, then to take utterly away these deceitfull and iugling Images? Or else if ye know any other meane to put away abuses, to shew it, if ye intend not to remoove abuses. I thinke it should be gratefull and pleasant to you to marke the earnest minde of your forefathers, and to looke upon their desire, where they say in their constitution, *We command you* and not *we counsell you*. How have we bin so long a cold, so long slacke in setting forth so wholesome a precept of the Church of England, where we be so hot in all thinges, that have any gaines in them, albeit they neither be commanded us, nor yet given us by counsell: as though we had rather the abuse of things should tarry still, then be taken away, or lose our profit? To let passe the solemne and nocturnall bacchanals, the prescript Miracles, that are done upon certaine daies in the west part of England, who hath not heard? I think ye have heard of S. *Blesis* heart which is at Malverne, and of S. *Algares* bones, how long they deluded the people? I am afraid, to the losse of many soules. Wherby men may well conjecture, that all about in this Realme, there is plenty of such iugling deceites. And yet hitherto yee have sought no remedy. But even still the miserable people is suffered to take the false miracles for the true, and to lye still

asleepe

asleepe in all kinde of superstition. God have mercy upon us.

Last of all, how thinke you of Matrimony? Is all well heere? What of Baptisme? Shall we evermore in ministring of it speake Latine, and not in English rather, that the people may know what is saide and done?

What thinke ye of these Masse priests, and of the Masses themselves? What say ye? Be all things here so without abuses, that nothing ought to be amended? Your forefathers saw somewhat, which made this constitution, against the venalty, and sale of Masses, that under paine of suspending, no Priest should sell his sayings of triennals, or annals. What saw they, that made this constitution? What Priests saw they? what manner of Masses saw they, trow ye? But at the last, what became of so good a constitution? God have mercy upon us. If there be nothing to be amended abroade, concerning the whole, let every one of us make one better: if there be neither abroade nor at home any thing to be amended, and redressed, my Lordes be ye of good cheare, be merry; and at the least because we have nothing else to do, let us reason the matter how we may be richer. Let us fall to some pleasant communication, after let us goe home, even as good as we came hither, that is, right begotten Children of the World, and utterly worldlings. And while we live here let us all make good cheare. For after this life there is final pleasure, little mirth for us to hope for, if now there be nothing to be changed in our fashions, let us say, not as S. *Peter* did: our end approcheth nigh, 1 Pet. 4. this is an heavy hearing; but let us say as the evill Servant saide: It will be long ere my master come. This is pleasant. Let us beate Mat 24. our fellowes: Let us eate and drinke with drunkardes. Surely Luk. 12. as oft as we do not take away the abuse of things, so oft we beate our fellowes. As oft as we give not the people their true foode, so oft we beate our fellowes. As oft as we let them die in superstition, so oft we beate them. To be short, as oft as we blind, leade them blinde, so oft we beate and greevously beate our fellowes. When we welter in pleasure and idlenesse, then we eate and drinke with drunkardes. But God will come, God will come, he will not tarry long away. He wil come upon such a day, as we nothing looke for him, and at such an houre as we know

not

not. He will come and cut us in peeces. He will reward us as he doth the Hypocrites. He will ſet us, where wailing ſhall be, my brethren, where gnaſhing of teeth ſhall be, my brethren. And let here be the end of our Tragedy if ye wil. Theſe be the delicate Diſhes prepared for the worlds well beloved Children. Theſe be the wafers and jonkets provided for worldly Prelates, wayling and gnaſhing of teeth. Can there be any mirth, where theſe two courſes, laſt all the feaſt? Here we laugh, there we ſhall weepe. Our teeth make merry here, ever daſhing in delicates, there we ſhall be torne with teeth, & do nothing but gnaſh & grinde our owne. To what end have we now excelled other in policy? What have we brought forth at the laſt? Ye ſee brethren what ſorrow, what puniſhment is provided for you, if ye be worldlings. If ye will not thus be vexed, be ye not the children of the world: If ye will not be the children of the world, be not ſtriken with the love of worldly things, leane not upon them. If ye will not die eternally, live not worldly. Come, goe to, leave the love of your profit, ſtudy for the glory and profit of Chriſt, ſeek in your conſultations, ſuch things as pertaine to Chriſt, and bring forth at the laſt ſomewhat that may pleaſe Chriſt. Feed ye tenderly with all diligence the flocke of Chriſt. Preach truly the word of God. Love the light, walke in the light, and ſo be ye the children of light while ye are in this world, that ye may ſhine in the world that is to come bright as the ſun, with the Father, the Son & the holy Ghoſt, to whom be all honour, praiſe, and glory. *Amen.*

A Sermon preached by M. Hugh *Latimer in the* Shroudes at Paules Church in London, the 18. day of Ianu. An. 1548.

Quæcunque ſcripta ſunt, ad noſtram doctrinam ſcripta ſunt. All things which are written, are written for our learning.

ALl thinges that are written in Gods booke, in the Bible booke, in the Booke of holy Scripture, are written to be

our doctrine. I told you in my first Sermon, honorable audience, that I purposed to declare unto you two things. The one, that seede should be sowne in Gods field, in Gods plough land. And the other who should be the sowers.

That is to say, what doctrine is to be taught in Christs Church and congregation, and what men should be the teachers and preachers of it. The first part I have told you in the three sermons past, in which I have assayed to set forth my plough, to prove what I could doe. And now I shall tell you who be the plowers; for Gods word is a seede to be sowen in Gods field, that is, the faithfull congregation, and the preacher is the sower. As it is in the Gospel: *Exivit qui seminat seminare semen suum.* He that soweth, the husbandman, the ploughman went forth to sow his seed, so that a preacher is resembled to a ploughman, as it is in another place: *Nemo admota aratro manu & a tergo respiciens aptus est regno Dei.* No man that putteth his hand to the plough and looketh backe, is apt for the Kingdome of God. That is to say, let no preacher be negligent in doing his office. Albeit this is one of the places that hath beene racked, as I told you of racking Scriptures. And I have beene one of them my selfe, that hath racked it, I cry God mercy for it, and have beene one of them that hath beleeved and expounded it, against religious Persons that would forsake their order which they have professed, and would goe out of their cloyster; whereas indeede it toucheth not Monkery, nor maketh any thing at all for any such matter. But it is directly spoken of diligent preaching of the word of God. Luk. 9.

For preaching of the Gospel is one of Gods plough works, & the preacher is one of Gods ploughmen. Ye may not be offended with my similitude, in that I compare preaching to the labor and worke of ploughing, and the Preacher to a ploughman. Yee may not be offended with this my similitude, for I have bin slandered of some persons for such things. It hath bin said of me: Oh Latimer, nay, as for him, I will never beleeve him while I live, nor never trust him: for he likened our blessed Lady to a saffron bag, where indeed I never used that similitude. But it was as I have said unto you before now, according to that which *Peter* saw. *The right understanding of this place.*

ſaw before in the Spirt of prophecy, and ſaide that there ſhould come after men, *Per quos via veritatis maledictis afficeretur*, there ſhould come fellowes by whom the way of truth ſhould be ill ſpoken of and ſlaundered. But in caſe I had uſed this ſimilitude, it had not beene to be reproved, but might have bin without reproch. For I might have ſaid thus, As the ſaffron bag that hath been full of ſaffron or hath had ſaffron in it, doth ever after ſavour and ſmell of the ſweete ſaffron that it conteined; ſo our bleſſed Lady which conceived and bare Chriſt in her wombe, did ever after reſemble the maners and vertues of that precious babe that ſhe bare. And what had our bleſſed Lady bin the worſe for this? or what diſhonour was this to our bleſſed Lady? But as Preachers muſt beware and be circumſpect that they give not any juſt occaſion to be ſlandered and ill ſpoken of by the hearer, ſo muſt not the Auditors be offended without cauſe. For heaven is in the Goſpell likened to a muſterd ſeede. It is compared alſo to a peece of leaven, and as Chriſt ſaith, that at the laſt day he wil come like a Theefe; now what diſhonour is this to God? or what derogation is this to heaven? Ye may not then (I ſay) be offended with my ſimilitud; for becauſe I liken preaching to a Plough mans labor, and a prelate to a ploughman. But now ye will aske me whom I call a Prelate? A Prelate is that man whomſoever he be, that hath a flocke to be taught of him, whoſoever hath any ſpirituall charge in the faithfull Congregation, & whoſoever he be that hath cure of ſoules; and wel may the preacher & ploughman be likned together. Firſt, for their labour in all ſeaſons of the yeare. For there is no time of the yeare, in which the ploughman hath not ſome ſpeciall worke to do: as in my Countrey in Leiſterſhire, the ploughman hath a time to ſet forth, and to aſſay his plough, and other times for other neceſſary workes to be done. And then they alſo may be likned together for the diverſity of workes and variety of offices that they have to do. For as the ploughman firſt ſetteth forth his plough, and then tilleth his land, and breaketh it in furrowes, and ſometimes ridgeth it up againe. And at another time harroweth it, and clotteth it, and ſometime dungeth and hedgeth it, diggeth it, and weedeth it, purgeth, and maketh it cleane: ſo the Prelate, the preacher, hath

what a prelate is.

How the preacher is likened to the ploughman.

The prelate hath many offices.

many

many divers offices to doe. He hath first a busy worke to bring parishioners to a right faith, as *Paul* calleth it. And not a swarving faith, but a faith that embraceth Christ, and trusteth to his merits, a lively faith, a justifying faith, a faith that maketh a man righteous without respect of workes. As ye have it very well declared and set forth in the Homily. He hath then a busie worke I say, to bring his flocke to a right faith, and then to confirme them in the same faith.

Now casting them downe with the Law, & with threatnings of God for sin: then raising them up again with the Gospel, and the promises of Gods favour. Now weeding them, by telling them their faultes, and making them forsake sinne: then clotting them, by breaking their stony hearts, and by making them supple harted, and making them to have harts of flesh, that is, soft harts, and apt for good doctrine to enter in. Now teaching to know God rightly, and to know their duty both to God & their neighbours: then exhorting them when they know their duty, that they do it, & be diligent in it, so that they have a continuall work to do. Great is their business, and therefore great should be their hire. They have great labors, and therefore they ought to have good livings, that they may commodiously feed their flocke; for the preaching of the word of God unto the people, is called meat. Scripture calleth it meate, not Strawberries, that come but once a yeare, and tarry not long, but are soone gone: but it is meat, it is no dainties. The people must have meat that must be familiar & continuall, & daily given unto them to feed upon. Many make a Strawbery of it, ministring it but once a yeare, but such do not the office of good Prelates. For Christ saith: *Quis putas est servus prudens & fidelis? qui dat cibum in tempore.* Who think ye is a wise & faithful servant? he that giveth meat in due time: So that he must at all times convenient preach diligently. Therfore saith he: Who trow you is a faithful servant? He speaketh it as though it were a rare thing to find such a one, and as though he should say, there be but a few of them to find in the world. And how few of them there be throughout this realme that give meate to their flock as they should do, the Visitors can best tel. Too few, too few, the more is the pitty, and never so few as now.

The Law setteth.

The Gospel comforteth.

By this it appeareth that a Prelate, or any that hath cure of ſoules, muſt diligently and ſubſtantially work and labour. Therefore ſaith *Paul* to *Timothy*? *Qui Epiſcopatum deſiderat, hic bonum opus deſiderat.* He that deſireth to have the office of a Biſhop, or a Prelate, that man deſireth a good worke. Then if it be a good worke, it is a worke. Ye can make but a worke of it. It is Gods worke, Gods plough, and that plough God would have ſtil going. Such then as loyter and live idlely, are not good prelates or Miniſters. And of ſuch as doe not preach and teach, and doe their duties, God ſaith by his Prophet *Ieremy*, *Maledictus qui facit opus Dei fraudulenter*, guilefully or deceitfully: ſome bookes have *negligenter*, negligently or ſlackly. How many ſuch prelates, how many ſuch Biſhops (Lord for thy mercy) are there now in England? And what ſhall we in this caſe doe? Shall we company with them? O Lord for thy mercy, ſhall we not company with them? O Lord whither ſhall we flee from them? But curſed be he that doth the worke of God negligently, or guilefully. A ſore word for them that are negligent in diſcharging their office, or have done it fraudulently, for that is the thing that maketh the people ill.

But true it muſt be that Chriſt ſaith: *Multi ſunt vocati, pauci vero electi.* Many are called, but few are choſen. Heere have I occaſion by the way, ſomewhat to ſay unto you, yea for the place that I alleadged unto you out of *Ieremy*, the forty eight Chap. And it was ſpoken of a ſpeciall worke of God, a worke that was commanded to be done, & it was of ſhedding blood, and deſtroying the Citties of *Moab*. For (ſaith he) curſed be he that keepeth backe his ſword from ſhedding of blood. As *Saul* when he kept backe the ſword from ſheddiug of blood, (at what time he was ſent againſt *Amalech*) was refuſed of God for being diſobedient to Gods Commandement, in that he ſpared *Agag* the King. So that, that place of the Prophet, was ſpoken of them that went to the deſtruction of the Citties of *Moab*, among the which there was one called Nebo, which was much reprooved for Idolatry, ſuperſtition, pride, avarice, cruelty, tyranny, and for hardnes of heart; and for theſe ſins was plagued of God, and deſtroyed.

Mat. 22.

Ierem. 48.

Now, what ſhall we ſay of theſe rich Cittizens of London? What ſhall I ſay of them? Shall I call them proude men of London, malicious men of London, mercileſſe men of London? No, no, I may not ſay ſo, they will be offended with me then. Yet muſt I ſpeake. For is there not raigning in London, as much pride, as much covetouſnes, as much cruelty, as much oppreſſion, and as much ſuperſtition, as was in Nebo? yes I think, and much more too. Therefore I ſay, repent, O London, repent, repent. Thou heareſt thy faultes told thee, amend them, amend them. I thinke if Nebo had had the preaching that thou haſt, they would have converted. And you Rulers and Officers, be wiſe & circumſpect looke to your charge, and ſee you doe your duties, and rather be glad to amend your ill living, then to be angry when you are warned or told of your fault. What adoe was there made in London at a certaine man, becauſe he ſaid (and indeede at that time on a juſt cauſe) Burgeſſes (quoth he) nay Butterflies. Lord what ado there was for that word. And yet would God they were no worſe then Butterflies. Butterflies doe but their nature, the Butterflie is not covetous, nor greedy of other mens goods, nor full of envy and hatred, nor malicious, nor cruell, nor mercileſſe. The Butterflie glorieth not in her owne deedes, nor preferreth the traditions of men before Gods word, it committeth not Idolatry, nor worſhippeth falſe Gods. But London cannot abide to be rebuked, ſuch is the nature of man. If they be pricked, they will kicke, if they be rubbed on the gall, they will wince, but yet they will not amend their faults, neither will they be ill ſpoken of. But how ſhall I ſpeake wel of them? If you could be content to receive and follow the word of God, and favour good Preachers, if you could beare to be told of your faults, if you could amend when ye heare of them, if you would be glad to reforme that is amiſſe: if I might ſee any ſuch inclination in you, that you would leave to be merciles, and begin to be charitable, I would then hope well of you, I would then ſpeake well of you. But London was never ſo ill as it is now. In times paſt, men were ful of pitty and compaſſion, but now there is no pitty: for in London their brother ſhall die in the ſtreetes for cold, he ſhall lie ſicke at the doore betweene ſtocke and ſtocke, I cannot

A warning to Londoners.

Londoners are not merciſull.

tell what to call it, and periſh there for hunger; was there ever a more unmercifulnes in Nebo? I thinke not. In times paſt, when any rich man died in London, they were wont to helpe the poore ſchollers of the Vniverſities with exhibition, and releive other poore people with money. Alſo, when I was a ſcholler in Cambridge my ſelfe, I often heard good report of London, but now I can heare no ſuch good report, although I enquire of it, and harken for it: for now their charity is waxen cold, and none helpeth the poore. Alſo in thoſe daies what did they when they helped the Schollers? Marry they maintained and gave them livings that were very Papiſts, and profeſſed the Popes doctrine: and now that the knowledge of Gods word is brought to light, and many earneſtly ſtudy and labor to ſet it forth, now almoſt no man helpeth to maintaine them.

Charity is waxen cold in London.

Oh London, London, repent, repent, for I thinke God is more diſpleaſed with London, then ever he was with the citty of Nebo. Repent therefore, repent London, and remember that the ſame God liveth now that puniſhed Nebo, even the ſame God, and none other; and he wil puniſh ſin as well now, as he did then, and he will puniſh the iniquity of London, as well as he did then of Nebo. Amend therefore. And ye that be Prelates, looke well to your office, for right prelating is buſie labouring, and not Lording. Therefore preach and teach and let your plough be dooing. Ye Lords I ſay, that live like loyterers, looke well to your office, the plough is your office and charge. If you live idle and loyter, you doe not your duty, you follow not your vocation, let your plough therefore be going, and ceaſe not, that the ground may bring forth fruite.

An admonition to Preachers.

But now me thinketh I heare one ſay unto me: Wot you what you ſay? Is it a worke? Is it a labour? how then hath it hapned, that we have had ſo many hunded yeares, ſo many unpreaching Prelates, Lording loyterers, and idle Miniſters? Yee would have me here to make anſwer, and to ſhew the cauſe therof. Nay, this land is not for me to plough, it is too ſtony, too thorny, too hard for me to plough. They have ſo many things that make for them, ſo many things to ſay for themſelves, that it is not for my weake teame to plough them. They have to ſay for them-

An anſwer to an obiection.

themſelves long cuſtomes, ceremonies, and authority, placing in Parliament, and many things more. And I feare me this land is not yet ripe to be plowed. For as the ſaying is: It lacketh withering: This land lacketh withering, at leaſt way it is not for me to plough. For what ſhall I looke for among thornes, but pricking and ſcratching? what among ſtones, but ſtumbling? What (I had almoſt ſaide) amongſt Serpents, but ſtinging? But thus much I dare ſay, that ſince Lording and loytering hath come up, preaching hath gone downe, contrary to the Apoſtles times. For they preached and lorded not: and now they lord and preach not. For they that be lords, will ill go to plough. It is no meete office for them. It is not ſeeming for their eſtate. Thus came up Lording loyterers. Thus crept in unpreaching Prelates, and ſo have they long continued. For how many unlearned prelates have we now at this day? And no marvell, for if the ploughmen that now be, were made lords, they would cleane give over ploughing, they would leave off their labor, and fall to lording outright, & let the plough ſtand: and then both ploughes not walking, nothing ſhould be in the Common-wealth but hunger. For ever ſince the Prelates were made Lords and Nobles, the plough ſtandeth, there is no work done, the people ſtarve. They hawke, they hunt, they earde, they dice, they paſtime in their prelacies with gallant gentlemen, with their dauncing minions, and with their freſh companions, ſo that ploughing is ſet aſide. And by their lording and loytering, preaching and ploughing is cleane gone. And thus if the ploughmen in the Countrey, were as negligent in their office, as prelates be, wee ſhould not long live for lacke of ſuſtenance. And as it is neceſſary to have this ploughing for the ſuſtentation of the body, ſo muſt we have alſo the other for the ſatisfaction of the ſoule, or elſe we cannot live long ghoſtly. For as the body waſteth and conſumeth away for lacke of bodily meat: ſo doth the ſoule pine away for default of ghoſtly meate. But there be two kinds of encloſing, to let, or hinder both theſe kinds of ploughing. The one is an encloſing, to let or hinder the bodily ploughing, and the other to let or hinder the holi-day ploughing, the Church ploughing.

The neceſſity of the plough.

The bodily ploughing, is taken in and incloſed thorow ſin-

gular commodity. For what man will let goe, or diminish his private commodity, for a Common wealth? And who will sustaine any danger, for the respect of a publique commodity? The other plough also, no man is diligent to set forward, nor no man will harken to it. But to hinder and let it, all mens eares are open: yea and a great many ploughmen, which are very busie, and would seeme to be very good workemen, I feare me some bee rather Mockgospellers, than diligent and faithfull ploughmen. I know many my selfe, that professe the Gospell of Christ Iesus, and yet live nothing thereafter. I know them, and have beene conversant with some of them, I know them, and I speak it with a mournefull heart, there is as little charitie and good living in them, as in any other, according to the which, Christ saith in the Gospell to the great number of people that followed him, as though they had an earnest zeale to his doctrine, where as indeede they had it not. *Non quia vidistis signa, sed quia comedistis de panibus. Ye follow not me* (saith he) *because ye have seene the signes and miracles that I have done, but because ye have eaten the bread, and refreshed your bodyes, therefore you follow me.* So likewise I thinke, that many nowadayes, professe the Gospell for the living sake, and not for the love they beare to Gods Word. But they that will be true ploughmen, must worke faithfully for Gods sake, for the edifying of their brethren. And as diligently as the husbandman plougheth for the sustentation of the body, so diligently must the Prelates and Ministers labour for the feeding of the soule, both the ploughes must still be going, as most necessary for man. And wherefore are Magistrates ordained, but that the tranquilitie of the common wealth may be confirmed, limiting both ploughes? But now for the fault of unpreaching Prelates, me thinkes I could gesse what might be sayd for excusing them. They are so troubled with lordly living, they be so placed in pallaces, couched in courts, ruffling in their rents, dauncing in their dominiõs, burdened with Embassages, pampring of their panches, like a Monke that maketh his Iubile, mounching in their mangers, & moyling in their gay manors & mansions, & so troubled with loytering in their Lordships, that they cannot attend it. They are otherwise occupied, some in kings matters, some are

Gaine begetteth Gospellers.

Embassa-

Embassadours, some of the Privie Counsell, some to furnish the Court, some are Lords of the Parliament, some are Presidents, Comptrollers of Mints. Well, well, is this their dutie? Is this their office? Is this their calling? should wee have Ministers of the Church to be Comptrollers of the Mints? Is this a meete office for a Priest that hath cure of soules? Is this his charge? I would here aske one question: would faine know who comptrolleth the devill at home in his parish, while he comptrolleth the mint? If the Apostles might not leave the Office of preaching to the Deacons, shall one leave it for minting? I cannot tell you, but the saying is, that since Priests have bin minters, money hath bin worse than it was before: and they say likewise, that the evilnesse of money hath made all things dearer. And in this behalfe I must speak here to my Country England, as S. *Paul* did in his first Epistle to the Corinthians the 6 Chapter. For *Paul* was no sitting Bishop, but a walking and a preaching Bishop.

Yet when he went from them, he left there behind him the plough going still, for he wrote unto them, and rebuked them for going to law, & pleading their causes before the heathen Iudges. Is there (saith he) utterly among you no wise man, to be an Arbitrator in matters of judgement: What, not one of all that can judge betweene brother and brother? But one brother goeth to law with another, and under heathen Iudges? *Constituite contemptos qui sunt in Ecclesia, &c.* Chuse them Iudges which are most abject and vile in the congregation, which he speaketh in rebuking them, for (saith he(*Ad erubescentiam vestram dico*, I speake it to your shame. So England, I speak it to thy shame: Is there never a noble man to be a Lord President, but it must be a prelate? Is there never a wise man in the Realme to be a Comptroller of the Mint? I speake it to your shame. If there be never a wise man, make a Waterbearer, a Tinker, a Cobler, a slave, or a page, Comptroller of the Mint. Make a meane Gentleman, a Groome, a Yeoman, or a poore begger Lord President.

Thus I speake, not that I would have it so; but to your shame, if there be never a Gentleman meete nor able to be Lord President. For why are not the noble men and young Gentlemen of England so brought up in the knowledge of God, and in learning, *The bringing up of Gentlemen.*

that they may be able to execute offices in the common weale? The king hath a great many of wards, and I trow there is a court of wards, why is there not a ſchoole of wardes, as well as there is a court for their lands? Why are they not ſet to ſchooles wher they may learne? Or why are they not ſent to the Vniverſities, that they may be able to doe the King ſervice when they come to age? If the wardes and young Gentlemen were well brought up in learning, and in the knowledge of God, they would not when they come to age, ſo much delight in vanities. And if the Nobility be well trained in godly learning, the people would follow the ſame example. For truely, ſuch as the Noble men be, ſuch will the people be. And now the onely cauſe, why Noble men be not made Lord preſidents, is becauſe they have not bin brought up in learning.

Therfore for the love of God, appoint Teachers and Schoolemaiſters, you that have charge of youth, and give the Teachers ſtipends worthy their paines, that they may bring them up in Grammer, in Logicke, in Rethoricke, in Philoſophy, in the Civill law, and in that which I cannot leave unſpoken of, the Word of God. Thankes be unto God, the Nobility otherwiſe is very well brought up in learning and godlineſſe, to the great joy and comfort of England, ſo that there is now good hope in the youth, that we ſhall another day have a flouriſhing Common-wealth, conſidering their godly education. Yea, and there be already Noble men inough, though not ſo many as I would wiſh, able to be Lord Preſidents, and wiſe men enough for the Mint. And as unmeete a thing it is for Biſhops to be Lord Preſidents, or prieſtes to be Minters, as it was for the Corinthians to pleade matters of variance before heathen Iudges. It is alſo a ſlander to the Noble men, as though they wanted wiſedome and learning, to be able for ſuch offices, or elſe were no men of conſcience, or elſe were not meete to be truſted in ſuch places. Beſides, a prelate hath a charge and cure otherwiſe, and therefore hee cannot diſcharge his duty, and be a Lord Preſident too. For a Preſidentſhip requireth a whole man, and a Biſhop cannot be two men. A Biſhop hath his office, namely a flocke to teach and looke unto, and therefore he cannot meddle with another office, which alone

A Biſhop ought to be a Preacher.

requireth

requireth a whole man. He ſhould therfore give it over to whō it is meete, and labor in his owne buſines, as *Paul* writeth to the Theſſalonians. Let every man do his owne buſineſſe, and follow his calling. Let the prieſt preach, and let Noble men handle temporall matters. *Moſes* was a marveilous man, and a good man. *Moſes* was a wonderfull fellow, and did his duty, being a married man, we lacke ſuch as *Moſes* was. Well, I would all men would looke to their duty, as God hath called them, and then we ſhould have a floriſhing Chriſtian Common weale. And now I would aske a ſtrange queſtion. Who is the moſt diligenteſt Biſhop and prelate in all England, and paſſeth all the reſt in doing his office? I can tell, for I know him who hee is, I know him wel. But now me thinks I ſee you liſtning and harkning, that I ſhould name him. There is one that paſſeth all the other, and is the moſt diligent prelate and preacher in all England. And will ye know who it is? I will tell you. It is the devill. Hee is the moſt diligent preacher of all other, he is never out of his Dioces, hee is never from his cure, ye ſhall never find him unoccupied, he is ever in his pariſh, hee keepeth reſidence at all times, ye ſhall never find him out of the way, call for him when ye wil, he is ever at home, the diligenteſt preacher in all the Realme, he is ever at his plough: no lording nor loytering may hinder him, he is ever applying his buſines, ye ſhal never find him idle I warrant you. And his office is to hinder Religion, to maintaine ſuperſtition, to ſet up Idolatry, to teach all kinde of popery. He is as ready as he can be wiſhed, for to ſet forth his plough, to deviſe as many waies as can be to deface and obſcure Gods glory. Where the devill is reſident, and hath his plough going, there away with bookes, and up with candles; away with Bibles, and up with beades; away with the light of the Goſpel, and up with the light of candels, yea at noone daies. Where the devill is Reſident, that hee may prevaile, up with all ſuperſtition and Idolatry, ſenſing, painting of Images, candles, palmes, aſhes, holy-water, and new ſervice of mens inventing, as though man could invent a better way to honour God with, then God himſelfe hath appointed. Downe with Chriſtes Croſſe, uppe with Purgatory pickepurſe, uppe with popiſh purgatory, I meane.

The divell is a preacher.

The devils office.

meane. Away with clothing the naked, the poore, and impotent, up with decking of Images, and gay garnishing of stockes and stones: Vp with mans traditions and his lawes, downe with Gods will and his most holy Word. Downe with the old honour due unto God, and up with the new gods honour. Let all things be done in Latine. There must be nothing but latin, not so much as *Memento homo quod cinis es, & in cinerem reverteris*; Remember man that thou art ashes, and into ashes thou shalt returne. What be the words that the Minister speaketh to the ignorant people, when he giveth them ashes upon Ashwednesday, but they must be spoken in Latine? And in no wise they must be translated into English. Oh that our prelates would be as diligent to sow the corne of good doctrine, as satan is, to sow cockle and darnell. And this is the deviliſh ploughing, the which worketh to have things in Latine, and hindereth the fruitfull edification. But heere some man will say to me, What sir, are ye so privy to the devills counsell, that ye know all this to be true? Truly I know him too well, and have obeyed him a little too much, in condescending to some follies: and I know him as other men do, that he is ever occupied, and ever busied in following the plough. I know him by S. *Peters* words, which saith of him, *Sicut leo rugiens circuit quærens quem devoret*, he goeth about like a roaring Lion, seeking whom he may devour. I would have this text well viewed, and examined every word of it. *Circuit*, he goeth about every corner of his dioces, hee goeth on visitation dayly, and leaveth no place of his cure unvisited: hee walketh round about from place to place, and ceaseth not. *Sicut leo*, as a Lion, that is, strongly, boldly, fiercely, and proudly, with hauty lookes, with a proud countenance, and statly braggings. *Rugiens*, roaring, for he letteth not slip any occasion to speak or to roare out when he seeth his time, *Quærens*, he goeth about seeking, and not sleeping as our Bishops doe, but he seeketh diligently, he searcheth diligently all corners, whereas he may have his prey. He roveth abroad in every place of his dioces, he standeth not still, he is never at rest, but ever in hand with his plough that it may go forward. But there was never such a preacher in England as he is. Who is able to tell his diligent preaching, which every day, and

every

every houre, laboureth to ſow cockle and darnell, that hee may bring out of forme, and out of eſtimation, and requeſt, the inſtitution of the Lords Supper and Chriſts croſſe? for there he loſt his right, for Chriſt ſaide: *Nunc judicium eſt mundi, princeps ſeculi huius ejicietur foras. Et ſicut exaltavit Moſes ſerpentem in deſerto, ita exaltari oportet filium hominis. Et cum exaltatus fuero a terra, omnia traham ad meipſum.* Now is the judgement of this world, and the prince of this world ſhall be caſt out. And as *Moſes* did lift up the ſerpent in the wilderneſſe, ſo muſt the ſon of man be lift up; and when I ſhall be lift up from the earth, I will draw all things unto my ſelfe. For the devil was diſappointed of his purpoſe, for he thought all to be his owne. And when he had once brought Chriſt to the Croſſe, he thought all cock ſure. Iohn 3.

The devil deceived by Chriſt.

But there loſt he all his raigning, for Chriſt ſaide: *Omnia traham ad meipſum*, I will draw all things to my ſelfe. He meaneth, drawing of mans ſoule to ſalvation. And that he ſaide he would do, *Per ſemetipſum*, by his owne ſelfe, not by any other bodies ſacrifice. He meant by his owne ſacrifice, upon the Croſſe, where he offered himſelfe for the redemption of mankind, and not the ſacrifice of the Maſſe to be offered by another. For who can offer him, but himſelfe? He was both the Offerer, and the offering. And this is the pricke, this is the mark at which the devil ſhooteth, to evacuate the Croſſe of Chriſt, and to mangle the inſtitution of the Lords Supper, the which although he cannot bring to paſſe, yet he goeth about by his ſleights and ſubtle meanes to fruſtrate the ſame: and above theſe fifteen hundred yeares he hath beene a dooer, onely purpoſing to evacuate Chriſts death, and to make it of ſmall efficacy and vertue. For as Chriſt ſaith, according as the Serpent was lift up in the wildernes: ſo would he himſelfe be exalted, that thereby as many as truſted in him, ſhould have ſalvation: the devil would none of that. They would have us ſaved by a daily oblation propitiatory, by a Sacrifice expiatory, or remiſſory:

Note heere a fruitfull and effectuall doctrine.

Now if I ſhould preach in the country among the unlearned, I would tell what propitiatory, expiatory, and remiſſory is, but here is a learned auditory, yet for them that be unlearned, I will expound it. Propitiatory, expiatory, remiſſory, or ſatiſfactory, ſignifie

signifie all one thing in effect, & is nothing els, but a thing wherby to obtaine remission of sins, and to have salvation. And this way the devil used to evacuate the death of Christ, that we might have affiance in other things, as the Sacrifice of the Priest, wheras Christ would have us to trust in his onely Sacrifice. So he was *Agnus occisus de origine mundi*, the lambe that hath beene slaine from the beginning of the world, and therefore he is called, *inge sacrificium*, a continuall sacrifice, and not for the continuance of the Masse, as the Blaunchers have blanched it, and wrested it, and as I my selfe once tooke it to be. But *Paul* saith, *Per semetipsum purgat peccata*, by himselfe and by none other, Christ made purgation and satisfaction for the whole world.

Would Christ this word (by himselfe) had beene better weighed and looked upon, and *in satisfactionem*, to make them holy, for he is *inge sacrificium*, a continuall sacrifice, in effect, fruite, and operation. That like as they which seeing the Serpent hang up in the desert, were put in remembrance of Christes death, in whom as many as beleeved were saved: so all men that trust in the death of Christ, shall be saved, as well they that were before, as they that came after. For he was a continuall Sacrifice, as I said, in effect, fruite, operation, and vertue. As though hee had from the beginning of the World, & continually shold to the worlds end, hang still upon the Crosse: and he is as fresh hanging on the crosse now, to them that beleeue and trust in him, as he was above fifteene hundred yeares agone, when he was crucified. Then let us trust upon his death onely, and looke for no other sacrifice propitiatory, then the same bloody Sacrifice, the lively sacrifice, and not the dry Sacrifice, but a bloody Sacrifice. For Christ himselfe said, *Consummatum est*. It is perfectly finished, I have taken at my Fathers hand the dispensation of redeeming mankind, I have wrought mans Redemption, and have dispatched the matter. Why then mingle ye him? why doe ye devide him? Why make you of him moe Sacrifices then one? *Paul* saith: *Pascha nostrum immolatus est Christus*, Christ our passeover is offered, so that the thing is done, and Christ hath done it, and he hath done it *semel* once for all: And it was a bloody Sacrifice, not a dry Sacrifice.

The brasen serpent was a figure of Christ.

Christ is our passeover.

Why then, it is not the Masse that availeth or profiteth, for

the

the quicke and the dead: wo worth thee, O devil, wo worth thee that hast prevailed so farre and so long, that hast made England to worship false gods, forsaking Christ our Lord. Woe worth thee devill, wo worth thee devill, and all thy angels. If Christ by his death draweth all things to himselfe, and draweth all men to salvation, and to heavenly blisse that trust in him: then the priests at the Masse, at the Popish mass (I say) what can they draw, when Christ draweth all, but lands and goods from the right heires? The priests draw goods and riches, benefices, and promotions to themselves; and such as beleeve in their Sacrifices, they draw to the devill. But Christ is he that draweth soules unto him by his bloody Sacrifice. What have we to doe then, but *epulari in Domino?* to eate in the Lord at his Supper.

The service & oblation that we ought to offer unto God.

What other service have we to doe to him? and what other sacrifice have we to offer, but the mortification of our flesh? What other oblation have we to make, but of obedience, of good living, of good workes, and of helping our neighbours? But as for our Redemption, it is done already, it cannot be better. Christ hath done it so well that it cannot be amended. It cannot be devised how to make that any better then he hath done it. But the devill, by the helpe of that Italian Bishoppe his proude Chaplaine, hath laboured by all meanes that he might, to frustrate the death of Christ, and the merits of his passion. And they have devised for that purpose to make us beleeve in other vaine things by his pardons: as to have remission of sinnes, for praying on hallowed beades, for drinking of the backhouse bole, as a Chanon of Waltam Abbey once told mee, that whensoever they put their loaves of breade into the oven, as many as dranke of the pardon bole, should have pardon for drinking of it. A mad thing to give pardon to a bole. Then to Pope *Alexanders* holy water, to hallowed belles, palmes, candles, ashes, and what not? And of these things every one hath taken away some part of Christes satisfaction. Every one hath robbed some part of Christes passion and crosse, and hath mingled Christes death, and hath bin made to be propitiatory, and satisfaction, and to put away sinne. Yea and *Alexanders* holy water, yet at this day remaineth in England, and is used for a remedy to chase away

Note here what trash wee have had from Rome.

spirits

ſpirits and devils, yea and I would this had beene the worſt. But woe worth thee, O devil, that haſt prevailed to evacuate Chriſts Croſſe, and to mingle the Lords Supper. Theſe be the Italian Biſhops deviſes, and the devill hath pricked at this marke, to fruſtrate the Croſſe of Chriſt, Hee ſhot at this marke long before Chriſt came, he ſhot at this pricke foure thouſand yeeres before Chriſt hanged on the Croſſe, or ſuffered his paſſion.

For the brazen Serpent, was ſet up in the wilderneſſe, to put men in remẽbrance of Chriſts comming, that like as they which beheld the brazen Serpent were healed of their bodily diſeaſes, ſo they that looked ſpiritually upon Chriſt that was to come, by him ſhould be ſaved ſpiritually from the devil. The Serpent was ſet up in memory of Chriſt to come, but the devill found meanes to ſteale away the memory of Chriſts comming, and brought the people to worſhip the Serpent it ſelfe, yea, to ſerve him, to honour him, to worſhip him, and to make an Idoll of him: and this was done by the market men that I told you of. And the Clark of the market did it for the lucre and advantage of his Maſter, that thereby his honour might encreaſe, for by Chriſts death, he could have but ſmall worldly advantage. And ſo even now hath he divers blanchers belonging to the market, to let and ſtop the light of the Goſpel, and to hinder the Kings proceedings in ſetting forth the word and glory of God. And when the Kings Majeſty, with the adviſe of his honourable Counſell, goeth about to promote Gods word, and to ſet an order in matters of Religion, there ſhall not want blanchers that will ſay: As for Images, where as they have bin uſed to be ſenced, and to have candles offered unto them, none be ſo fooliſh to doe it to the ſtocke or ſtone, or to the Image it ſelfe; but it is done to God and his honor before the Image. And though they ſhould abuſe it, theſe blanchers would be ready to whiſper the King in the eare, and to tell him that this abuſe is but a ſmall matter: and that the ſame, with all other like abuſes in the Church, may be reformed eaſily. It is but a ſmall abuſe (ſay they) and it may be eaſily amended. But it ſhould not be taken in hand at the firſt, for feare of trouble, or further inconveniences.

The people will not beare ſuddaine alterations; an inſurrection

may

may be made after ſuddaine mutation, which may be to the great harme and loſſe of the realme. Therefore all things ſhall be well, but not out of hand, for feare of further buſineſſe. Theſe be the blanchers that hitherto have ſtopped the Word of God, and hindered the true ſetting forth of the ſame. There be many put offs, ſo many put byes, ſo many reſpects, and conſiderations of worldly wiſedome. And I doubt not but there were many blanchers in the old time, to whiſper in the eare of good King *Ezechias*, for the maintenance of Idolatry done to the braſen Serpent, as well as there hath bin now of late, and be now, that can blanch the abuſe of Images, as other like things.

But good King *Ezechias* would not be ſo blinded; he was like to *Apollos*, fervent in ſpirit. He would give no eare to the Blanchers, he was not moved with theſe worldly reſpects: with theſe prudent conſiderations, with theſe pollicies; he feared not inſurrections of the people. He feared not leaſt his people would not beare the glory of God, but he (without any of theſe reſpects, or pollicies, or conſiderations, like a good King for Gods ſake, and for conſcience ſake) by and by plucked downe the brazen Serpent, and deſtroyed it utterly, and beate it to powder. He out of hand, did caſt out al Images, he deſtroyed all Idolatry, and cleerly did extirpate al ſuperſtition. He would not heare theſe blanchers and worldly wiſe men, but without delay, followeth Gods cauſe, and deſtroyeth all Idolatry out of hand. This did good King *Ezechias*, for he was like *Apollos*, fervent in Spirit, and diligent to promote Gods glory: And good hope there is that it ſhall be likewiſe here in England, for the Kings Majeſty is ſo brought up in knowledge, vertue, and godlineſſe, that it is not to be miſdoubted, but that we ſhall have all things well, and that the glory of God ſhall be ſpread abroade, throughout all parts of the Realme, if the Prelates will diligently apply their plough, and be Preachers rather then Lords. But our Blanchers, which will be Lords and no Labourers, when they are commanded to goe and be reſident upon their cures, and preach in their benefices, they will ſay: Why? I have ſet a deputy there, I have a deputy that looketh well to my flocke, and he ſhall diſcharge my duty. A deputy (quoth you,) I looked for that word all this while. And

what

what a deputy must he be, trow ye? even one like himselfe, hee must be a Canonist, that is to say, one that is brought up in the study of the Popes lawes and decrees: one that will set forth Papistry as wellas himselfe, and one that will maintaine all superstition and Idolatry: and one that will nothing at all, or else very weakely resist the devils plough: yea happy is it if hee take no part with the devill, and where he should be an enemy unto him, it is well if he take not the devils part against Christ. But in the meane time the Prelates take their pleasures. They are lordes, and no labourers, but the devill is alwaies very diligent at his plough. He is no unpreaching Prelate. He is no Lordly loyterer from his cure, but a busie ploughman, so that among all the Prelates, and among all the packe of them that have cure, the devill shall goe for my money, for he still applyeth his busines. Therefore ye unpreaching Prelates, learne of the devill. And if you wil not learne of God, nor good men, for shame learne of the devill, *ad erubescentiam vestram dico*. I speake it to your shame. If you will not learne of God nor good men to be diligent in your office, learne of the devill. Howbeit there is now very good hope that the Kings Majesty, being by the helpe of good governance of his most honourable Counsellers, trained and brought up in learning and knowledge of Gods word, will shortly provide a remedy, and set an order herein, which thing that it may so be, let us all pray for him. Pray for him good people, pray for him: ye have great cause and neede to pray for him.

Amen.

The devill is no unpreaching prelate.

The devill teacheth Bishops to be diligent.

Seven

Seven Sermons preached by the Reverend Father, Master *Hugh Latimer* before our late Soveraigne Lord of famous memory, King Edward the 6. within the preaching place, in the Palace at *Westminster*.

1549. the 8. of March.

Rom. 15. *Quæcunque scripta sunt, ad nostram doctrinam scripta sunt. Whatsoever things are written afore time, are written for our learning, that we through patience and comfort of scripture might have hope.*

IN taking this part of Scripture (mõst noble audience) I play as a trewant, which when he is at schoole, will choose a lesson, wherin he is perfect, because he is loth to take paines in studying a new lesson, or else feareth stripes for his slothfulnes. In like manner I might seeme now in my old age to some men, to take this part of Scripture, because I would wade easily and lightly away therewith, and drive my matter at my pleasure, & not to be bound unto a certaine theame. But ye shall consider that the foresaid words of *Paul* are not to be understood of all Scriptures, but onely of those which are written in Gods Booke, and all thinges which are therein, are written for our learning. The excellency of this word is so great, and of so high dignity, that there is no earthly thing to be compared unto it. The Author thereof is great, that is, God himselfe, eternall, Almighty, everlasting. The Scripture because of him, is also great, eternall, most mighty, and holy. There is no King, Emperour, Magistrate, and Ruler, of what state so ever they be, but are bound to obey this God, and to give credence unto his holy word, in directing their steppes ordinately according unto the same word: Yea truely they are not onely bound to obey Gods booke, but also the Minister of the same, for the wordes sake, so farre as he speaketh sitting in Moyses chaire, that is, if his doctrine be taken out of Moy-

The scripture is that which is written in Gods booke, whichwe name the holy Bible.

Gen. 1. 17. Deut. 4. Esay. 26. Prov. 8. Daniel. 7. *we must obey God, beleve his word and follow it.*

The world ruleth with two swords. The temporall sword

ses law. For in this world God hath two swords, the one a temporall sword, the other a spirituall. The temporall sword resteth in the hands of Kings, Magistrates, and Rulers under him, whereunto all Subiects, as well the Clergy as the Laity, be subject and punishable, for any offence contrary to the same booke.

The spirituall sword.

Math. 23

The spirituall sword is in the hands of the Ministers and Preachers, whereunto all Kings, Magistrates, and Rulers, ought to be obedient, that is, to heare and follow, so long as the Ministers sit in Christs chaire, that is, speaking out of Christs Booke.

The King may correct the Preacher.

The King correcteth transgressors with the temporall sword, yea and the Preacher also if he be an offender. But the Preacher cannot correct the King if he be a transgressor of Gods word, with the temporall sword. But he must correct and reproove him with the spirituall Sword, fearing no man, setting God onely before his eyes, under whom he is a Minister to supplant, and roote up all vice and mischiefe by Gods word, whereunto all men ought to be obedient, as is mentioned in many places of Scripture, and amongst many this is one. *Quæcunque dixerint vobis servare, servate & facite.* Whatsoever they bid you observe that observe and do. Therefore let the preacher teach, improove, amend, and instruct in righteousnesse with the spirituall sword, fearing no man though death should insue. Thus Moses fearing no man, with his Sword did reproove King Pharao at Gods commaundement.

How the preacher may correct the King or Queene.

Math. 23.
1. Tim. 3.
2. Pet. 1.

Ex. 5, 6, 7, &c.

Micheas the Prophet also did not spare to blame King Achab for his wickednesse according to Gods will, and to prophecy of his destruction contrary unto many false Prophets. These foresaid Kings being admonished by the Ministers of God word, because they would not follow their godly doctrine, and correct their lives, came unto utter destruction. Pharao giving no credite unto Moses the Prophet of God, but applyant unto the lustes of his owne heart, what time hee heard of the passage of Gods people, having no feare or remembrance of Gods worke, hee with his Army did prosecute after, entending to destroy them, but hee and his people were drowned in the red sea. King Achab also because he would not harken unto Micheas, was killed with an arrow. Likewise also the house of Ieroboam

3. Reg. 22.

Exod. 14.
Achab.
3. Reg. 21.
3. Reg. 14.

with

with other many, came unto destruction, because he would not heare the Ministers of Gods word and correct his life according unto his will and pleasure. Let the Preacher therefore never feare to declare the message of God unto all men. And if the King will not heare of them, the Preachers may admonish, and charge them with their duties, and so leave them unto God, and pray for them. But if the Preachers digresse out of Christs chaire and shall speake their owne fantasies, then in stead of *Quæcunque insserunt vos facere, facite, & servate.* Whatsoever they bid you observe that observe and doe.

The preacher must have God before his eyes.

Evill Preachers are to be refused.

Math. 7, 8.

Change it into these wordes following: *Cauete vero vobis a pseudoprophetis qui veniunt ad vos, &c.* Beware of false Prophets which come to you in Sheeps clothing, but inwardly they are ravening Wolves, ye shall know them by their fruites: yea chang *Quæcunque insserint*, (if their doctrine be evil) into *Cauete a fermento Phariſæorum, &c.* That is: Take heede and beware of the leaven of the Phariſies: and of the Sadducees. In teaching evill doctrine, all Preachers are to be eschewed, and in no wise to be hearkned unto. In speaking truth, they are to be heard. All things written in Gods booke, are most certaine true and profitable for all men. For in it is contained meete matter for Kings, Princes, Rulers, Byshops, and for all states. Wherefore, it behooveth every Preacher somewhat to acquaint and accommodate himselfe and his matter agreeable unto the comfort and amendment of the audience, unto the which hee declareth the message of God. If he preach before a king: let his matter be concerning the office of a king; if before a Bishop, then let him treat of Bishoply duties and orders, and so forth in other matters, as time and audience shall require.

Luke 12.

A preacher must have a respect unto his audience.

I have thought it good to entreat upon these words following, which are written in the 17. Chapter of Deuteronomy. *Cum veneris in terram quam Dominus Deus dat tibi, possederisque eam, &c.* That is: *When thou art come unto the Land which the Lord thy GOD giveth thee, and enioyest it, and dwellest therein: If thou shalt say, I will set a King over me, like unto all the Nations that are about me: Then thou shalt make him King over thee, whom the Lord thy God shall chuse.*

Deut. 17.

How God appointed the election of a king.

One of thy brethren muſt thou make King over thee, and mayeſt not ſet a ſtranger over thee, which is not of thy brethren. But in any wiſe, let him not hold too many horſes, that he bring not the people againe to Egypt, through the multitude of horſes, for aſmuch as the Lord hath ſaide unto you, ye ſhall henceforth goe no more that way. Alſo he ſhall not have too many wives, leaſt his heart turne away: neither ſhall he gather him ſilver and Gold too much. As in divers other places of ſcripture is meete matter for all eſtates, ſo in this foreſaide place is deſcribed chiefely the doctrine fit for a King. But who is worthy to utter this doctrine before our noble King? Not I, God knoweth, which am through age, both weake in body and oblivious, unapt I am, not onely becauſe of painefull ſtudy, but alſo for this ſhort warning. Well, unto God I will make my mone, who never fayled me. *Auxiliator in neceſſitatibus.* God is my helper in all my neceſſities, To him alone will I make my petition. To pray unto Saints departed, I am not taught: to deſire like grace of God as they had (right godly it is) or to beleeve God to be no leſſe mercifull unto us (being faithfull) than he was unto them, greatly comfortable it is. Therefore onely unto God let us lift up our heart, and ſay the Lords prayer.

Things touched moſt chiefely in the whole ſermon.

Cum veneris, &c. When thou art come into the land which the Lord, &c. Thou ſhalt appoint him king, &c.

1. One of thy brethren muſt thou make king over thee, and muſt not ſet a ſtranger over thee which is not of thy brethren.

2. But in any wiſe let not ſuch a one prepare unto himſelfe many horſes, that he bring not, &c.

3 Furthermore let him not prepare unto himſelfe many wives, leaſt his heart turne from God.

4 Nor he ſhall not multiply unto himſelfe too much Gold, and ſilver. As the text doth riſe, I will touch and goe a little in every place, untill I come unto too much. I will touch all the foreſaide thinges, but not too much. The text is, *When thou ſhalt come into the land, &c.* To have a King the Iſraelites did with much importunity call unto God, and God long before promiſed them a King, and they were fully certified thereof, that

God

God had promiſed that thing: for unto *Abraham* he ſaid: *Ego creſcere te faciam vehementer, ponamque te in gentes, ſed & reges ex te prodibunt*, that is, *I will multiply thee exceedingly, and will make Nations of thee, yea and Kinges ſhall ſpring out of thee.* Theſe words were ſpoken long before the Children of Iſrael had any King. Notwithſtanding here yet God preſcribed unto them an order, how they ſhould chooſe their King, and what manner of man he ſhould be, where he ſaith: *When thou ſhalt come into the land, &c.* As who ſhould ſay, O ye children of Iſrael, I know your nature right well, which is evill, and inclined unto all evils. I know that thou ſhalt chooſe a King, to raigne over thee and to appeare glorious in the face of the world, after the manner of other gentiles. But becauſe thou art ſtiffe-necked, wilde, and art given to walke without a bridle or line: Therefore I will prevent thy evill and beaſtly manners, I will hedge ſtrongly thy way, I will make a durable law, which ſhall compell thee to walke ordinately, and in a plaine way, that is, thou ſhalt not chooſe thee a King after thy will and fantaſie, but after me thy Lord and God. Gen. 17.

The Iewes were reſtrained to chooſe a king to their liking, but ſuch a one as God would have them chooſe,

Thus God conditioned with the Iewes that their King ſhould be ſuch a one as he himſelfe would chooſe them. This was not much unlik a bargaine that I heard of late ſhould be betwixt two frends for a Horſe, the Owner promiſed the other ſhould have the Horſe if he would, the other asked the price, hee ſaide xx, nobles. The other would give him but foure pound: the owner ſaid, he ſhould not have him then. The other claymed the Horſe becauſe he ſaid, he ſhould have him if he would. Thus this bargaine became a Weſtminſter matter, the Lawyers got twice the value of the Horſe, and when all came to all, two fooles made an end of the matter. How be it the Iſraelites could not goe to law with God for chooſing their King, for would they, nil they, their King ſhould be of his chooſing, leaſt they would walke inordinately in a deceiveable way, unto their utter loſſe & deſtruction. For as they ſay commonly *Qui vadit plane, vadit ſane*: That is, He that walketh plainely, walketh ſafely. As the Iewes were ſtiffnecked & were ever ready to walke inordinately, no leſſe are we Engliſhmen given to untowardneſſe, and inordinate walking

A merry and wiſe tale,

A common ſaying,

after our owne fantasies and braynes. We will walke without the limites of Gods word, we will choose a King at our owne pleasure. But let us learne to frame our lives after the noble king *David*, who when he had many occasions given of king *Saul* to worke evill for evill, yea, and having many times opportunity to performe mischiefe and to slay king *Saule*: Nevertheles yet fearing God, would not follow his fleshly affections and walke inordinately, without the will of Gods word, which he confessed alwaies to be his direction, saying: *Lucerna pedibus meis verbum tuum, & lumen semitis meis. Thy word, O Lord, is a Lantern unto my feete, and a light unto my steps.*

1 Reg. 24.

Psal. 119. *Gods word is our light.*

Thus having in minde to walke ordinately, hee did alwaies avoyd to doe evill. For when king *Saul* was in a cave without any man, *David* and his men sitting at the sides of the cave, yea and *Davids* men mooved him to kill *Saul*, *David* made answer and said unto them: *Servet me Dominus, ne rem istam, &c. contra Dominum meum Messiam, &c.* That is, *The Lord keepe me frm dooing this thing unto my Master, that is the Lords annointed.* At another time also moved by *Abisa* to kill *Saul* sleeping, *David* saide: *Ne interficias eum, quis enim impunè manum suam inferet uncto Domini, &c.* That is, *Destroy him not, for who can lay his hand on the Lords annoynted, and be guiltlesse, &c.* I would God we would follow king *David*, and then we should walke ordinately, and yet doe but that we are bound of duty to doe; for God saith; *Quod ego precipio, hoc tantum facito. That thing which I comvaand, that onely doe.* There is a great error risen now a dayes among many of us, which are vaine, aud new fangled men, clyming beyond the limits of our capacity and wit, in wrenching this Text of Scripture hereafter following, after their owne phantasie and braine, their error is upon this text: *Audi vocem populi in omnibus quæ dicunt tibi: non enim te reprobant sed me reprobarunt ne regnem super eos,* That is, *Heare the voyce of the people in all that they say unto thee, for they have not cast thee away but me.* They wrench these words awry after their owne fantasies, and make much doubt as touching the King & his godly name. They that so doe walke inordinately, they walke not directly and plainely, but delight in balkes and stubble way.

1 Reg. 26.

1 Reg. 8.

It

It maketh no matter by what name the Rulers be named if so be they ſhall walke ordinately with God, and direct their ſteps with God. For both Patriarkes, judges, and kings had and have their authority of God, and therefore godly. But this ought to be conſidered which God ſaith. *Non præficere tibi potes hominem alienum*, that is, *Thou muſt not ſet a ſtranger over thee.* It hath pleaſed God to grant us a naturall liedge king and Lord, of our owne Nation, an Engliſhman: one of our owne religion. God hath given him unto us, and he is a moſt precious treaſure, and yet many of as doe deſire a ſtranger to be a king over us. Let us no more now deſire to be bankers, but let us endevour to walke ordinately and plainely after the word of God.

God calleth his Miniſters by divers names.

Let us follow *Daniel*, let us not ſeeke the death of our moſt noble and rightfull king, our owne brother both by nativity and godly religion. Let us pray for his good eſtate, that he live long among us.

Oh what a plague were it, that a ſtrange king, of a ſtrange land, and of a ſtrange religion ſhould raigne over us. Where now we be governed in the true Religion, hee ſhould extirpe and plucke away altogether, and then plant againe all abhomination and popery. God keepe ſuch a king from us. Well the Kings Grace hath ſiſters, my Lady Mary, and my Lady Elizabeth, which by ſucceſſion and courſe are inheritours to the Crowne, who if they ſhould marry with ſtrangers, what ſhould enſue? God knoweth. But God graunt, (if they ſo doe, whereby ſtrange religion commeth in) that they never come to courſing nor ſucceeding. Therefore to avoyd this plague, let us amend our lives, and put away all pride, which doeth drowne men in this realme at theſe dayes; all covetouſneſſe wherein the Magiſtrates and rich men of this realme are overwhelmed; all Lechery and other exceſſive vices, provoking Gods wrath, were he not mercifull, even to take from us our naturall king and liege Lord, yea to plague us with a ſtrange king for our unrepentant harts. Wherefore (if as ye ſay, yee love the king) amend your lives, and then ye ſhall be a meane that God ſhall ſend him us long to raigne over us, for undoubtedly ſinnes provoke much Gods wrath. Scripture ſaith, *Dabo*

The way to remove Gods wrath from us, is to remove all vice from us.

They that love God or the King will amend their ſinfull living.

tibi regem furore meo: That is. *I will give thee a King in my wrath.* Now we have a lawfull King, a godly King, nevertheleſſe yet many evils do raigne. Long time the miniſters appointed have ſtudyed to amend, and redreſſe all evils, long time before this, great labour hath beene about this matter, great crakes hath beene made that all ſhould be well, but when all came to all, for all their boaſts, little or nothing was done: in whom theſe words of *Horace* may well be verified, ſaying, *Parturiunt montes, naſcetur ridiculus mus.* The Mountaines ſwelleth up, the poore Mouſe is brought out: long before this time, many hath taken in hand to bring many things unto paſſe, but finally their workes came unto ſmall effect and profit.

Now I heare ſay all things are ended after a godly manner, or els ſhortly ſhall be. Make haſt, make haſt, and let us learne to conuert, to repent, and amend our lives. If we doe not. I feare, I feare, leaſt for our ſinnes and unthankefulnes; an hypocrite ſhall raigne over us. Long we have bin ſervants and in bondage, ſerving the Pope in Egypt. God hath given us a deliverer, a naturall King. Let us ſeeke no ſtranger of another Nation, no hypocrite which ſhall bring us againe al papiſtry, Hypocriſie: and Idolatry. No diabolicall Miniſter which ſhal maintaine all devilliſh works and evill exerciſes. But let us pray that God mainetaine and continue our moſt excellent King heere preſent, true inheritor of this our realme both by nativity, and alſo by the ſpeciall gift and ordinance of God. He doth rectifie us in the liberty of the Goſpell, in that therefore let us ſtand. *State ergo in libertate, qua Chriſtus nos liberavit. Stand in the liberty, wherwith Chriſt hath made us free.* In Chriſts liberty we ſhall ſtand if we ſo live that we profit, if we caſt away all evill, fraud, and deceit, with ſuch other vices, contrary to Gods word; and in ſo doing we ſhall not onely prolong and mainetaine our moſt noble Kings daies in proſperity: but alſo we ſhall proſper our owne lives to live not onely proſperouſly, but alſo godly.

In any wiſe, let not ſuch a one prepare unto himſelfe many Horſes, &c. In ſpeaking theſe words, ye ſhall underſtand, that I doe not intend to ſpeake againſt the ſtrength, pollicy, and proviſion of a King, but againſt exces, and vaine truſt that Kings have

Latimer was a true prophet.

God hath ſent us a deliverer.

Let us no more ſeeke to ſerve a ſtranger.

Let us pray for our king.

Gal. 5.

What is ment that a Prince ſhould not haue many horſes.

have in themselves, more then the living God, the author of all goodnes, and giver of all victory. Many horses are requisite for a King; but he may not exceede in them, nor tryumph in them, more then is needefull, for the necessary affaires and defence of the Realme: What meaneth it, that God hath to doe with the Kings stable, but onely he would be Master of his Horses? The Scripture saith: *In altis habitat. He dwelleth on hie.* It followeth *Humilia respicit. He looketh on the low things*, yea upon the Kings stables, and upon all the offices in his Houses. God is a great grand-master of the Kings house, and will take account of every one that beareth rule therein, for the executing of their offices: whether they have justly and truely served the King in their offices, or no. Yea God looketh upon the King himselfe, if he worke well or not. Every king is subject unto God, and all other men are subject unto the King. In a King God requireth faith, not excesse of horses. Horses for a King be good and necessary, if they be well used, but Horses are not to be preferred above poore men. I was once offended with the Kings horses, & therfore tooke occasion to speake in the presence of the Kings Maiesty that dead is, when Abbies stood. Abbyes were ordained for the comfort of the poore, wherefore I saide it was not decent that the kings horses shonld be kept in them (as many were at that time) the living of poore men therby minished & taken away. But afterward a certaine noble man said to me, what hast thou to doe with the kings horses? I answered & said, I spake my conscience as Gods word directed me. He said, Horses be the maintenance and part of a kings honour, and also of his Realme, wherefore in speaking against them, ye are against his honour. I answered, God teacheth what honour is decent for a king, and for all other men according unto their vocations. God appointeth every king a sufficient living for his estate and degree both by landes and other customes. And it is lawfull for every King to enjoy the same goods and possessions. But to extort and take away the right of the poore, is against the honour of the king: if you doe move the king to doe after that manner, then you speake against the honour of the king. For I fully certifie you extortioners, violent oppressors, ingrossers of tenements and

Psal. 113.

God is a grand-master in the kings house.

An answer declaring the true honour of a king

He describeth the dishonors of a King plainely and most truely.

and lands, through whose covetousnesse, villages decay and fall downe, the Kings leige people for lacke of sustenance are famished and decayed. They be those which speake against the honour of the King. God requireth in the King and all Magistrates, a good heart to walke directly in his wayes, and in all subjection, in obedience due unto a King. Therefore I pray God both the King, and also we his people may endeavour diligently to walke in his wayes, to his great honour and our profit. Let him not prepare unto himselfe too many wives, &c. Although we reade here that the Kings amongst the Iewes had liberty to take more wives than one, we may not therefore attempt to walke inordinately, and to thinke that we may take also many wives.

God requireth a good heart.

For Christ hath forbidden this unto us Christians. And let us not impute sinne unto the Iewes because they had many wives, for they had a dispensation so to do. Christ limiteth unto us one wife onely. And it is a great thing for a man to rule one wife rightly and ordinately: for a woman is fraile and proclive unto all evils, a woman is a very weake vessell, and may soone deceive a man, and bring him unto evill. Many examples we have in holy Scripture. *Adam* had but one wife called *Eve*, and how soone had she brought him to consent unto evill, and to come to destruction. How did wicked *Iezabel* pervert King *Achabs* hearr from God and all godlinesse, and finally unto destruction. It is a very hard thing for a man to rule well one woman. Therefore let our King, what time his Grace shall be so minded to take a wife, chuse him one which is of God, that is, which is of the houshold of faith. Yea let all estates be no lesse circumspect in chusing her, taking great deliberation, and then they shall not need divorsements, and such mischiefes to the evill example and slander of our realme. And that shee bee such a one as the King can finde in his heart to love and to lead his life in pure and chast espousage, and then he shall be the more prone and ready to advance Gods glory, and to punish and to extirp the great lechery used in this realme. Therefore we ought to make a continuall prayer unto God, for to grant our Kings grace such a mate as may knit his heart and hers, according to Gods ordinance and Law, and not to consider and cleave onely

A godly woman is to be chosen.

Love which is godly to be preferred above all earthly things in marriage.

to

to a politicke matter or coniunction, for the enlarging of dominions, for ſurety and defence of Countries, ſetting apart the inſtitution and ordinance of God. We have now a prety little Sh. indeede a very prety one. I have but one I thinke in my purſe, and the laſt day I had put it away almoſt for an old groat, and ſo I truſt ſome will take them. The fineſſe of the ſilver I cannot ſee. But therein is printed a fine ſentence, That is, *Timor Domini fons vitæ vel ſapientiæ*. The feare of the Lord is the fountaine of life or wiſedome. I would God this ſentence were alwaies printed in the heart of the King in chooſing his wife, and in all his officers. For like as the feare of God is *fons ſapientiæ* or *vitæ* ſo the forgetting of God is *fons ſtultitiæ*, the Fountaine of fooliſhnes or of death, although it be never ſo politike; for upon ſuch politike matters death doth enſue and follow. All their divorcements and other like conditions to the great diſpleaſure of almighty God, which evils I feare me, are much uſed at theſe daies in the marriage of noble mens Children, for joyning lands to lands, poſſeſſions to poſſeſſions, neither the vertuous education, nor living being regarded: but in the infancy ſuch marriages be made to the diſpleaſure of God, and breach of eſpouſals. Let the king therefore chooſe unto him a godly wife, whereby hee ſhall the better live chaſte, and in ſo living, all Godlineſſe ſhall encreaſe and righteouſneſſe be mainetained. Notwithſtanding I know, hereafter ſome will come and moove your Grace towards wantonnes, and to the inclination of the fleſh and vaine affections. But I would your Grace ſhould beare in memory, an hiſtory of a good king, called *Lewes*, that traveiled towards the holy land (which was a great matter in thoſe daies) & by the way ſickned, being long abſent from his wife. And upon this matter the Phiſitions did agree, that it was for lacke of a woman, and did conſult with the Biſhops therein, who did conclude that becauſe of the diſtance of his wife (being in another countrey) hee ſhould take a Wench. This good king hearing their concluſion, would not aſſent thereunto, but ſaide, he had rather be ſicke even unto Death, than he would breake his eſpouſals. Woe worth ſuch Counſellers: Biſhops? Nay rather Buſſardes.

Prov. 16.

Pollicy if it be not of God bringeth death.

A notable hiſtory of a French King.

The good counſell of Biſhops.

Nevertheleſſe if the king ſhould have conſented to their conclu-

ſion

cluſion, and accompliſhed the ſame, if he had not chanced well, they would have excuſed the matter, as I have heard of two that have conſulted together, & according to the aduiſe of his friend the one of them wrought where the ſucceſſion was not good. The other imputed a peece of reproch to him for ſueh counſell giving. He excuſed the matter ſaying, that he gave him none other counſel, but, had bin his cauſe he would have done likewiſe.

So I thinke the Biſhops would have excuſed the matter, if the King ſhould have reproved them for their counſel. I do not read that the king did rebuke them for their counſell, but if he had, I know what would have been their anſwere. They would have ſaid, we give you no worſe counſell, then we would have followed our ſelves, if we had beene in like caſe. Well ſir, this king did well & had the feare of God before his eyes. He would not walke in by walkes, where are many balkes. Amongſt many balkinges, is much ſtumbling, and by ſtumbling it chanceth many times to fall downe to the ground. And therefore let us not take any by-walkes, but let Gods word direct us, let us not walke after, nor leane to our owne judgements and proceedings of our forefathers, nor ſeeke not what they did, but what they ſhould have done, of which thing the Scripture admoniſheth us ſaying: *Ne inclinemus præceptis & traditionibus patrum neque faciamus quod videtur rectum in oculis noſtris.* Let us not incline our ſelves unto the precepts and traditions of our Fathers, nor let us doe that ſeemeth right in our eies. But ſurely we will not exchange our fathers doings and traditions with ſcripture, but chiefly leane unto them and to their deſcription, and doe that ſeemeth good in our eies. But ſurely that in going downe the ladder, *Scala cœli*, as it was made by the pope came to be a maſſe, but that is a falſe ladder to bring men to Heaven. The true ladder to bring a man to Heaven is the knowledge and following of the Scripture. Let the King therefore chooſe a Wife which feareth God, let him not ſeeke a proude, wanton and one full of rich Treaſures and worldly Pompe. He ſhall not multiply unto himſelfe too much Gold and ſilver. Is there too much thinke you for a King? God doth allow much unto a King, as it is expedient that hee ſhould have much, for hee hath

Note.

The king fearing God avoideth evill.

Deut. 12.

The thid part of the ſermon.

hath great expenses, and many occasions to spend much for the defence and surety of his realmes and subjects. And necessary it is that the king have a treasure alwaies in a readines for that and such other affaires as be dayly in his hands. The which treasure, if it be not sufficient, he may lawfully and with a safe conscience take taxes of his Subjects. For it were not meete, the treasure should be in the Subjects purses when the Money should be occupied, nor it were not best for themselves; for the lacke therof might cause both it, and all the rest that they have, should not long be theirs. And so for a necessary and expedient occasion, it is warranted by Gods word to take of the Subjects. But if there be sufficient treasures, and burdening of Subjects to be for a vaine thing: so that he will require thus much, or so much of his Subjects (which perchance are in great necessity, and penury:) Then this covetous intent, and the request thereof is too much, which God forbiddeth the king here in this place of Scripture to have. But who shall see this too much, or to tell the King of this too much. Think you any of the Kings privy Chamber? No. For feare of losse of favour. Shall any of his sworne Chaplaines? No. They be of the Closet, and keepe close such matters. But the King himselfe must see this too much, and that shall he doe by no meanes with his corporall eyes. Wherefore he must have a paire of Spectacles, which shall have two cleare sights in them, that is, the one is Faith, not a temporall faith, which shall last but a while, but a faith which is continuing in God. The second cleare sight, is charity, which is feruent toward his Christian brother, By them two, must the King ever see when he hath too much. But few there be that useth these spectacles, the more is their damnation. Not without cause *Chrysostome* with admiration saith, *Miror si aliquis rectorum potest saluari*: I marvell if any Ruler can be saved. Which wordes he speaketh not of an impossibility, but of a great difficulty, for that their charge is marveilous great, & that none about them dare shew them the truth of the thing how it goeth. Wel then, if God wil not allow a King too much, whether will he allow a subject too much? no, that he will not: whether have any men heere in England too much? I doubt most rich men have too much, for without too much

Note when the king hath too much of his commons.

Note that be servants to the king.

Corporall eyes cannot see too much.

Chrisostoms saying.

If God wil not grant too much unto a king, much lesse unto the subject.

Who is not faulty in taking too much; Physitions, Lawyers, Marchants. Landlords, Rentraisers. Steplords, Unnaturall Lords.

we can get nothing. As for example. The Physition. If the poore man be diseased, he can have no helpe without too much: and of the Lawyer the poore man can get no counsell, expedition, nor helpe in his matter, except he give him too much. At Merchants hands, no kind of ware can be had, except wee give for it too much. You Landlords, you Rentraisers, I may say you Steplords, you Vnnaturall Lords, you have for your possessions yearely too much. For that heere before went for xx. or lx. pound by yeare (which is an honest portion to be had *gratis* in one Lordship, of another mans sweate and labour) now it is let for L. or an C. pound by yeare. Of this too much commeth this monsterours & potentuous dearth made by man, notwithstanding God doth send us plentifully the fruits of the earth, mercifully, contrary unto our deserts. Notwithstanding, too much, which these rich men have, causeth such dearth, that poore men (which live of their labour) cannot with the sweat of their face have a living, all kinde of victuals is so deare, Pigs, Geese, Capons, Chickens, Egges, &c. These things with other are so unreasonably enhaunsed. And I thinke verily, that if it thus continue, we shall at length be constrained to pay for a Pigge a pound. I will tell you my Lords and Masters, this is not for the Kings honour: yet some will say, knowest thou what belongeth unto the Kings honour better than we? I answer, that the true honour of a King is most perfectly mentioned and painted forth in the Scriptures, of which, ye yet be ignorant, for lacke of time that ye cannot reade it; albeit, that your counsaile be never so politicke, yet it is not for the Kings honour. What this honour meaneth ye cannot tell. It is the Kings honour that his subjects be led in the true Religion. That all his prelates & clergy be set about their work in preaching and studying, and not to be interrupted from their charge. Also it is the Kings honour that the common-wealth be advanced, that the dearth of these foresaid things be provided for, and the commodities of this realme so employed, as it may be to the setting of his subjects on work, and keeping them from idlenes. And herein resteth the Kings honour and his office. So doing, his account before God shall be allowed, and rewarded. Furthermore, if the Kings honour (as some men say) standeth in the

Note the covetous men.

This too much is not for the Kings honour.

A description of the Kings honour. First in true Religion.

Secondly a wealthy communalty.

great

great multitude of people: then these graziers, inclosers, and rentrearers, are hindrers of the Kings honour. For whereas have beene a great many housholders, and Inhabitantes, there is now but a Sheapheard and his Dog, so they hinder the Kings honour most of all. My Lords and Masters, I say also, that all such proceedings which are against the Kings honour (as I have a part declared before) and as farre as I can perceive, doe intend plainely, to make the yeomandry slavery, and the Clergy shavery. For such workes are all singuler, private wealth and commodity. We of the Clergy had too much, but this is taken away, and now we have too little. But for mine owne part, I have no cause to complaine, for I thanke God and the King I have sufficient. And God is my judge I came not to crave of any man, any thing, but I know them that have too little. There lyeth a great matter by these appropriations, great reformation is to be had in them. I know wher is a great market towne with divers Hamlets and inhabitants, where doe rise yearely of their labours to the value of fifty pounde, and the Vicar that serveth (being so great a cure) hath but 12. or 14. Markes by yeare; so that of this pension he is not able to buy him bookes, nor give his neighbours drinke, all and the great gaine goeth another way.

Thirdly the Kings honour standeth in the multitude of people.

This too much will make yeomandry slavery, and the Clergy shavery.

Clergy had too much, but now too little.

An example of the Clergy.

My Father was a Yeoman, and had no lands of his owne, onely he had a farme of 3. or. 4. pound by yeare at the uttermost, and hereupon he tilled so much as kept halfe a dozen men. He had walke for an hundreth Sheepe, and my Mother milked 30. Kine. He was able, and did finde the King a harnes, with himselfe and his horse, while he came to the place that he should receive the Kings wages. I can remember, that I buckled his harnes, when he went to Blackeheath fielde. He kept me to schoole, or else I had not beene able to have preached before the Kings Majesty now. He maryed my Sisters with five pound or xx. nobles a peece, so that hee brought them up in godlinesse and feare of God. He kept hospitality for his poore neighbours. And some almes he gave to the poore, and all this did he of the said farme. Where hee that now hath it, payeth 16. pound by the yeare or more, and is not able to doe any thing for his Prince, for himselfe, nor for his children, or give a cup of drinke to the poore.

An example of the yeomanry.

Thus

Thus all the enhaunsing and rearing goeth to your private commodity and wealth. So that where you have a single too much, you have that: and since the same, ye have enhaunced the rents, and so have encreased another too much: so now ye have double too much, which is too too much. But let the Preacher preach till his tongue be worne to the stumpes, nothing is amended. We have good Statutes made for the Common wealth as touching commoners, and encloſers: many meetings and Seſſions, but in the end of the matter there commeth nothing forth. Well, well, this one thing I will ſay unto you, from whence it commeth I know, even from the Devill, I know his intent in it. For if ye bring it to paſſe, that the yeomanry be not able to put their ſons to ſchoole (as indeede univerſities do wondrouſly decay already) & that they be not able to marry their daughters for the avoyding of Whoredome, I ſay ye plucke ſalvation from the people, and utterly deſtroy the Realme. For by Yeomans ſons, the faith of Chriſt is, and hath beene maintained chiefly. Is this Realme taught by rich mens ſons? No, no. Read the Chronicles, ye ſhall finde ſometime noble mens ſons, which have beene unpreaching Byſhops and Prelates, but ye ſhall finde none of them learned men: but verily, they that ſhould looke to the redreſſe of theſe thinges, be the greateſt againſt them. In this Realme are a great many folkes, and amongſt many I know but one of tender zeale, who at the motion of his poore tenants, hath let downe his lands to the old rents for their reliefe. For Gods love, let not him be a Phenix, let him not be alone, let him not be an hermit cloſed in a wall: ſome good man follow him, and do as he giveth example.

Ne preaching can helpe this evill.

Many ſtatutes but ſmal helpe.

The decay of learning and purity of life.

A notable thing.

Surveyers there be, that greedily gorge up their covetous goods, hand-makers I meane, honeſt men I touch not, but all ſuch as Survey they make up their mouthes, and the Commons be utterly undone by them: whoſe bitter cry aſcendeth up to the eares of the God of Saboath, the greedy pit of hell burning fire (without great repentance) doth tarry and looke for them. A redreſſe God graunt. For ſurely, ſurely, but that two thinges doe comfort me, I would deſpaire of the redreſſe in theſe matters. One is, that the Kings Maieſty when he commeth to age,

Surueiers be hand makers.

The cry of the poore.

will

will see a redresse of these things so out of frame.

Giving example by letting downe his owne lands first, and then enioyne his subjects to follow him. The second hope I have, is, I beleeve that the generall accounting day is at hand; the dreadfull day of judgement I meane, which shall make an end of all these calamities and miseryes. For as the scriptures be, *Cum dixerint pax, pax*, when they shall say peace, peace: *Omnia tuta*, all things are safe: Then is the day at hand, a merry day I say, for all such as doe in this World study to serue and please God, and continue in his faith, feare and love: and a dreadfull horrible day for them that decline from God, walking in their owne waies, to whom, as it is written in the 25 of Mathew, is said: *Ite maledicti in ignem æternum*. Go ye cursed into everlasting punishment, where shall be waylingand gnashing of teeth. But unto the other hee shall say: *Venite benedicti*, Come ye blessed Children of my Father, possesse ye the kingdome prepared for you from the beginning of the world, of the which God mak us al partakers. Amen

The reward of wicked men,

The blisse of the godly.

The second Sermon of M. Latimer preached before King Edward.

Quecunque scripta sunt: ad nostram doctrinam, &c. All things that are written in Gods Booke, in the holy Bible, they were written before our time, but yet to continue from age to age as long as the World doth stand.

IN this booke is contained doctrine for all estates, even for kings. A king herein may learn how to guid himselfe. I told you in my last Sermon, much of the duty of a King, and there is one place behinde yet, and it followeth in the Text: *Postquam autem sederit in solio regni sui. And when the King is set in the seate of his Kingdome, hee shall write him out a Booke, and take a Coppy of the Priests, or Levites. He shall have a Booke with him, and why? To reade in it all the dayes of his life, to learne to feare God, and learne his lawes* Deut. 17.

and other thinges, as it followeth in the text with the appertenances and hangings on, that he turne not from God, neither to the right hand, nor to the left. And wherefore shall he do this? that he may lyve long, he and his children.

Hitherto goeth the Text. That I may declare this the better to the edifying of your soules and the glory of God, I shall desire you to pray, &c. *Et postquam, &c.* Before I enter into this place (right honourable audience) to furnish it accordingly, which by the grace of God I shall doe at leisure, I would repeate the place I was in last, and furnish it with an history or two, which I left out in my last Sermon. I was in a matter concerning the sturdines of the Iewes, a froward and stiffe-necked kinde of people, much like our Englishmen now adayes, that in the minority of a King, take upon them to breake lawes, and to go by-wayes. For when God had promised them a King, when it came to the point they refused him. These men walked by-walkes, and the saying is, many by-walkers, many balkes; many balkes, much stumbling, and where much stumbling is, there is sometimes a fall: how be it there were some good walkers among them, that walked in the Kinges highway ordinarily, uprightly, plaine dunstable way, and for this purpose I would shew you an history which is written in the third of the Kings.

The stif-necked Iewes and our Englishmen compared together.

3 King. 1.

King *David* being in his childhood, an old man in his second childhood, for all old men are twise children, as the Proverbe is, *Senex bis puer*. An old man twise a Child; it happened with him, as it doth oftentimes, when wicked men of a Kings childhood take occasion of evill.

This King *David* being weake of nature and impotent, insomuch that when he was covered with clothes, he could take no heate, was counselled of his servants to take a faire young maide to nourish him, and to keepe him warme in his body, I suppose she was his wife. How be it he had no bodily company with her and well she might be his wife. For though the scripture doth say, *Non cognovit eam*. He knew her not, he had no carnall copulation with her, yet it saith not: *Non duxit eam uxorem*. He married her not. And I cannot thinke that king *David* would have her to warme his bosome in bed, except she had beene his wife,

wife, having a dispensation of God to have as many wives as he would. For God had dispensed with them to have many wives. 3. King. 11. Well, what happened to King *David* in childhood, by the child of the devill? Ye shall heare. King *David* had a proud sonne, whose name was *Adonias*, a man full of ambition, desirous of honour, alwaies climing. Now whiles the time was of his fathers childhood, he would depose his Father, not knowing of his Fathers mind, saying: *Ego Regnabo*, I will raigne, I will be King, he was a stout stomacked child, a by-walker, of an ambitious mind, he would not consent to his fathers friends, but got him a Charrer, and men to runne before it; and divers other adhere nto helpe him forward, worldly wisemen, such as had bin before of his fathers counsaile, great men in the world, and some no doubt of it, came of good will thinking no harme, for they would not thinke, that he did it without his fathers will, having such great men to set him forth; for every man cannot have accesse at all times to the king, to know his pleasure: wel, albeit he would be king. He makes a great feast, and thereto call *Ioab* the ringleader of his fathers army, a worldly wise man, a by-walker, that would not walke the Kings high way; & one *Abiathar* the high Priest. For it is a marvel if any mischiefe be in hand, if a priest be not at some end of it; and tooke him as King, and cryed *Vivat Rex Adonias*. God save king *Adonias*. *David* suffered all this, and let him alone, for he was in his childhood, a bedred man. But see how God ordered the matter. *Nathan* the Prophet, and *Sadoc* a Priest and *Banaiah*, the Cerethites, and Phelethytes the Kings Gard, they were not called to the feast.

Ioab Captaine generall of Davids army.

These were good Men, and would not walke by-wayes, therefore it was folly to breake the matter to them, they were not called to counsell. Therefore *Nathan* when he heard of this, he commeth to *Bethsabe*, *Salomons* mother, and saith: Heare yee not how *Adonias* the Sonne of *Agith* raigneth King, *David* not knowing? And he bad her put the king in minde of his oth that he sware that her sonne *Salomon* should be King after him, this was wise counsaile according to the Proverbe. *Qui vadit plane vadit sane.* He that walketh in the hie plaine way, walketh safely.

Bethsabe sueth to David for Salomon.

Vppon this he went and brake the matter to *David*, and desired him to shew who should raigne after him in Hierusalem, adding that if *Adonias* were king, she and her son after his death should be destroyed, saying: *Nos erimus pecatores.* We shall be sinners, we shall be taken for Traytors: for though we ment no harme, but walked uprightly, yet because we went not the by-way with him, he being in authority will destroy us. And by and by commeth in *Nathan*, and taketh her tale by the end, and sheweth him how *Adonias* was saluted king, and that he had bid to dinner the Kings Servantes, all saving him, and *Sadoc*, and *Banaiah*, and all his brethren the Kings sons, save *Salomon*.

King *David* remembring himselfe, swore, as sure as God liveth, *Salomon* my son shall raigne after me, and by and by commanded *Nathan* and *Sadoc*, & his gard the Cerethites & Phelites, to take *Salomon* his son, and set him upon his Mule, and annointed him king. And so they did, crying: *viuat Salomon Rex.* Thus was *Salomon* throned, by the advise and will of his Father, and though he were a Child, yet was his will to be obeyed and fulfilled, and they ought to have knowne his pleasure.

The joy of the people for their new King.

Whilest this was a dooing, there was such a joy and outcry of the people, for their new king and blowing of Trumpets, that *Ioab* and the other company being in their jolity, and keeping good cheare, heard it, and sodainly asked, what is this ado? And when they perceived, that *Salomon*, by the aduise of his father, was annoynted King, by and by there was all whisht, all their good cheare was done, and all that were with *Adonias*, went away, and let him raigne alone, if he would: And why? He walked a by-way, and God would not prosper it.

God is against private authority and inordinate dominion.

God will not worke with private authority, nor with any thing done inordinately. When *Adonias* saw this that hee was left alone, he tooke sanctuary, and held by the hornes of the altar, and sware that he would not depart thence till *Salomon* would sweare that he should not lose his life. Here is to be noted the notable sentence, and great mercy of king *Salomon*:

Salomon is mercifull.

Let him (saith hee) order himselfe like a quiet man, and there shall not one haire fall from his head, *Sed si inventum fuerit malum in eo.* But if there shall be any evill found in him,

if

if he hath gone about any miſchiefe, he ſhall dye for it. Vpon this he was brought unto *Salomon*, and as the booke ſaith, he did homage unto him. And *Salomon* ſaide to him: *Vade in domum tuam.* Get thee into thy houſe: belike he meant to ward, & there to ſee his wearing: as if he ſhould ſay: Shew thy ſelfe without gall of ambition, to be a quiet ſubject, and I will pardon thee for this time: But I will ſee the wearing of thee. Here we may ſee the wonderfull great mercy of *Salomon*, for this notorious treaſon that *Adonias* had committed, it was a plaine matter, for he ſuffered himſelfe to be called King, it hung not of vehement ſuſpition or conjecture, nor ſequell, or conſequent: yet notwithſtanding *Salomon* for that preſent forgave him, ſaying: I will forget it utterly, but I will keepe it in ſuſpence, I will take no advantage of thee at this time. This *Adonias* and *Abſolon* were brethren, and came both of a ſtrange Mother, and *Abſolon* likewiſe was a Traytor and made an inſurrection againſt his Father. Beware therfore theſe mothers, and let Kings take heede how they marry, in what houſes, in what faith. For ſtrange bringing up bringeth ſtrange manners. Now giveth *David* an exhortation to *Salomon*, and teacheth him the duty of a king, and giveth him a leſſon, as it followeth at large in the booke, as hee that liſt to reade it, may ſee it there at full. But what doeth *Adonias* all this while? He muſt yet clime againe, the gall of ambition was not out of his heart, he will now marry *Abiſaac* the young Queene that warmed king *Davids* boſome, as I told you, and commeth to *Bethſabe*, deſiring her to be a meane to *Salomon* her ſon that he might obtaine his purpoſe. And bringeth me out a couple of lies at a clap, and committeth me two unlawful actes. For firſt he would have bin king without his fathers conſent, & now he will marry his fathers wife: and the two lies were theſe. Firſt, ſaid he to *Bethſabe*, thou knoweſt that the kingdome belongeth unto me, for I am the elder, the kingdome is mine. He lyed falſely, it was none of his. Then ſaid he, all the eyes of Iſrael are caſt upon me: that is to ſay, all Iſrael conſenteth to it, & there he lied falſely. For *Nathan*, *Sadoc*, and other Wiſe men, never agreed to it. Here was a great enterpriſe of *Adonias*, he will be climing ſtill. Well, *Bethſabe* went at his requeſt to her Sonne *Salomon*, and asked a

Time tryeth traytors from the truſty.

Note of what force education is.

Adonias ſhrinketh in the wetting, and prooveth naught in the wearing.

boone, and he granted her whatſoever ſhe did aske. Notwithſtanding he brake his promiſe afterward and that right well, for all promiſes are not to be kept, ſpecially if they be againſt the word of God, or not ſtanding with a common profit.

And therefore as ſoone as *Salomon* heard that *Adonias* would have married the young Queene *Abiſaac*: nay then let him be king too, ſaide he: now I perceive he is a naughty man, a proud harted fellow, the gall of ambition is not yet out of his heart, & ſo commaunded him to be put to death. Thus was *Adonias* put to execution, whereas if he had kept his Houſe, and not broken his injunction, he might have lived ſtill. *Abiathar*, what became of him? The king (becauſe he had ſerved his father before him would not put him to death, but) made him as it were a quondam. Becauſe thou haſt beene with my father (ſaid he) and didſt carry the Arke before him, I will not kill thee. But I will promiſe thee thou ſhalt never miniſter any more, *Vade in agrum tuum*, Get thee to thy land, and live there. A great matter of pitty and compaſſion: ſo God grant us all ſuch mercy. And here was the end of Elies ſtocke, according to the promiſe and threatning of God. As for the Phelethites we doe not reade that they were puniſhed. Marry, *Semei* tranſgreſſed his injunction: for he kept not his houſe, but went out of Hieruſalem to ſeeke two ſervants of his, that had run from him; and when it came to *Salomons* eare, it coſt him his life. I have ript the matter now to the full, & have told you of plaine-walkers, and of by-walkers, and how a King in his childhood is a King, as well as in any other age. We reade in Scripture of ſuch as were but viij. or xij. yeares old, and yet the word of the holy Ghoſt called them Kings, ſaying: *Cœpit regnare*: He began to raigne, or he began to be King. Heare is of by-walkers. This hiſtory would be remembred, the proverbe is: *Fœlix quem faciunt aliena pericula cautum*: Happy is he that can beware of another mans jeoperdy. For if we offend not as others doe, it is not our owne deſerts. If we fall not, it is Gods preſervation. We are all offenders. For either we may do, or have done, or ſhall do (except God preſerve us) as evill as the worſt of them. I pray God we may all amend and repent. But we will all amend now I truſt. We muſt needes amend our lives every man.

Abiathar depoſed and made a quondam. 3. King. 2.

Joſias was 8. yeares old. 4 King. 22.

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The holy communion is at hand, and we may not receive it unworthily.

Well to returne to my Hiſtory. King *David* (I ſay) was a King in his ſecond childhood. And ſo, yonng Kings though they be Children, yet are they Kings notwithſtanding. And though it be written in Scripture: *Ua tibi O terra ubi puer eſt Rex*; Woe to thee, O land, where the king is a child; it followeth in another place: *Beata terra ubi Rex nobilis*: Beſſed is the land, where there is a noble king. Where Kings be no banketters, no players, and where they ſpend not their time in hanking and hunting: And when the Kings Majeſty had a councell that tooke more paines both night and day for the ſetting forth of Gods word, and profit of the common wealth. And yet there be ſome wicked people that will ſay: Tuſh, this geare will not tarry, it is but my Lord Protectours and my Lord of Canterburies doing: The king is a Child, and he knoweth not of it. Ieſu mercy, how like are we Engliſh-men to the Iewes, ever ſtubburne, ſtiffe-necked, and walking in by-waies. Yea I think no Iew would at any time ſay, this geare will not tarry: I never heard nor read at any time that they ſaid: Theſe lawes were made in ſuch a Kings daies, when he was but a Child: Let us alter them. O Lord what pitty is this, that we ſhould be worſe then the Iewes?

The Kings honourable counſell worthily commended.

Engliſhmen worſe then the Iewes.

Bleſſed be the land (ſaith the word of God (where the King is Noble. What people are they that ſay, the King is but a Child? Have not we a noble King? Was there ever King ſo noble, ſo godly brought up with ſo noble Counſellors, ſo excellent and wel learned Schoolemaſters? I will tell you this and ſpeake it even as I thinke. His Majeſty hath more godly wit and underſtanding, more learning and knowledge at this age, then xx, of his progenitours that I could name, had at any time of their life.

I told you in my laſt Sermon of Miniſters, of the Kings people, and how few Noble men were good Preachers, and I left out an Hiſtory then, which I will now tell you.

There was a Biſhop of Wincheſter in King *Henry* the vj. daies, which King was but a childe, and yet were there many good actes made in his childhoode, and I doe not reade, that they were broken.

This Bishop was a great man borne, and did beare such a stroke, that he was able to shoulder the Lord protectour.

Well, it chunced that the Lord Protectour, and he fell out, and the Bishop would beare nothing at all with him, but played me the *Satrapa*: so the Regent of France was faine to be sent for from beyond the Seas, to set them at one, and goe betweene them: For the Bishop was as able and ready to buckle with the Lord Protector, as he was with him.

Was not this a good Prelate? He should have beene at home preaching in his Dioces with a wannion.

This Protector was so noble and godly a man, that he was called of every man the good Duke Humfry.

He kept such a house, as never was since kept in England, without any inhansing of rents, I warrant you, or any such matter. And the Bishop for standing so stiffely by the matter, and bearing up the order of our mother the holy Church, was made a Cardinall at Callice, and thither the Bishop of Rome sent him a Cardinalles Hat. He should have had a Tiburne tippit, a halfe penny halter, and all such proud Prelates.

These Romish Hats never brought good into England.

Vpon this the Bishop goeth me to the Queene *Katherine* the Kings wife, a proud woman and a stout, and perswaded her, that if the Duke were in such authority still, and lived, the people would honour him, more then the King. And the King should not be set by, and so betweene them, I cannot tell how, it came to passe, but at S. Edmundsbury in a Parliament, the good Duke Humfrey was smothered.

But now to returne to my Text, and to make further rehearsall of the same, the matter beginneth thus.

The office of a king newly chosen.

Et postquam sederit Rex, And when the king is set in the seat of his kingdome.

What shall he doe? Shall he daunce, and dally? Banket, hauke, and hunt?

No forsooth sir: For as God set an order in the Kings stable, as I told you in my last Sermon: So will he appoint what pastime a King shall have.

What must he do then? He must be a student, He must write Gods booke himselfe: Not thinking because he is a king he hath licence to do what he will, as these worldly flatterers are wont to say.

Yea trouble not your selfe sir, ye may hauke and hunt, and take your pleasure. As for the guiding of your kingdome and people, let us alone with it.

Flattering clawbackes.

These flattering clawbacks are originall roots of all mischiefe, and yet a King may take his pastime in hawking or hunting, or such like pleasures.

A kings pastime.

But he must use them for recreation, when hee is weary of waighty affaires, that he may returne to them the more lusty: and this is called pastime with good company. He must write out a booke himselfe.

The king must write the booke of Deutronomy himselfe. Deut. 8.

He speaketh of writing, because printing was not used at that time.

And shall the king write it out himselfe? He meaneth, he shall see it written, and rather then he shall be without it, write it himselfe. Iesus mercy, is God so chary with a king, to have him well brought up, and instructed? Yea forsooth: For if the King be well ordered, the Realme is well ordered,

Where shall we have a copy of this booke? Of the Levites. And why? Because it shall be a true copy, not falsified.

Moses left the booke in an old Chest, & the Levites had it in keeping. And because there should be no error, no addition, nota-king away frō it, he biddeth them fetch the Copy of the Levits.

And was not here a great Miracle of God, how this booke was preserved? It had laine hid many yeares, and the Iewes knew not of it.

Therefore at length, when they had found it, and knew it: they lamented for their ignorance that had so long beene without it, and rent their clothes, repenting their unfaithfulnesse. And the holy Bible Gods booke, that we have among us, it hath bin preserved hitherto by a wonderfull miracle of God, though the keepers of it were never so malicious. First ever sith the Bishop of Rome was first in authority, they have gone about to destroy it; but God worketh wonderfully, he hath preserved it mauger

Gods booke hath bin preserved hitherto by a wonderfull miracle.

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their hearts, and yet are we unthankefull that we cannot conſider it. I will tell you what a Biſhop of this Realme ſaid once to me: he ſent for me, and marvelled that I would not conſent to ſuch traditions, as were then ſet out. And I anſwered him, that I would be ruled by Gods booke, and rather then I would diſſent one jotte from it, I would be torne with wilde Horſes. And I chanced in our communication, to name the Lords Supper? (Tuſh ſaith the Biſhop?) What do you call the Lord Supper? What new tearme is that? There ſtood by him a dubber, one doctor Dubber, he dubbed him by and by, and ſaide, that this tearme was ſeldome read in the Doctors. And I made anſwere, that I would rather follow *Paul* in uſing his tearmes, then them, though they had all the Doctors on their ſide. Why (ſaide the Biſhop) cannot we without Scriptures order the people? How did they before the Scripture was firſt written and coppyed out? But God knoweth. full ill yet would they have ordered them. For ſeeing that having it, they have deceived us, in what caſe ſhould we have bin now without it? But thankes be to God, that by ſo wonderfull a Miracle he hath preſerved the Booke ſtil. It followeth in the text: *Habebit ſecum, &c. he ſhall have it with him*, in his progreſſe, he muſt have a man to carry it, that when he is hauking and hunting, or in any paſtime, he may alwayes commune with them of it. He ſhall reade in it, not once a yeare, for a time, or for his recreation when he is weary of hauking and hunting, but *Cunctis diebus vitæ ſuæ. All the daies of his life.* Where are theſe worldlings now? Theſe Bladder-puffed up wily men? Woe worth them that ever they were about any King. But how ſhall he reade this booke, as the Homilies are read? Some call them homelies, and indeed ſo they may be well called, for they are homely handled: For though the Prieſt reade them never ſo well yet if the pariſh like them not, there is ſuch talking and babling in the Church that nothing can be heard: And if the pariſh be good and the Prieſt naught, he will ſo hacke, and chop it, that it were as good for them to be without it, for any word that ſhall be underſtood. And yet (the more pitty) that is ſuffered of your Graces Biſhops in their Dioces unpuniſhed. But I will be a ſuter to your Grace, that ye wil give your Biſhops charge ere they go home,

S. Paules tearmes ought to be followed.

home, upon their allegiance, to looke better to their flocke, & to see your Majesties injunctions better kept, and send your visitors in their tailes. And if they be found negligent or faulty in their dueties, out with them. I require it in Gods behalfe, make them Quondams all the packe of them. But peraduenture yee will say: where shall we have any to put in their roomes? Indeed I were a presumptuous fellow, to procure your grace to put them out, if there were not other to put in their places. But your Majesty hath divers of your Chaplaines, well learned men, and of good knowledge, and yet ye have some that be bad enough, hangers on of the Court, I meane not those. But if your Majesties chaplaines, and my Lord Protectours be not able to furnish their places, there is in this realme, thankes be to God, a great sight of lay men, well learned in the Scriptures, and of a vertuous and godly conversation, better learned then a great sight of us of the clergy. *A request to the Kings Grace.*

I can name a number of them that are able, and would be glad (I dare say) to minister the function if they be called to it. I move it of conscience to your Grace, let them be called to it orderly, let them have institution, and give them the names of the Clergy. I meane not the name onely, but let them doe the function of a Bishop, and live of the same: not as it is in many places, that one should have the name, and viij. other the profit, For what an enormity is this in a christian realme to serve in a civility, having the profit of a provostship, and a Deanery, and a Parsonage? But I will tell you what is like to come of it. It will bring the Clergy shortly into a very slavery. I may not forget here my *Scala Cœli*, that I spake of in my last Sermon. I will repeate it now againe, desiring your Grace in Gods behalfe, that ye will remember it. The Bishop of Rom had a *Scala Cœli*: but his was a Masse matter: But this *Scala Cœli*, that I now speake of, is the true Ladder that bringeth a man to Heaven. The top of the ladder, or first greese is this: Whosoever calleth upon the name of the Lord shall be saved. The second step: How shall they call upon him, in whom they have not beleeved? The third staire is this: How shall they beleeve in him, of whom they never heard? The fourth steppe: How shall they heare without a prea- *The Scala Cœli and his five steps.*

preacher? Now the neather end of the ladder is: How shall they preach except they be sent? This is the foot of the ladder, so that we may go backward now, and use the schoole argument *A primo ad ultimum*. Take away preaching, take away salvation. But I feare one thing, and it is, least for safety of a little Mony, you will put in chauntrey Priests to save their pensions. But I will tell you, Christ bought soules with his blood, and will ye sell them for Gold and silver? I would not that ye should doe with the Chauntrey Priests, as ye did with the Abbots, when Abbies were put downe. For when their enormities were first read in the Parliament house, they were so great and abominable, that there was nothing, but downe with them. But within a while after, the same Abbots were made Bishops, as there be some of them yet alive, to save and redeeme their pensions. O Lord, think ye that God is a foole, and seeth it not? And if he see it, will he not punish it? And so now for safety of Mony, I would not that ye should put in Chantrey Priests. I speake not now against such Chantrey Priests as are able to preach, but those that are not able I wil not have them put in, for if ye do this ye shal answer for it.

New Bishops of old Abbots.

Worldly pollicy feareth not God.

It is in the Text, that a King ought to feare God, he shall have the dread of God before his eies: worke not by worldly policy, for worldly policy feareth not God. Take heed of these clawbackes, these venimous people that will come to you, that will follow you like Gnatoes and Parasites, if you follow them, you are out of your Booke. If it be not according to Gods word that they counsell you, do it not for any worldly pollicy, for then ye feare not God.

It followeth in the Text: *Vt non elevetur cor eius. That hee be not proud above his brethren.* A King must not bee proud, for God might have made him a shepheard, when he made him a king, and done him no wrong, There be many examples of proud kings in scripture: as *Pharao* that would not heare the message of God. *Herod* also that put *Iohn* Baptist to death, and would not heare him, hee told him, that it was not lawfull for him to marry his brothers wife. *Ieroboam* also was a proud king. Another king there was that worshipped strange Gods and Idolles of those men, whom hee hath overcome before

Exod. 7, 8.

3 Reg. 12.

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in battle. And when a Prophet told him of it: What? (saide he) who made you one of my counsell? These were proud kings: their examples are not to be followed.

But wherefore shall a king feare God, and turne neither to the right hand nor to the left? wherefore shall he doe all this? *Vt longo tempore regnet ipse, & filij eius. That he may raigne a long time he and his children.* Remember this I beseech your Grace. And when these flatterers, and flibbergibbes another day shall come, and claw you by the backe, and say: Sir trouble not your selfe? What should you study? Why should you doe this, or that? Your Grace may answer them thus and say: what sirrah? I perceive you are weary of us & our posterity. Doth not God say in such a place, that a king should write out a booke of Gods law, and reade it? Learne to feare God, and why? That he and his might raigne long, I perceive now thou art a Traytour.

Tell him this tale once, and I warrant you he wil come no more toyou, neither he, nor any after such a sort.

A charme to chase away claw backs.

And thus shall your Grace drive these flatterers and clawbacks away. And I am afraid I have troubled you too long.

Therefore I will furnish the text with an history or two, and then I will leave you to God. You have heard how a king ought to passe the time, He must reade the booke of God, and it is not inough for him to reade, but he must be acquainted with all Scripture, he must study and he must pray: and how shall he do both these?

He may learne at *Salomon*, God spake unto *Salomon* when he was made a king, and bad him aske of him what he would, and he should have it. Make thy petition, said God, and thou shalt obtaine. Now marke *Salomons* prayer. *Domine, O Domine Deus*: (saith he) O Lord God, it is thou that hast caused me to raigne, & hast set me in my fathers seat, for thou God only makest kings.

3 Reg. 3. 2 Chro. 1.

Salomon is a president of prayer for Kings.

Thus should kings praise God, and thanke God, as *Salomon* did. But what was his petition? Lord (said he) *Da mihi cor docile.* He asked a docible heart, a wise heart, and wisedome to go in and to goe out: that is, to begin all mine affaires wel, and to bring them to good effect and purpose, that I may learne to guide and governe my people,

Salomon asketh wisedome

When

When he had made this petition, it pleaſed God well, that Salom on asked wiſedome, and neither riches nor long life, and therefore God made him this anſwer. Becauſe thou haſt choſen wiſedome above al things, I will give it thee, and thou ſhalt bee the wiſeſt King that euer was before thee. And ſo he was the wiſeſt in all kinde of knowledge that ever was ſith. And though he did not aske riches, yet God gave him both riches and honour, more than ever any of his anceſtors had. So your Grace muſt learne how to doe of Salomon. You muſt make your petition, now ſtudy, now pray.

Study and prayer muſt be coupled together.

They muſt be yoaked together, and this is called paſtime with good company.

Now when God had given Salomon wiſedome, he ſent him by and by occaſion to occupy his wit. For God gave never a gift, but he ſent occaſion at one time or other to ſhew it to Gods glory. As if he ſent riches, hee ſendeth poore men to be helped with it. But now men muſt occupy their goods otherwiſe. They will not looke on the poore, they muſt helpe their children, and purchaſe them more land than ever their Grandfathers had before them: But I ſhall tell you what Chriſt ſaid: *He that loveth his Child better than me, is not worthy to be my Diſciple.* And I cannot ſee how ye ſhall ſtand before God at the latter day, when this ſentence ſhall be laid againſt you.

God miniſtreth occaſion to uſe his giftes.

But to returne to my purpoſe, there were two poore women came before Salomon to complaine. They were two harlots, and dwelled together in one houſe, and it chanced within two daies they childed both. The one of theſe women by chance in the night, had killed her child, and roſe privily and went to the other woman, and tooke her live child away, and left her dead child in its place. Vpon that they came both before Salomon to have the matter judged whoſe the child was. And the one ſaid: It is my child: Nay ſaith the other, It is my child: Nay ſaith the other, It is mine. So there was yea and nay betweene them, and they held up the matter with ſcolding after a womanlike faſhion. At length Salomon repeated their tale as a good Iudge ought to do, and ſaid to the one woman: Thou ſaieſt that child is thine. Yea, ſaid ſhee. And thou ſaieſt it is thine, to the other. Well, fetch me a ſword (ſaith he.) For there was no

3 King. 3.

The complaint of two harlots to Salomon.

way

way now to try, which was the true Mother, but by naturall inclination. And so he said to one of his servants: Fetch me a Sword, and devide the Child betweene them. When the mother of the child that accused the other heard him say so. Nay for Gods sake (said she) let her have the whole Child, and kill it not. Nay, quoth the other, neither thine nor mine, but let it be devided. Then said *Salomon*, give this woman the child, this is the mother of the child. What came of this? *Audivit omnis Israel.* When all Israel heard of this judgement, they feared the King. It is wisedome and godly knowledge that causeth a King to be feared. One word note here for Gods sake, and I will trouble you no longer. Would *Salomon*, being so noble a King, heare two poore women? They were poore, for as the Scripture saith: They were together alone in a House, they had not so much as one Servant betweene them both. Would King *Salomon*, I say, heare them in his owne person? Yea forsooth. And yet I heare of many matters before my Lord Protector, and my Lord Chancellor that cannot be heard. I must desire my Lord Protectours Grace to heare me in this matter, that your Grace would heare poore mens sutes your selfe. Put them to none other to heare, let them not be delaied. The saying is now, that Money is heard every where, if he be rich, he shall soone have an end of his matter.

Wisedome causeth a King to be feared.

A request to the Lord Protector.

Other are faine to go home with weeping teares, for any help they can obtaine at any Iudges hand. Heare mens sutes your selfe, I require you in Gods behalfe, and put it not to the hearing of these Velvet Coates, these Vpskips. Now a man can scarce know them from an ancient Knight of the country. I cannot go to my booke, for poore folkes come unto me, desiring me that I will speake that their matters may be heard. I trouble my Lord of Caunterbury, and being at his house, now and then I walke in the Garden looking in my booke, as I can doe but little good at it.

M. Latimer troubled with poore mens sutes.

But something I must needs do to satisfie this place. I am no sooner in the garden and have read a while, but by and by commeth there some or other knocking at the Gate. Anone commeth my man and saith: Sir, there is one at the gate would speake with you. When I come there, then it is some one or

other

other that deſireth me that I will ſpeake that his matter might be heard, and that he hath lain thus long at great coſt and charges and cannot once have his matter come to the hearing; but among all other, one ſpecially moved me at this time to ſpeake. This it is ſir.

A Gentlewomans complaint.

A gentlewoman came to me and told me, that a great man keepeth certaine lands of hers from her, and wil be her tennant in the ſpite of her teeth. And that in a whole twelve moneth, ſhe could get but one day for the hearing of her matter, and the ſame day when the matter ſhould be heard, the great man brought on his ſide a great ſight of Lawyers for his counſell, the gentlewoman had but one man of Law; and the great man ſhakes him ſo, that he cannot tell what to doe. So that when the matter came to the point, the Iudge was a meane to the gentlewoman, that ſhe would let the great man have a quietnes in her land. I beſeech your Grace that ye will looke to theſe matters. Heare them your ſelfe. View your judges, & heare poore mens cauſes. And you proud Iudges harken what God ſaith in his holy Booke: *Audite illos, ita paruum ut magnum:* Heare them (ſaith he) the ſmall as well as the great, the poore as well as the Rich. Regard no perſon, feare no man, why? *Quia Domini iudicium eſt:* The Iudgement is Gods. Marke this ſaying thou proud Iudge. The devill will bring this ſentence at the day of doome. Hell will be full of theſe Iudges, if they repent not and amend. They are worſe then the wicked Iudge that Chriſt ſpeaketh of, that neither feared God, nor the world.

Luke 18.

There was a certaine widow that was a ſuter to a Iudge, and ſhe met him in every corner of the ſtreete, crying, I pray you hear me, I beſeech you hear me, I aske nothing but right. When the judge ſaw her ſo importunate, though I feare neither God, ſaith he, nor the world, yet becauſe of her importunatenes, I wil grant her requeſt. But our Iudges are worſe then this Iudge was, for they will neither hear men for Gods ſake, nor feare of the world nor importunatenes, nor any thing elſe. Yea ſome of them will commaund them to ward, if they be importunate.

I heard ſay, that when a ſuter came to one of them, he ſaide what fellow is it that giveth theſe folke counſell to be ſo importunate.

nate? He would be punished and committed to Ward. Marry Sir, punish me then, it is even I that gave them counsell, I would gladly be punished in such a cause. And if you amend not, I will cause them to cry out upon you still: even as long as I live. I will do it indeede: but I have troubled you long. As I began with this sentence: *Quacunque scripta sunt, &c.* So will I end now with this text. *Beati qui audiunt verbum Dei, & custodiunt illud.* Blessed are they that heare the word of God, and keepe it. There was another sute, and I had almost forgotten it.

There is a poore woman that lyeth in the Fleete, and cannot come (by any meanes that shee can make) to her answer, and would faine be bayled, offering to put in sureties worth a thousand pound, and yet she cannot be heard. Me thinkes this is a reasonable cause, it is great pitty that such things should be so. I beseech God that he will grant, that all that is amisse may be amended, that we may heare his word and keepe it, that we may come to the eternall blisse, to the which blisse I beseech God to bring both you and me. *Amen.*

The poore widdow lying in the fleete.

The third Sermon of Master Hugh *Latimer, preached before King Edward. On the 22, of March.*

Rom. 15. *Quacunque scripta sunt, ad nostram doctrinam scripta sunt. All things that are written, they are written to be our doctrine.*

ALl things that be written in Gods holy booke, the Bible, are written to be our doctrine, long before our time, to serve from time to time, and so forth to the worlds end.

Ye shall have in remembrance, most benigne and gracious audience, that a Preacher hath two offices, and the one to be used orderly after another. The first is, *Exhortari per sanam doctrinam.* To teach true doctrine. He shall have likewise occasion often times to use an other, and that is, *Contradicentes convin-*

A Preacher hath two offices.
1. To teach true doctrine.

2. To confute gainsayers and spurners against the truth.

convincere. To reprehend, to convince, to confute gainsayers, and spurners against the truth. Why? you will say, will any body gainsay true doctrine, and sound doctrine? Well, let a Preacher be sure that his doctrine be true, and it is not to be thought, that any body will gainesay it. If S. *Paul* had not foreseene that there should be gainesayers, he had not neede to have appointed the confutation of gainsaying. Was there ever yet preachers, but there were gainsayers that spurned, that winst, that whimpered against him, that blasphemed, that gainesayed it. When *Moses* came to Egipt with sound doctrine, hee had *Pharao* to gainsay him. *Ieremy* was the minister of the true word of God, he had gainsayers, the priests and the false prophets. *Elias* had all *Baals* priests supported by *Iesabel* to speake against him. *Iohn* Baptist, and our Saviour Iesus Christ, had the Pharisees, the Scribes, and the priests gainsayers to them. The Apostles had gainsayers also, for it was saide to S. *Paul* at Rome; *Notum est nobis quod ubique secta huic contradicitur.* We know that every man doth gainsay this learning. After the Apostles time the truth was gainsayed with tyrants, as *Nero*, *Maxentius*, *Domitianus*, and such like, and also by the doctrin of wicked hereticks. In the popish masse time, there was no gainsaying, all things seemed to be in peace, in concorde, in quiet agreement. So long as we had in adoration, in admiration, the popish masse, we were then without gainsaying. What was that? The same that Christ speaketh of, *Cum fortis armatus custodierit atrium, &c.* When sathan the devill hath the guiding of the house, hee keepeth all in peace that is in his possession: when sathan ruleth, & beareth dominion in open religion, as he did with us when we preached pardon matters, Purgatory matters, and Pilgrimage matters, al was quiet. He is wary inough, he is wily, and circumspect for stirring up any sedition. When he keepeth his territory all is in peace. If there were any man that preached in England in times past, in the popes times, (peradventure there was 2. or three) straight waies he was taken and nipped in the head with the title of an hereticke. When he hath their religion in possession, he stirreth up no sedition, I warrant you.

Preachers have ever bin gainsayed.

Ex. 7. 8, 9, &c. 3 King. 18. Mat. 12. 15. Act. 28.

Euseb. de temporib. Histor. Ecclesiastica. Antonius Sabellicus.

How many dissentions have we heard of in Turky? but a few

I warrant you. He buſieth himſelfe there with no diſſention. For he hath there dominion in the open religion, and needeth not to trouble himſelfe any further. The Iewes like runnagates, whereſoever they dwell (for they be diſperſt, and be tributaries in all countries where they inhabite) looke whether you heare of any hereſies among them? But when *fortis ſuperveneriſt*, when one ſtronger then the devill commeth in place, which is our Saviour Ieſus Chriſt, and revealeth his word, then the devil roareth, then he beſtirreth him, then he raiſeth diverſity of opinions to ſlander Gods word. And if ever concord ſhould have beene in religion, when ſhould it have bin but when Chriſt was here? ye find fault with Preachers, and ſay, they cauſe ſedition. We are noted to be raſh, and undiſcreet in our preaching. Yet as diſcreete as Chriſt was, there was diverſity, yea what he was himſelfe. For when he asked what men called him, his Apoſtles anſwered him: Some ſay, you are *Iohn* Baptiſt, ſome ſay you are *Elias*, and ſome ſay, ye are one of the Prophets; and theſe were they that ſpake beſt of him. For ſome ſaid, he was a Samaritan, that he had a devil within him, a gloſſer, a drinker, a pot companion. There was never a Prophet to be compared to him, and yet there was never more diſſention then when he was, and preached himſelfe. If it were contraryed then, will ye thinke it ſhall not be contraryed now, when charity is ſo cold and iniquity ſo ſtrong? Thus the backbiters and ſlanderers muſt be convinced. S. *Paul* ſaid, there ſhall be *intractabiles*, that will whimpe and whine, there ſhall be alſo, *Vaniloqui*, vaine ſpeakers. For the which S. *Paul* appointeth the preacher to ſtop their mouth, and it is a preachers office to be a mouth-ſtopper.

when the devill beſtirreth him and plaieth his part.

Matthew 16. Marke 6.

Luk. 9.

There was never ſo great diſſention, as when Chriſt preached.

2 Tim. 3.

This day I muſt ſomewhat do in the ſecond office, I muſt be a gainſayer, and I muſt ſtop their mouthes, convince, refel and confute that they ſpake ſlanderouſly of me.

There be ſome gainſayers, for there be ſome ſlanderous people, vaine ſpeakers, & *intractabiles*, which I muſt needes ſpeake againſt. But firſt I will make a ſhort rehearſall to put you in memory of that, that I ſpake in my laſt ſermon. And that done, I will confute one that ſlandereth mee. For one there is that I muſt needes anſwere unto, for hee ſlandereth mee for my preaching

ching before the Kings Majesty. There be some too blame, that when the preacher is weary, they wil have him speake al at once. Ye must tarry till ye heare more, ye must not be offended til ye heare the rest. Heare all, and then judge all. What, ye are very hasty, very quicke with your preachers. But before I enter further into this matter, I shall desire you to pray, &c.

The rehearsall of the first Sermon.

First of all, as touching my first Sermon, I will runne it over *cursorie*, ripping a little the matter. I brought in a history of the Bible, exciting my audience to beware of by-walkings, to walke ordinately, plainely, the kings high way, and agree to that, which standeth with the order of a Realme. I shewed you how we were under the blessing of God, for our King is *Nobilis*. I shewed you we have a noble King, and a true inheritour to the crowne without doubt. I shewed furthermore of his godly education. He hath such schoolemasters, as cannot be gotten in all the Realme againe.

Wherefore we may be sure that God blesseth this Realme, although he cursed the Realm whose Ruler is a child, under whom the officers be climing, and gleining, scratching, and scraping, & voluptuously set on banketting, and for the maintenance of their voluptuousnesse, go by-walkes. And although he be young, he hath as good, & as sage a Counsaile as ever was in England, which we may well know by their godly proceedings, and setting forth the word of God. Therefore let us not be worse then the stiffenecked Iewes. In King *Iosias* time, (who being young, did alter, change, & correct wonderfully the Religion) it was never found in Iury, that the people repined or saide, The King is a childe: This geare will not last long: It is but one or two mens dooings: It will not tarry but for a time.

The King knoweth it not. Woe worth that ever such men were borne. Take heede least for your rebellion God take his blessing away from us. I entred into the place of the Kings pastime, I told you how he must passe his time in reading the booke of God, (for that is the Kings pastime by Gods appointment) in the which booke he shall learne to feare God. Oh how carefull God is to set in order all things that belong to a king, in his chamber, in his stable, and in his treasure house!

what is a princelike pastime.

God is carefull for a kings house.

The

The peeviſh people in this Realme, have nothing but the King the king in their mouthes, when it maketh for their purpoſe. As there was a Doctor that preached, the kings majeſty hath his holy water, he creepeth to the croſſe, and then they have nothing but the king, the king in their mouthes. Theſe be the good people that muſt have their mouthes ſtopt: but if a man tell them of the kings proceedings, then they have their ſhifts and their put offs, ſaying, we may not goe before a law, we may breake no order. Theſe be the wicked Preachers and gaineſayers, whoſe mouths muſt be ſtoped.

Another thing there is that I told you of, *Ne elevetur cor regis, &c.* The king muſt not be proud over his Brethren. He muſt order his people with brotherly love & charity. Here I brought in examples of proude Kings. It is a great pride in Kings and Magiſtrates, when they will not heare, nor be conformable to the ſound doctrine of God. It is another kind of pride in Kings, when they thinke themſelves ſo high, and ſo lofty, that they diſdaine, and thinke it not for their honour, to heare poore mens cauſes themſelves. They havn Clawbackes that ſay unto them. What ſir? what neede you to trouble your ſelfe? take your pleaſure, hunt, hawke, daunce, and dally; let us alone, we will governe & order the Common weale matters well enough. Wo worth ſuch men, they have bin the roote of all miſcheefe and deſtruction in the realme. A king ought not onely to reade and ſtudy, but alſo to pray. Let him take an example of *Salomon*, who pleaſed God highly with his petition, deſiring no worldly things but wiſedome, which God did not onely grant him, but becauſe he asked wiſedome, he gave him many mo things; as riches, honour and ſuch like. Oh how it pleaſed God that he asked wiſedome? And after he had given him this wiſedome, he ſent him alſo occaſion to uſe the ſame by a couple of ſtrumpets. Heere I told an example of a meeke king, who ſo continued, untill he came into the company of ſtrange Women. He heard them not by meanes or by any other, but in his owne perſon: and I thinke verily the natural mother had never had her owne child, if he had not heard the cauſe himſelfe. They were *Meritrices*, whores, although ſome excuſe the matter, & ſay they were but tiplers, ſuch as keepe ale-

A king muſt not be proud.

Three kinds of pride in a king.

A king muſt pray as well as reade.

Salomon heard the complaints of the people.

houſes. But it is but folly to excuſe them, ſeeing the Iewes were ſuch, and not unlike, but they had their ſtewes, and the maintenance of whoredome, as they had of other vices.

M. Latimers requeſt to the Lords for the aboliſhment of whoredome.

One thing I muſt here deſire you to reforme my Lords; you have put downe the ſtewes. But I pray you what is the matter amended? what availeth that? ye have but changed the place, and not taken the whoredome away. God ſhould be honored every where. For the Scripture ſaith: *Domini eſt terra & plenitudo eius.* The earth and the land is the Lords. What place then ſhold be within a Chriſtian Realme left for to diſhonor God? I muſt needes ſhew you ſuch newes as I heare. For though I ſee it not my ſelfe, notwithſtanding it commeth faſter to me than I would wiſh. I do as S. *Paul* doth to the Corinthians. *Auditur inter vos ſtuprum.* There is ſuch a whoredome among you as is not among the Gentiles. So likewiſe *Auditur*, I heare ſay that there is ſuch whoredome in England as never was ſeene the like. He charged all the Corinthians for one mans offence, ſaying: They were all guilty for one mans ſin, if they would not correct and redreſſe it, but winke at it. Lo, here may you ſee how that one mans ſin polluted all Corinth. A little leaven as S. *Paul* ſaith, corrupteth a deale of dough. This is, *Communicare alienis peccatis*, To be partaker of other mens ſins. I adverti ſe you in Gods name looke to it. I heare ſay, there is now more whoredome in London, than ever there was on the banke. Theſe be the newes I have to tell you. I feare they be true. Ye ought to heare of it, and redreſſe it. I heare of it as S. *Paul* ſaith. *Aliqua ex parte credo.* There is more open whoredome, more ſtued whoredom than ever was before. For Gods ſake let it be looked upon, it is your office to ſee unto it. Now to my confutation.

All the Corinthians charged for one mans ſin

There is a certaine man that ſhortly after my firſt Sermon, being asked if he had bin at the Sermon that day, anſwered, yea: I pray you ſaide he; how liked you him? marry ſaide he, even as I liked him alwaies, a ſeditious fellow. Oh Lord, he pinched me there indeede. Nay he had rather a full bit at me. Yet I comforted my ſelfe with this, that Chriſt himſelfe was noted to be a ſtirrer up of the people againſt the Emperour, and was contented to be called ſeditious. It becommeth me to take it in good

worth,

worth, I am not better than he was. In the kings dayes that dead is, a many of us were called together before him to say our mindes in certaine matters. In the end one kneeled me downe, and accused mee of sedition, that I had preached seditious doctrine. A heavy salutation, and a hard point of such a mans doing, as if I should name him, ye would not thinke it. The King turned to me and said, What say you to that sir? Then I kneeled downe, and turned me first to mine accuser, and required him: Sir what forme of preaching would you appoint me, to preach before a King? Would yee have me preach nothing as concerning a King, in the Kings Sermon? Have you any commission to appoint me what I shall preach? Besides this, I asked him divers other questions, and hee would make no answere to none of them all: he had nothing to say. Then I turned me to the King, and submitted my selfe to his Grace, and saide, I never thought my selfe worthy, nor I never sued to be a preacher before your Grace, but I was called to it, and would be willing (if you mislike me) to give place to my betters, for I grant there be a great many more worthy of the roome than I am. And if it be your Graces pleasure so to allow them for preachers, I could be content to beare their bookes after them. But if your Grace allow me for a preacher, I would desire your Grace to give me leave to discharge my conscience, give mee leave to frame my doctrine according to my audience: I had been a very dolt to have preached so, at the Borders of your Realme, as I preach before your Grace. And I thanke Almighty God, which hath alwaies beene my remedy, that my sayings were well accepted of the King, for like a gracious Lord he turned into another communication: It is even as the Scripture saith, *Cor Regis in manu Domini*, the Lord directeth the kings heart. Certaine of my friends came to me with teares in their eyes, and told me, they looked I should have beene in the Tower the same night. Thus have I evermore beene burdened with the word of sedition. I have offended God greevously, transgressing his Law, and but for this remedy and his mercy, I would not looke to be saved, As for sedition, for ought that I know, me thinkes, I should not neede Christ, if I might so say. But if I be cleare

A preacher must have respect to the place and to the persons.

in any thing, I am cleare in this. So farre as I know mine owne heart, there is no man further from sedition then I, which I have declared in all my doings, and yet it hath bin ever laid to me. Another time, when I gave over my office, I should have received a certaine duty, that they call a Pentecostall, it came to the sum of 55. pounds: I set my Commissary to gather it, but he could not be suffered. For it was saide a sedition should rise upon it.

M. Latimer was ever voyd of sedition.

Thus they burdened me ever with sedition. So this Gentleman commeth up now with Sedition. And wot ye what? I chanced in my last Sermon to speake a merry word of the new shilling (to refresh my auditory) how I was like to put away my new shilling for an old groate, I was heerein noted to speake seditiously. Yet I comfort my selfe in one thing, that I am not alone, but that I have a fellow. For it is *Consolatio miserorum*, it is the comfort of the wretched to have company. When I was in trouble, it was objected and said unto me, that I was singular, that no man thought as I thought, that I loved a singularity all that I did: and that I took a way, contrary to the King and the whole Parliament: and that I was travailed with them that had better wits then I, and that I was contrary to them all. Marry sir these were sore thunderbolts. I thought it an irkesome thing to be alone, and to have no fellow, I thought it not possible to be true that they told me. In the seventh of *Iohn*, the Priests sent out certaine of the Iewes, to bring Christ unto them violently. When they came into the Temple and heard him preach, they were so mooved with his preaching, that they returned home againe, & saide to them that sent them, *Nunquam sic locutus est homo, ut hic homo:* There was never man spake like this man. Then answered the Pharisees, *Num & vos seducti estis*: what ye brainsicke fooles, ye hoddy peakes, ye doddy poules, doe ye beleeve him? are ye seduced also? *Nunquis ex Principibus credit in eum*: Did ye see any great man, or any great Officer take his part? Do ye see any body follow him, but beggerly fishers, & such as have nothing to take to? *Nunquis ex Phariseis?* Do you see any holy man, any perfect man, any learned man take his part? *Turba quæ ignorat legem execrabilis est*: This lay people is accursed, it is they that know not the Law that takes his part, and none else.

A paraphrasticall exposition.

Loe

Loe heere the Phariſees had nothing to cloke the people withall but ignorance. They did as our Biſhops of England, who upbraided the people alwaies with ignorance, when as they were the cauſe of it themſelves, There were, ſaith S. *Iohn*, *Multi ex principibus qui crediderunt in eum.* Many of the chiefe men beleeved in him, and that was contrary to the Phariſees ſaying: Oh then belike they belied him, he was not alone. So thought I, ther be more of mine opinion then I thought, I am not alone. I have now gotten one fellow more, a companion of ſedition, and wot you who is my fellow? *Eſay* the prophet. I ſpake but of a little pretty ſhilling, but he ſpeaketh to Ieruſalem after another ſort, and was ſo bold to meddle with their coyne. Thou proud, thou couetous, thou hauty Citty of Ieruſalem: *Argentum tuum verſum eſt in ſcoriam.* Thy Silver is turned into, what? Into Teſtions? *Scoriam*, into droſſe.

Marke well his tearmes, Eſay medleth with the coyne of the mint.

Ah ſeditious wretch, what had he to do with the Mint? Why ſhould he not have left that matter to ſome maſter of policy to reproove? Thy ſilver is droſſe, it is not fine, it is counterfeit, thy ſilver is turned, thou hadſt good ſilver. What pertained that to *Eſay*? Marry he eſpied a peece of divinity in that policy, he threatneth them Gods vengeance for it.

He went to the roote of the matter, which was covetouſnes. He eſpied two points in it, that either it came of covetouſneſſe, which became him to reproove: or elſe that it tended to the hurt of poore people, for the naughtines of the Silver, was the occaſion of dearth of all things in the Realm. He imputeth it to them as a great crime. He may be called a maſter of ſedition indeede. Was not this a ſeditious fellow, to tell them this even to their faces?

This ſeditious man goeth alſo forth, ſaying: *Vinum tuum mixtum eſt aqua*: Thy Wine is mingled with water. Here he medleth with Vintners: Belike there were Brewers in thoſe daies, as ther be now. It had bin good for our miſſall prieſts to have dwelled in that Country, for they might have bin ſure to have their wine well mingled with Water. I remember how ſcrupulous I was in my time of blindnes and ignorance, when I ſhould ſay Maſſe, I have put in Water twiſe or thrice for fayling, inſomuch when I have

Eſay medleth with Vintners.

have bin at my *Memento*, I have had a grudge in my conſcience for fearing that I had not put in water enough. And that which is heare ſpoken of wine, he meaneth it of all Artes in the Citty, of all kindes of faculties; for they have all their mixes and minglings. That he ſpeaketh of one thing, he meaneth generally of all, I muſt tell you more newes yet.

Eſay ſpake of one vice but he meant it of mee.

I here ſay there is a certain cunning come up in mixing of wares. How ſay you, were it not a wonder to heare that clothmakers ſhould become Poticaries, yea, and as I heare ſay, in ſuch a place, whereas they have profeſſed the Goſpell and the word of God moſt earneſtly of a long time? See how buſy the devill is to ſlander the Word of God: Thus the poore Goſpel goeth to wracke.

If his cloth be 17. yeards long, he will ſet him on a racke and ſtretch him out with ropes, and rack him till the ſinnews ſhrink againe, while he hath brought him to 18. yeardes. When they have brought him to that perfection, they have a pretty feat to thicke him againe. He makes me a powder for it and plaies the Poticary, they call it flock-powder; they doe ſo incorporate it to the cloth, that it is wonderfull to conſider: truely a good invention. Oh that ſo goodly wittes ſhould be ſo ill applyed, they may well deceive the people, but they cannot deceive God. They were wont to make beds of flockes, and it was a good bed too. Now they have turned flockes into powder, to play the falſe theeves with it. O wicked devil: what can he not invent to blaſpheme Gods word? Theſe mixtures come of covetouſnes. They are plaine theft. Wo worth that theſe flockes ſhould ſlander the word of God: as he ſaide to the Iewes, the wine is mingled with water, ſo might he have ſaid to us of this land, thy cloth is mingled with flock-powder. He goeth yet on.

This ſeditious man reproveth this honourable Citty, and ſaith: *Principes tui infideles.* Thou land of Ieruſalem, thy magiſtrates, thy judges are unfaithful, they keepe no touch, they will talke of many gay things, they will pretend this and that, but they keepe no promiſe. They be worſe then unfaithfull, he was not affraid to call the officers unfaithfull. *Et ſocij furum* Fellowes of theeves: for theeves and theevesfellowes be all of one ſort. They were

wont

wont to say. Aske my fellow if I be a theife. Hee calleth Princes theeves? What? Princes theeves? What a seditious varlet was this? Was he worthy to live in a Common wealth that would call princes on this wise, fellowes of theeves? Had they a standing at Shooters Hill, or Stangate hole to take a purse? Why? did they stand by the high way side? Did they rob? or breake open in any mans house or doore? No, no, that is a grosse kinde of theeving. They were Princes, they had a princelike kind of theeving, *Omnes diligunt munera*. They all love bribes. Bribery is a princely kind of theeving. They will be waged by the rich, either to give sentence against the poore: or to put off the poore mans causes. This is the Noble theft of Princes and Magistrates. They are bribe takers. Now adaies they cal them gentle rewardes: let them leave their colouring, and call them by their Christian name, Bribes: *Omnes diligunt munera*. All the Princes, all the Iudges, all the Priests, all the Rulers are Bribers. What? were all the Magistrates in Ierusalem, all Bribe takers? none good? No doubt ther were some good.

There are two kind of theevings.

Bribery is a kind of theeving.

Bribes have gotten a new name.

This word *Omnes*, signifieth the most part, & so there be some good I doubt not in England. But yet we be far worse than those stiffenecked Iewes. For we reade of none of them that winced nor kicked against *Esaies* preaching, or saide that he was a seditious fellow. It behooveth the Magistrates to be in credit, and therefore it might seeme that *Esay* was to blame to speak openly against the Magistrates. It is very sure that they that be good, will heare, and not spurne at the Preachers; they that be faulty they must amend, and neither spurne, nor wince, nor whine. He that findeth himselfe touched or galled, he declareth himself not to be upright. Wo worth these gifts, they subvert justice every where. *Sequuntur retributiones*. They follow bribes. Somewhat was given to them before, and they must needes give somewhat againe: for giffe gaffe was a good fellow, this giffe gaffe led them cleane from justice. They followed gifts.

We are worse than the stiffnecked Iewes.

A good fellow on a time bad another of his Friendes to a breakfast, and saide: if you will come, you shall be Welcome, but I tell you aforehand, you shall have but slender fare, one dish and that is all, what is that saide hee? A pudding and nothing

thing elſe. Marry (ſaide he) you cannot pleaſe me better, of all meates, this is for my owne tooth, you may draw me round about the towne with a pudding. Theſe bribing magiſtrates and Iudges, follow gifts faſter then the fellow would follow the pudding.

I am content to beare the title of ſedition with *Eſay*, thanks be to God, I am not alone, I am in no ſingularity. The ſame man that laid ſedition thus to my charge, was asked another time whether he were at the Sermon at *Paules* Croſſe, he anſwered that he was there: and being asked what newes there: Mary (quoth he) wonderfull newes, we were there cleane abſolved, my Mule & all had full abſolution. Ye may ſee by this, that he was ſuch a one as rode on a Mule, and that he was a Gentleman. Indeed his Mule was wiſer then he, for I dare ſay the Mule never ſlandered the preacher. Oh an vnhappy chance had this Mule, to carry ſuch an Aſſe upon her backe. I was there at that Sermon my ſelfe: In the end of this Sermon, he gaue a generall abſolution, and as far as I remember, theſe, or ſuch other like words he ſpake, but at the leaſt I am ſure this was his meaning: As many as do acknowledg your ſelves to be ſinners, and confeſſe the ſame, and ſtand not in defence of it, but heartily abhor it; and will beleeve in the death of Chriſt, and will be conformable thereunto, *Ego abſolvo vos*, quoth he: now ſaith this Gentleman, his Mule was abſolved. The Preacher abſolved none but ſuch as were ſorry and did repent. Belike then ſhee did repent her ſtumbling, his Mule was wiſer then he a great deale. I ſpeake not of worldly wiſedom, for therin he is too too wiſe, yea he is ſo wiſe, that wiſe men marvel, how he came truly by the tenth part of that he hath: but in wiſedome which conſiſteth *in rebus dei, in rebus ſalutis*, in godly matters, & appertaining to our ſalvation, in this wiſedome he is as blind as a Beetle. *Tanquam equus & Mulus, in quibus non eſt intellectus.* Like horſes and mules, that have no underſtanding. If it were true that the mule repented her of her ſtumbling, I think ſhe was better abſolved then he: I pray God ſtop his mouth, or els to open it to ſpeake better, and more to his glory.

The preachers words in his abſolution.

A charitable wiſh.

Another man quickned with a word I ſpake (as hee ſaide) opprobriouſly againſt the Nobility, that their Children did

not

not set forth Gods word, but were unpreaching prelats) was offended with me. I did not meane so, but that some Noble mens children had set forth Gods word, howbeit poore mens sonnes have done it alwaies for the most part. *Iohannes Alasco* was here a great learned man, and as they say, a Noble man in his owne Countrey, and is gone his way againe: if it be for lacke of entertainement, the more pitty.

I would wish such men as he to be in the Realm, for the Realm should prosper in receiving of them: *Qui vos recipit, me recipit*: who so receiveth you, receiveth me (saith Christ) and it should be for the Kings honour to receive them and kepe them. I heard say Master *Melancthon* that great Clarke should come hither.

It is honourable for the King to reward well the learned.

I would wish him, and such as he is, to have two hundred pound a yeare: the King should never want it in his Coffers at the yeares end. There is yet among us two great learned men, *Peter Martyr*, and *Bernerd Ochin*, which have a hundred markes a peece: I would the King would bestow a thousand pound on that sort.

Now I will to my place againe. In the latter end of my Sermon, I exhorted Iudges to heare the small as well as the great; *Iuste quod iustum iudicare*, you must not onely doe justice, but do it justly: you must observe all circumstances: you must give justice, and minister just judgement in time.

For the delaying of matters of the poore folke, is as sinfull before the face of God as wrong judgement.

The parable of a wicked Iudge.

I rehearsed here a parable of a wicked Iudge, which for importunities sake, heard the poore womans cause, &c.

Here is a comfortable place, for all you that cry out, and are oppressed. For you have not a wicked Iudge, but a mercifull Iudge to call unto. I am not now so full of foolish pitty, but I can consider well enough, that some of you complaine without a cause.

They weepe, they waile, they mourne, I am sure some not without a cause: I did not heere reproove all Iudges, and finde fault with all. I thinke we have some as painefull Magistrates as ever was in England, but I will not sweare that they be all so: and they that be not of the best, must be content to be taught, and not disdaine to be reprehended. *David* saith, *Erudimini qui iudicatis*

tis terram. I referre it to your conſcience. *Vos qui iudicatis terram:* Yee that be Iudges on the earth, whether ye have heard poore mens cauſes with expedition or no: if ye have not, then *Erudimini*, be content to be touched, to be told. You Widdows, you Orphanes, you poore people, here is a comfortable place for you. Though theſe Iudges of the World, will not heare you, there is one will be content with your importunity, hee will remedy you, if you come after a right ſort unto him. Yee ſay the Iudge doth blame you for your importunity, it is irkeſome unto him. He entred into this parable to teach you to be importune in your petition. *Non defatigari.* Not to be weary. Here he teacheth you how to come to God in adverſity, and by what meanes, which is by praier. I do not ſpeake of the merit of Chriſt, for he ſaith: *Ego ſum via*, I am the way, *Qui credit in me, habet vitam æternam*: Who ſo beleeveth in me, hath everlaſting life. But when we are come to Chriſt, what is our way to remedy adverſity, anguiſh, in tribulation, in our neceſſities, in our iniuries? The way is praier, we are taught by the Commandement of God. *Invoca me in die tribulationis, & ego eripiam te.* Thou widow, thou orphan, thou fatherles Child, I ſpeake to thee; thou haſt no friends to help thee, call upon me in the day of thy tribulation, call upon me, *Ego eripiam te*, I will plucke thee away, I will deliver thee, I will take thee away, I will releeve thee, thou ſhalt have thy hearts deſire.

How and by what meanes we ſhould reſort to God in adverſity.

Here is the promiſe, here is the comfort: *Gloriſicabis me.* Thank me, accept me for the author of it, and thanke not this creature or that for it. Here is the Iudge of al Iudges, come unto me, & he wil heare you. For he ſaith: *Quicquid petieritis patrem in nomine meo, &c.* Whatſoever ye aske my Father in my name, ſhall be given you through my merits. You miſerable people that are wronged in the world, aske of my Father in your diſtreſſes; but put me afore, looke you come not with brags of your owne merits, but come in my name & by my merit. He hath not the property of this ſtout Iudge, hee will beare your importunateneſſe, he wil not be angry at your crying & calling. The Prophet ſaith: *Speraverunt in te patres noſtri, & exaudiviſti illos.* Thou God, our fathers did cry upon thee, and thou heardeſt them. Art not

The order of our praier in asking.

thou our God as well as theirs? There is nothing more pleasant to God, than to put him in remembrance of his godlines shewed unto our forefathers. It is a pleasant thing to tell God of the benefites that he hath done before our time. Goe to *Moses*, who had the guiding of Gods people, see how he useth praier as an instrument to be delivered out of adversity, when hee had great rough Mountaines on every side of him, and before him the red Sea, *Pharaos* hoast behind him, perill of death round about him. What did he? despaired he? no. Whither went he? He repaired to God with his praier, and said nothing. Yet with a great ardency of Spirit, he pearced Gods eares. Now help, or never good Lord, no helpe but in thy hands, quoth he.

Though he never mooved his lips, yet the Scripture saith he cryed out, and the Lord heard him, and said: *Quid clamas ad me?* Why criest thou out so loud? The people heard him say nothing and yet God said: why cryest thou out? Straight waies he stroke the water with his rod, and devided it, and it stoode like two walles on either side, betweene the which, Gods people passed, and the persecutors were drowned. *Iosua* was in anguish and like distresse at Ierico, that true Captaine, and faithfull Iudge; no follower of retributions, no bribe taker, he was no money man: who made his petition to almighty God, to shew him the cause of his wrath toward him when his army was plagued after the taking of Ierico. So he obtained his prayer, and learned that for one mans fault all the rest were punished. For *Achans* covetousnes, many a thousand were in agony, and feare of death, who hid his money as hee thought from God. But God saw it well enough, and brought it to light. This *Achan* was a bywalker. Well, it came to passe when *Iosua* knew it, straight wayes hee purged his army and tooke away *Malum de Israel*, that is, wickednesse from the people. For *Iosua* called him before the people, and saide, *Da gloriam Deo*, give praise to God, tell truth man; and forthwith he told it: and then he and all his house suffered death. A godly ensample for all Magistrates to follow. Hee was the patterne of a true Iudge, he was no gift taker, he was no wincker, hee was no bywalker. Also when the Assirians with an innumerable power of men in *Iosaphats* time overwhelmed

Exod 14.

Iosua being in anguish and distresse, prayed.

For Achans covetousnes many a thousand were punished.

Iosua put Achan to death.

Iosua 7.

whelmed the Land of Israel. *Iosaphat* that good king, goeth straight to God, & made his prayer, *Non est in nostra fortitudine* (saith he) *huic populo resistere*, it is not in our strength, O Lord, to resist this people: and after his prayer God delivered him, and at the same time 10000. were destroied. So ye miserable people; you must go to God in anguishes, and make your praier to him.

Many begin to pray, but few persever and continue in prayer.

Arme your selves with prayer in your aduersities. Many begin to pray, and suddainely cast away prayer, the devill putteth such fantasies in their heads, as though God would not entend them, or had somewhat els to doe.

Cast away sin, and then pray.

But you must be importunate and not weary, nor cast away prayer: Nay you must cast away sin, God will heare your prayer, albeit ye be sinners. I send you a Iudge that will be glad to heare you? you that are oppressed, I speake to you. Christ in this parable doth paint Gods good wil toward you: O miserable people, he that is not received, let him not despaire, nor thinke that God hath forsaken him. For God tarrieth till he seeth a time, and better can doe all things for us, then wee our selves can wish. *There was a wicked Iudge &c.* What meaneth it that God borroweth this parable rather of a wicked Iudge, then of a good? Belike good Iudges were rare at that time, and trow ye the devill hath beene asleepe ever since? No, no: He is as busie as ever he was. The common manner of a wicked Iudge is, neither to feare God nor man: Hee considereth what a man he is, and therefore he careth not for man, because of his pride. Hee looketh high over the poore, he will be had in admiration: hee seemeth to be in a protection. Well, shall he escape? No, no, *est Deus in Cœlo.* There is a God in heaven, he accepteth no persons, hee will punish them. There was a poore woman came to the Iudge, and saide: *Vindica me ad aduersario; Auenge me on my aduersary.* He would not heare her, but put her off. She had no money to wage either him, or them that were about him. Did this woman wel to be avenged on her adversary? may Christian people seeke vengeance? The Lord saith: *mihi vindictam & ego retribuã*, when ye revenge, ye take mine office upon you. This is to be understood of private vengeance. It is lawful for Gods flocke to use meanes to put away wrongs, to resort

Whether Christian people may seeke to be avenged.

to

to Iudges, to require to have ſentence given of right. S. *Paul* ſent to *Liſias* the Tribune, to have this ordinary remedy: and Chriſt alſo ſaid, *Si male locutus ſum, &c.* If I have ſpoken evill, rebuke me. Chriſt here anſwered for himſelfe. Note here my Lords and Maſters, what caſe poore widdowes and Orphanes be in; I will tell you my Lord Iudges, if ye conſider this matter well, ye ſhall be more afraid of the poore widdow, than of a Noble man with all his friends and power that he can make. Act. 22. Math. 26.

The manner of Iudges in hearing the cauſes of the poore.

But now adayes, the Iudges be afraid to heare a poore man againſt the rich, in ſo much that they will either pronounce againſt him, or ſo drive off the poore mans ſute, that he ſhall not be able to go thorow with it. The greateſt man in a realme, cannot ſo hurt a Iudge, as the poore widdow, ſuch a ſhrewd turne ſhe can do him. And with what armour I pray you? She can bring the Iudges skinne over his eares, and never lay hands upon him.

And how is that? *Lachrimæ miſerorum deſcendunt ad maxillas.* The teares of the poore fall downe from their cheekes, *& aſcendunt ad Cœlum*, and go up to heaven and cry for vengeance before God, the Iudge of widdowes, the father of widdowes and Orphanes. Poore people be oppreſſed even by lawes. *Ve iis qui condunt leges iniquas*, Woe worth to them that make evill lawes againſt the poore: what ſhall be to them that hinder and marre good lawes? *Quid facietis in die ultionis?* What will ye doe in the day of great vengeance, when God ſhall viſite you? he ſaith he will heare the teares of poore women when he goeth on viſitation: For their ſake he will hurt the Iudge, be he never ſo high, *Deus transfert Regna.* He will for widdowes ſakes change realmes, bring them into troubles, and plucke the Iudges skins over their eares. *Cambiſes* was a great King, ſuch another as our maſter is, he had many Lord deputies, Lord preſidents, & Lievtenants under him; It is a great while agoe ſince I read the Hiſtory. It chanced he had under him in one of his dominions, a Briber, a gift-taker, a gratifier of rich men; he followed gifts, as faſt as he that followed the pudding, a hand maker in his office, to make his ſonne a great man; as the old ſaying is, Happy is the child, whoſe father goeth to the devill. The cry of the poore

How God regardeth poore widdowes and orphanes.

The bribing Iudge was flayd quick.

widdow came to the Emperours eare, and caused him to flay the Iudge quicke, and layd his skinne in his chayre of judgement, that all Iudges that should give judgement afterward, should sit in the same skinne: Surely it was a goodly signe, a goodly monument, the signe of the Iudges skinne, I pray God we may once see the signe of the skinne in England.

Ye will say peradventure, that this is cruelly and uncharitably spoken: No, no, I do it charitably for a love I beare to my Country. God saith, *Ego visitabo*, I will visite. God hath two visitations: the first is, when he revealeth his word by Preachers, and where the first is accepted, the second commeth not: the second visitation is vengeance. He went a visiting when he brought the Iudges skinne over his eares. If his word be despised, hee commeth with the second visitation, which is vengeance. *Noah* preached Gods word a hundred yeares, and was laught ro scorne, and called an old doting foole: but because they would not accept this first visitation, God visited them the second time, hee powred downe showers of raine, till all the world was drowned. *Lot* was a visitor of Sodome and Gomorah, but because they regarded not his preaching, God visited them the second time, and burnt them all up with brimstone, saving *Lot*. *Moyses* came first a visiting into Egypt with Gods word, and because they would not heare him, God visited them againe, and drowned them in the red Sea: God likewise with his first visitation, visited the Israelites by his Prophets, but because they would not heare his Prophets, he visited them the second time, and dispersed them in Assiria and Babilon. *Iohn Baptist* likewise, and our Saviour Christ visited them afterward, declaring to them Gods will; and because they despised these visitors, he destroyed Ieruſalem by *Titus* and *Vespatian*. Germany was visited twenty yeares with Gods word, but they did not earnestly embrace it, nor in life follow it, but made a mingle mangle, and a hotchpotch of it.

God hath two visitations.

Noah preached Gods word an 100. yeeres.

Gen. 19.

Exod. 14.

Covetousnesse cloked under a colour of religion.

I cannot tell what, partly popery, partly true Religion mingled together. They say in my Country, when they call their hogges to the swine trough; Come to thy mingle mangle cum pur, cum pur: even so they made a mingle mangle of it. They could clatter and prate of the Gospell, but when all commeth to all, they joyned

popery

popery with it, that they mard altogether: they ſcratched and ſcraped all the livings of the Church, and under a colour of religion, turned it to their owne proper gaine and lucre. God ſeeing that they would not come by his word, hath now viſited them the ſecond time of his viſitation, with his wrath: for the taking away of Gods word, is a manifeſt token of his wrath. We have now a firſt viſitation here in England, let us beware of the ſecond. We have the miniſtration of his Word, we are yet well, but the houſe is not cleane ſwept yet. God hath ſent us a noble King in this his viſitation, let us not provoke him againſt us, let us be ware, let us not diſpleaſe him, let us not be unthankfull and unkinde, let us beware of by-walking and contemning of Gods word, let us pray diligently for our King, let us receive with all obedience and prayer the word. A word or two more, and I commit you to God: I will admoniſh you of a matter, I heare ſay you walke inordinately, yee talke unſeemely, otherwiſe than it becommeth good ſubjects: yee take upon you to judge the judgements of the Iudges. *Gods advertiſements.*

I will not make the King a Pope, for the Pope will have all things that he doth, taken for the article of our faith.

I will not ſay but that the King and his Counſell may erre, the Parliament houſes, both the high and low may erre, I pray daily that they may not erre.

It becommeth us whatſoever they decree to ſtand unto it, and receive it obediently, as farre foorth as it is not manifeſt wicked, and directly againſt the word of God. It pertaineth unto us to thinke the beſt, though wee cannot render a cauſe for the doing of every thing: for *Charitas omnia credit: omnia ſperat*: Charity doth beleeve and truſt all things. We ought to expound to the beſt all things, although we cannot yeeld a reaſon. *Our duty towards the King and his Lawes.*

Therefore I exhort you, good people, pronounce in good part all the facts and deeds of the Magiſtrates and Iudges. Charitie judgeth the beſt of all men, and eſpeciallie of Magiſtrates. Saint *Paul* ſaith: *Nolite iudicare ante tempus donec Dominus advenerit.* Iudge not before the time of the Lords comming. *Prauum cor hominis.* Mans heart is unſearchable, it is a ragged peece of worke, no man knoweth his owne heart, and therefore *David* prayeth and ſaith: *Ab occultis meis munda me.* Deli- Pſalm. 19.

ver me from mine unknowne faults. I am a further offender than I can see. A man shall be blinded in love of himselfe, and cannot see so much in himselfe as in other men: let us not therefore iudge Iudges, we are countable to God, and so be they, let them alone, they have their counts to make. If we have charity in us, we shall do this: for *charitas operatur*, charity worketh, what worketh it? marry *omnia credere, omnia sperare*, to accept all things in good part. *Nolite iudicare ante tempus*, iudge not before the Lords comming. In this we learne to know Antichrist, which doth elevate himselfe in the Church, and iudgeth at his pleasure, before the time. His canonizations, and iudging of men before the Lords iudgement, are a manifest token of Antichrists doings. How can he know Saints? he knoweth not his owne heart, and he cannot know them by miracles; for some miracle workers shall go to the devill. I will tell you what I remembred yesternight in my bed, a marvelous tale to perceive how inscrutable a mans heart is: I was once at Oxford (for I had occasion to come that way when I was in mine office) they told me it was a neerer way, and a fairer way, and by that occasion I lay there that night. Being there, I heard of an execution that was done upon one that suffered for treason; it was as you know a dangerous world, for it might soone cost a man his life for a word speaking.

How Antichrist is knowne.

I cannot tell what the master was, but the Iudge set it so out, that the man was condemned; and xii. men came in and said guilty, and upon that he was iudged to be hanged, drawne, and quartered: when the rope was about his necke, no man could perswade him that hee was in any fault, and stood there a great while in the protestation of his innocency. They hanged him, and cut him downe somewhat too soone afore hee was cleane dead, then they drew him to the fire, and hee revived, and comming againe to his remembrance, he confessed his fault, and said he was guilty. O wonderfull example, it may well be said, *Pravum cor hominis & inscrutabile*: A crabbed peece of worke, and unsearchable. I will leave here, for I thinke you know what I meane well enough, I shall not neede to apply this example any further. As I began ever with this saying, *Quacunque scripta*

Note this ye wicked, and confesse your faults.

sunt,

a common place to the end, if my memory faile me, *Beati qui audiunt verbũ dei, & custodiunt illud. Blessed are they that heare the word of God, and keepe it.* It must be kept in memory, in living and in our conversation, And thus if we do, we shall undoubtedly come to that blessednes which God hath prepared for us thorow his Son Iesus Christ, to the which he in his mercy bring us all. *Amen,*

¶ *A Sermon preached by M. Hugh* Latimer, before King Edward, the 29. of March.

Quæcunque scripta sunt, ad nostram doctrinam scripta sunt. All things that are written, are written for our doctrine.

THe parable that I tooke to begin with (most Honorable audience) is written in *Luke.* 18. and there is a certaine remnant of it behind yet. The parable is this: There was a certain Iudge in a Citty that feared neither God nor man: And in the same Citty there was a Widdow that required justice at his hands, but he would not heare her, but put her off, & delayed the matter; in processe, the Iudge seeing her importunity, saide; though I feare neither God nor man, yet for the importunity of the woman, I wil hear her, lest she raile upon me, and molest me with exclamations and out-cries, I will heare her matter, I will make an end of it. Our Saviour Christ added more unto this: and said: *Audite quid Iudex dicat. &c. Heare you,* saith Christ, *what the wicked Iudge saith.* And shall not God avenge his elect, which cry upon him day and night? Although he tarry and defer them, I say unto you, he will avenge them, and that shortly. But when the Sonne of man shall come, shall he find faith in the earth? Luke, 18.

That I may have grace so to open the remnant of this parable that it may be to the glory of God, and edifying of your soules, I shall desire you to pray. In the which prayer. &c. I shewed you

Why Christ used the example of a wicked Iudge.

the last day (most honourable audience) the cause why our Saviour Christ, rather used the example of a wicked Iudge then of a good. And the cause was, for that in those daies there was great plenty of wicked Iudges, so that he might borrow an example among them well enough. For there was much scarcity of good Iudges. I did excuse the widdow also, for the comming to the Iudge against her adversary, because she did it not of malice, she did it not for appetite of vengeance,

Also I told you it was good and lawfull for honest vertuous folke, for Gods people, to use the lawes of the realme, as an ordinary helpe against their adversaries, and ought to take them as Gods holy ordinances, for the remedies of their injuries and wrongs when they are distressed. So that they doe it charitably, lovingly, not of malice, not vengeably, not covetously. I should have told you here of a certaine sect of heretickes that speake against this order and doctrine, they will have no Magistrates nor Iudges on the earth.

Heere I have to tell you, what I heard of late by the relation of a credible person, and a worshipfull man, of a Towne in this realme of England, that hath above five heretickes of this erronious opinion in it, as he saide.

How busie the devil is to hinder the word of God.

Oh so busie the devill is now to hinder the word comming out, and to slander the Gospel. A sure argument, and an evident demonstratiō, that the light of Gods word is abroad, & that this is a true doctrine that we are taught now: Els he would not roare and bestir about as he doth. When that he hath the upper hand, he will keepe his possession quietly as he did in the popish daies, when he bare a rule of supremacy in peaceable possession. If he raigned now in open religion, in open doctrine, as he did then, he would not stirre up erronious opinions, he would have kept us without contention, without dissention. There is no such diversity of opinions among the Turkes, nor among the Iewes. And why? For ther he raigneth peaceably in the whole religion. Christ saith: *Cum fortis armatus custodierit atrium, &c.* Whē the strong armed man keepeth his house, those things that he hath in possession, are in quietnes, he doth enjoy them peaceably: *sed cum fortior eo superuenerit*, but when a stronger then he commeth upon him,

him, when the light of Gods word is once revealed, then he is busie, then he roars, then he fisks abroad, & stirreth up erronious opinions, to slander Gods word. And this is an argument that we have the true doctrin, I beseech God continue us, & keep us in it. The devill knoweth the same, and therefore he roareth thus, and goeth about to stir up these wanton heads and busie braines. And will you know where this towne is? I will not tell you directly, I will put you to muse a little, I will utter the matter by circumloquution. Where is it? where the Bishop of the Dioces is an unpreaching prelate? Who is that? If there be but one such in England, it is easie to gesse. And if there were no more but one, yet it were too many by one, & if there be moe, they have the more to answer for, that they suffer in the Realm, an unpreaching prelate unreformed. I remember wel what S. *Paul* saith to a Bishop, and though he spake it to *Timothy* being a Bishop, yet I may say it now to the Magistrates, for all is one case, all is one matter. *Non communicabis peccatis alienis.* Thou shalt not be partaker of other mens faults, Lay not thy hands rashly upon any, be not hasty in making of Curats, in receiving men to have cure of souls that are not worthy of the office, that either cannot, or will not do their duty. Do it not, *Non communicabis peccatis alienis.* thou shalt not be partakers of other mens sinnes. Now me thinkes it needes not that we be partakers of other mens sins, for we shall find enough of our owne. And what is *Communicare peccatis alienis*, to be partaker of other mens evils, if this be not, to make unpreaching prelates, and to suffer them to continue still in their unpreaching prelacy? 1 Tim. 5.

If the King and his Counsell, should suffer evill Iudges of this Realm to take bribes, to defeat justice, & suffer the great to overgo the poore, and should looke through his fingers, and winke at it, shold not the king be partaker of their naughtines? And why? Is he not supreame head of the Church? What? is the supreame a dignity, and nothing els? Is it not countable? I thinke it will be a chargeable dignity when an account shall be asked of it. *Kings and rulers must not looke at faultes thorow their fingers.*

Oh! What a vantage hath the devill? what entry hath the Wolfe when the Shepheard tendeth not his flocke, and leades them not to good pasture? Saint *Paul* doeth say, *Qui bene*

1 Tim. 5.

præsunt præsbiteri duplici honore digni sunt. What is this *præesse?* It is as much to say, as to take charge and cure of soules. We say, *ille præest*, he is set over the flocke. He hath taken charge upon him: And what is *bene præesse?* to discharge their cure well, to rule well, to feede the flocke with pure foode, and good example of life. Wel then, *Qui bene præsunt, duplici honore digni sunt.* They that discharge their cure well, are worthy double honor. What is this double honor? The first is to be reverenced, to be had in estimation and reputation, with the people, & to be regarded as good pastors. Another honor is, to have all things necessary for their estate ministred unto them: This is the double honor they ought to have, *qui præsunt bene*, that discharge the cure, if they do it *Bene*. There was a merry Monke in Cambridge in the Colledge that I was in, and it chanced many of us to be together intending to make good cheere, & to be merry, (as schollers wil be merry when they are disposed,) one of the company spak this sentence: *Nil melius quam lætari, & facere bene.* There is nothing better then to be merry and to doe well. A vengeance of *bene* (qd. the Monke) I would that *bene* were banished beyond the Sea, and that *bene* were out, it were well, for I could be merry, and I could do, but I love not to do well: that *bene* marres altogether, I would *bene* were out, quoth the merry Monke, for it importeth many things, to live well, to discharge the cure: indeed it were better for them that it were out: and it were as good to be out as to be ordered as it is, it will be a heavy *bene* to some of them, when they shall come to their account. But peradventure you will say. What and they preach not at all? yet *præsunt?* are they not worthy double honour? is it not an honorable order they be in? Nay an horrible misorder, it is an horror rather then an honour, and horrible rather then honorable, if the preacher be naught and do not his duty. And thus go these prelates about to wrestle for honor, that the devil may take his pleasure in slandering the Realm, and that it may be reported abroad, that we breede heresies among our selves. It is to be thought that some of them would have it so, to bring in popery againe.

To rule well what it is.

What is double honour.

Where the preacher is negligent, the order is not honourable but horrible.

The drift of unpreaching prelates.

This I feare me is their intent, and it shall be blowne abroad to our holy Father of Romes eares, and hee shall send forth his

his thunderbolts upon these brutes, and al this doth come to passe thorough their unpreaching prelacy.

Are they not worthy double honour? Nay rather double dishonour, not to be regarded, nor to be esteemed among the people, and to have no living at their hands? For as good preachers be worthy double honour, so unpreaching prelates be worthy double dishonour. They must be at their doublets. But now these two dishonours, what be they? Our Saviour Christ doth shew, *Si sal infatuatus fuerit, ad nihil ultra valet, nisi ut projciatur foras.* If *the salt be unsavery, it is good for nothing, but to be cast out, and troden under feete of men.* By this salt is understood preachers, and such as have cure of soules. What be they worthy then? Wherefore serve they? For nothing else but to be cast out. *An argument of congruence.* Math. 5.

Make them *Quondams*, out with them, cast them out of their office, what should they doe with cure that will not looke to it? Another dishonour is this, *Vt conculcentur ab hominibus.* To be troden under mens feete, not to be regarded, not to be esteemed: They be at their doublets still. S. *Paul* in his Epistle qualifieth a Bishop, and saith that he must be, *Aptus ad docendum, ad refellendum aptus.* Apt to teach and to confute all manner of doctrine. But what shall a man doe with aptnesse if he doe not use it? it were as good for him to be without it.

A Bishop came to me the last day, and was angry with me for a certaine Sermon that I made in this place: His Chaplaine had complained against me, because I had spoken against unpreaching prelates. Nay (quoth the Bishop) he made so indifferent a Sermon the first day, that I thought he would marre all the second day: he would have every man a *Quondam*, as he is. As for my quondamship, I thank God that he gave me the grace to come by it, by so honest a means as I did, I thank him for mine own quondamship: and as for them, I would not have them made quondams, if they discharge their office; I would have them doe their duty, I would have no more quondams, as God helpe me, I owe them no more malice than this, and that is none at all. *A Bishop angry with M. Latimer.*

This Bishop answered this Chaplaine: Well (sayes hee) well, did I wisely to day? for as I was going to his Sermon, I remember me that I had neither sayd Masse nor Mattens, *The bishops answere to his Chaplaine.*

and

and homeward I got as fast as I could, and I thanke God I have sayd both, and let his unfruitefull Sermon alone. Vnfruitfull saith one, seditious saith another. Well, unfruitefull is the best, and whether it be unfruitfull or no, I cannot tell, it lyeth not in me to make it fruitful, an if God worke not in your hearts, my preaching can doe you but little good. I am Gods instrument but for a time, it is he that must give the increase, and yet preaching is necessary: for take away preaching, and take away salvation. I told you of *Scala cœli*, and I made it a preaching matter, not a massing matter: Christ is the preacher of preachers, the patterne and example that all preachers ought to follow. For it was he by whom the Father of heaven said, *Hic est filius meus dilectus, ipsum audite. This is my beloved Son, heare him.* Even hee when he was on earth, as wisely, as learnedly, as circumspectly as hee preached, yet his seede fell in three parts, so that the fourth part onely was fruitfull. And if he had no better lucke that was the preacher of all preachers, what shall we looke for? yet was there no lacke in him, but in the ground: and so now there is no fault in preaching, the lacke is in the people, that have stony and thorny hearts, I beseech God to amend them. And as for these folkes that speake against me, I never look to have their good words as long as I live: yet wil I speake of their wickednes, as long as I shal be permitted to speake: as long as I live, I will be an enemie to it. No preachers can passe it over with silence, it is the originall roote of all mischiefe. As for me, I owe them no other ill will, but I pray God amend them when it pleaseth him.

Preachers are Gods instruments.

Now to the parable. What did the wicked Iudge in the end of the tale? The love of God moved him not; the law of God was this, and it is written in the first of Deuteronomie, *Audite eos, heare them:* these two words, will bee heavy words to wicked judges another day. But some of them peradventure wil say, I will heare such as will give bribes, and those that will doe mee good turnes. Nay, ye be hedged out of that liberty. Hee saith, *Ita paruum ut magnum*, the small as well as the great: ye must do *justum*, deale justly, minister justice, and that to all men, and you must do it *juste*, in time convenient, without any delayes or drivings off, with expedition. Well, I say, neither this law, nor the

Iustice must be ministred speedily.

the word & commandement of God moved this wicked Iudge, nor the misery of this widdow, nor the uprightnes of her cause, nor the wrong which she tooke mooved him, but to avoid importunity, and clamor, and exclamation, he gave her the hearing, he gave her finall sentence, and so she had her request.

This place of judgement, it hath bin ever unperfect, it was never seene that all Iudges did their duty, that they would heare the small as well as the great. I will not prove this by the witnes of any private Magistrate, but by the wisest kings saying that ever was: *Vidi sub sole* (saith *Salomon*) *in loco iustitiæ impietatem, & in loco æquitatis iniquitatem*, I have seene under the sun, that is to say, over al in every place, where right judgement shold have beene, wickednesse, as who would say, bribes taking, defeating of justice, oppressing the poore: men sent away with weeping teares, without hearing of their causes: and in the place of equity (saith he) I have seene iniquity. No equity, no justice, a sore word for *Salomon* to pronounce universally, generally. And if *Salomon* saide it, there is a matter in it, I weene hee saide it not onely for his owne time, but he saw it both in them that went before him, and in them also that came after him. Now commeth *Esay*, and he affirmeth the same. He speaketh of the judgements done in his time in the Common place, as it might be in Westminster hall, the Guild hall, the Iudges hall, the Pretor house, call it what ye will, in the open place. For Iudges at that time, according to the maner, sate in the gates of the Citty, in the high way. A good and godly order, for to sit so that the poore people might easily com to them. But what saith *Esay*, that seditious fellow? He saith of his countrey thus, *expectavit faceret iudicium & fecit iniquitatem. I looked the Iudges should do their duty, and I saw them worke iniquity*: There was bribes walking, money making, making of hands (quoth the prophet, or rather almighty God speaking by the mouth of the prophet) such is their partiality, affection, & bribes. They be such mony-makers, inhancers, & promoters of themselves. *Esay* knew this by the crying of the people. *ecce clamor populi*, saith hee. And though some of them were unreasonable people, as many be now adaies, yet doubtlesse, some cryed not without a cause

Right iudgement set aside and wickednes aduanced.

Bribes and bribers.

Iudges are cryed out upon for not doing Iuſtice.

cauſe. And why? Their matters are not heard, they are faine to goe home with wee[illegible] teares, that fall down by their cheekes, and aſcend up to heaven, and cry for vengeance. Let Iudges looke about them, for ſurely God will avenge his Elect one day.

A good advertiſement to our Iudges.

And ſurely me thinkes, if a Iudge would follow but a worldly reaſon, and wey the matter politickely, without theſe examples of Scripture, he would feare more the hurt that may be done him by a poore Widdow, or miſerable man, then by the greateſt Gentleman of them all. God hath pulled the Iudges skins over their eares for the poore widowes ſake. Yea the poore widow may do him more hurt with her poore *Pater noſter* in her mouth than any other weapon: and with two or three words ſhe ſhall bring him down to the ground, and deſtroy his jollitie, and cauſe him to looſe more in one day, than he got in 7 yeares. For God will revenge theſe miſerable folkes that cannot help themſelves. He ſaith: *Ego in die viſitationis, &c.* In the day of viſitation I will revenge them: *An non vlciſcetur anima mea?* Shall not my ſoule be revenged? As who ſhould ſay, I muſt needes take their part: *Veniens veniam & non tardabo*: yes, though I tarry, & though I ſeeme to linger never ſo long, yet I will come at the length, and that ſhortly. And if God ſpake this, he will performe his promiſe. He hath for their ſakes (as I told you) pulled the skin over the Iudges eares ere this: King *David* truſted ſome in his old age that did him not very good ſervice. Now if among the people of God, there were ſome folks fell to bribing, then what was there among the heathen? *Abſalon Davids* ſonne was a by-walker, and made diſturbance among the people in his fathers time: & though he were a wicked man, & a by-walker, yet ſome there were in that time that were good, and walked uprightly. I ſpeake not this againſt the Iudges ſeate, I ſpak as though all Iudges were naught, and as though I did not hold with Iudges, magiſtrates and officers, as divers heretickes doe: But I judge them honourable, neceſſary, and Gods ordinance. I ſpeak it as the Scripture ſpeaketh, to give a *Cave* and a warning to all Magiſtrates, to cauſe them to looke to their Officers. For the devill the great Magiſtrate, is very buſie now, he is ever doing, hee never ceaſeth to goe about to

David in his age was deceived by Iudges.

make

make them like himselfe. The proverbe is, *Simile gaudet simili*, Like would have like. If the Iudge be good and upright, hee will assay to deceive him, either by the subtile suggestion of crafty Lawyers, or by false witnesse, and subtile uttering of a wrong matter: He goeth about as much as he can to corrupt the men of law, to make them fall to bribery, to lay burdens on poore mens backs, and to make them fall to periury, & to bring into the place of iudgement, all corruption, iniquity & impiety. *The craft of the devill.*

I have spoken thus much, to occasion all Iudges and Magistrates to looke to their offices: They had need to looke about them. This cause moved S. *Chrysostome* to speake this sentence; *Miror si aliquis rectorum potest salvari*, I marvaile, said this Doctor, if any of these Rulers or great Masters can be saved. Hee spake it not for the impossibility of the thing, (for God forbid that all the Magistrates and Iudges should be condemned) but for the difficulty. *A strang saying of Chrysostome.*

Oh that a man might have the contemplation of hell, that the devill would allow a man to looke into hel, to see the estate of it, as he shewed all the world when he tempted Christ in the wilderneſse, *Commonstrat illi omnia regna mundi*, he shewed him all the kingdomes of the world, and all their iollity, and told him that he would give him all, if he would kneele downe and worship him. But he lyed like a false varlot, he could not give them, he was not able to give so much as a goose wing, for they were none of his to give: Our Saviour that he promised them unto, had more right to them than he. But I say, if one were admitted to view hell thus, & beholding it thorowly, the devill should say; On yonderside are punished unpreaching Prelates, I thinke a man should see as farre as a kenning, and perceive nothing but unpreaching Prelates; he might looke as farre as Calice I warrant you. And then if he would go on the other side, and shew him where bribing Iudges were, I thinke he should see as many, that there were scant roome for any other. Our Lord God amend it. Mat. 4. *The place of unpreaching Prelates, & bribing Iudges.*

Well, to our matter. This Iudge I speake of, said; Though I feare neither God, nor man, &c. And did he thinke thus? Is it the manner of wicked Iudges to confesse their faults? nay hee thought

thought not ſo. If a man had come to him, and called him wicked, he would forthwith haue commanded him to ward, he would haue defended himſelfe ſtoutly. It was God that ſpake in his conſcience, God putteth him to utter ſuch things as he ſaw in his heart, and were hid to himſelfe. And there be like things in the Scripture, as *Dixit inſipiens in corde ſuo, non eſt Deus.* The unwiſe man ſaid in his heart, there is no God: and yet if he ſhould haue beene asked the queſtion, he would haue denied it.

Why wicked Iudges confeſſe their faults.

Eſay the Prophet ſaith alſo: *Mendacio protecti ſumus*, we are defended with lies; we haue put our truſt in lies. And in another place he ſaith, *ambulabo in pravitate cordis mei*, I will walke in the wickednesse of my heart. He uttereth what lieth in his heart, not knowne to himſelfe, but to God. It was not for nought that *Ieremy* deſcribeth mans heart in his colours: *Pravum cor hominis & inſcrutabile*: the heart of man is naughty, and crooked, and a froward peece of worke. Let every man humble himſelfe, and acknowledge his fault, and as S. *Paul* did, when the people to whom he had preached, had ſaid many things in his commendation, yet he durſt not juſtifie himſelfe: *Paul* would not praiſe himſelfe, to his owne juſtification, and therefore when they had ſpoken thoſe things by him, I paſſe not at all (ſaith he) what ye ſay by me, I will not ſtand to your report: and yet he was not ſo froward, that when he heard the truth reported of him, he would ſay it was falſe, but he ſaid, I will neither ſtand to your report, though it be juſt, neither will I ſay it is untrue. He was *Bonus Paſtor*, a good ſhepheard, and one of them, *qui bene præſunt*, that diſcharged his cure, and yet he thought that there might be more in himſelfe, than hee ſaw in himſelfe: and therefore he ſaid, The Lord ſhall judge me, I will ſtand onely to the judgement of the Lord. For look whom he judgeth to be good, he is ſure, he is ſafe, he is happy. I ſpake of this matter the laſt day, and of ſome I had little thanke for my labour, I heard ſome folkes were grieved with me, becauſe I ſpake againſt temerarious judgement. What hath he to do with judgment (ſay they?) I went about to keepe you from arrogant judgement.

Ieremy, 17. deſcribeth the heart of man.

Paul would not iuſtifie himſelfe.

The truth gets hatred.

This is no good argument my friends. A man ſeemeth not to feare death, therefore his cauſe is good. This is a deceiveable argument. He went to his death boldly, *Ergo*, he ſtandeth in a juſt and honeſt quarrell.

The

The Anabaptists that were burnt here in many townes in England, (as I heard of credible men, I saw them not my selfe) went to their death, even *intrepide*, as we will say, without any feare in the world, cheerefully. Well, let them go. There was in the old Doctors times another kinde of poysoned heretickes, that were called Donatists: and these hereticks went to their execution, as though they should have gone to some jolly recreation or banket, to some belly cheere, or to a play. And will you argue then? He goeth to his death boldly and cheerefully, *Ergo*, he dieth in a just cause. Nay that sequell followeth no more than this: A man seemes to be afraid of death, *Ergo*, he dieth evill. And yet our Saviour Christ was afraid of death himselfe. I warne you therefore, and charge you, not to judge them that bee in authority, but to pray for them.

Anabaptists.

Donatists.

Judge not such as are in authority.

It becommeth us not to judge great Magistrates, nor to condemne their doings, unlesse their deedes bee openly and apparantly wicked. Charity requireth the same, for charitie judgeth no man, but thinketh well of every one. And thus we may trie whether we have charity or no, and if wee have not charity, wee are not Gods Disciples, for they are knowne by that badge. He that is his disciple, hath the worke of charity in his brest. It is a worthy saying of a Father, *Charitas si est, operatur, si non operatur, non est.* If there be charity, it worketh *omnia credere, omnia sperare.* To beleeve all things, to hope all things, to say the best of Magistrates, and not to defend a wicked matter. I will goe further with you, I have travailed in the Tower my selfe, (by the Kings commandement and the Counsell,) and there was Sir *Robert Constable*, the Lord *Hussy*, and the Lord *Darcy*; and the Lord *Darcy* was telling mee of the faithfull service that hee had done the Kings Majesty that dead is: If I had seene my Soveraigne Lord in the field, (said hee) and seeing his Grace comming against us, I would have lighted from my horse, and taken my sword by the point, and yeelded it into his Graces hands. Marry (quoth I) but in the meane season yee played not the part of a faithfull subject, in holding with the people in a commotion and a disturbance. It hath beene the cast of all Traytours, to pretend nothing against

Charity iudgeth well of all men.

againſt the Kings perſon, they never pretend the matter to the King, but to other. Subiects may not reſiſt any Magiſtrates, nor ought to do any thing contrary to the Kings laws; and therefore theſe words, The King, and ſo forth, are of ſmall effect. I heard once a tale of a thing that was done at Oxford twenty yeeres agone, and the like hath beene ſince in this realme, as I was informed by credible perſons, and ſome of them that ſaw it, be alive yet. There was a Prieſt that was robbed of a great ſumme of money, & there were two or three attached for the ſaid robbery, & to be brief were condemned, & brought to the place of executiō

The firſt man, when he was upon the ladder, denied the matter utterly, taking his death upon it, that he never conſented to the robery of the Prieſt, nor never knew of it. When he was dead, the ſecond fellow commeth, and maketh his proteſtation, & acknowledged the fault, ſaying; that among other greevous offences that he had done, he was acceſſary to this robbery, and quoth he, I had my part of it, I cry God mercy for it, ſo had this fellow that died before me his part. Now who can iudge whether this fellow died well or no? Who can iudge a mans heart? The one denied the matter, and the other confeſſed it: there is no iudging of ſuch matters.

Iudge not raſhly.

When I was with the Biſhop of *Chicheſter* in ward (I was not ſo with him, but my friends might come to me, & talke with me) I was deſirous to heare of execution done, (as there was every weeke ſome, in one place of the City or other) for there was three weeks Seſſions at Newgate, and fortnight Seſſions at the Marſhalſey, and ſo forth. I was deſirous I ſay to heare of execution, becauſe I looked that my part ſhould have beene therein, I looked every day to be called to it my ſelfe. And among al other, I heard of a wanton, naughty, and vaine woman, a whoore, who being led from Newgate to the place of execution for a robbery that ſhe had done, had a wicked communication by the way. Wherefore I beſeech your Grace, that ſuch people as ſhal be put to death, may have learned men to give them inſtruction.

Diuers executions.

A deſperate harlot.

A good motion to comfort condemned perſons.

For the reverence of God, when they be put to execution, let them have inſtructors, for many of them are caſt away for lacke of inſtruction, and dye miſerably for lacke of good preaching.

this

This woman (I say) as shee went by the way, had wanton and foolish talke, as this, that if good fellowes had kept touch with her, she had not bin at this time in that case. Christ saith: *Memores estote uxoris Loth*, Remember Lots wife. She was a woman that would not be content with her good state, but wrestled with Gods calling, and she was for that cause turned into a salt stone, and therefore the Scripture doth name her as an example for us to take heed by. Ye shall see also in the 2. chap. how that God almighty spared not a number of his Angels, which had sinned against him, to make them examples to us to beware by: Hee drowned the whole world in the time of *Noe*, and destroyed for sin the cities of Sodom and Gomor. And why? *fecit eos exemplum eijs, qui impie forent acturi.* He made them an example to them that would do wickedly in time to come. If God would not spare them, thinke ye he will favour us? I will goe on a word or two, in the application of the parable, and then I will make an end. To what end and what purpose brought Christ this parable of the wicked Iudge? The end is, that we should be continually in prayer. Prayer is never interrupt but by wickednesse. We must therefore walke orderly, and uprightly, calling upon God in all our troubles and adversities, and for this purpose there is not a more comfortable lesson in all the Scripture, than heere is in the lapping up of the matter. Therefore I will open it unto you. You miserable people, if there be any here among you, that are oppressed with great men, and can get no helpe, I speake for your comfort, I will open unto you whither ye shall resort, when ye be in any distresse. His good will is ready, alwayes at hand, whensoever we shall call for it. And therefore he calls us to himselfe. We shall not doubt if we come to him. Marke what he saith, to cause us that we beleeve that our prayers shall be heard: *Et Deus non faciet vindictam?* he reasons after this fashion: Will not God (saith he) revenge his elect, and heare them? Seeing the wicked Iudge heard the widow? He seemeth to goe plainely to worke, hee willeth us to pray to God, and to none but to God. We have a maner of reasoning in the schooles and it is called *A minore ad majus.* From the lesse to the more, and that may be used here. The Iudg was a tyrant, a wicked man, God is patron, and defender, a father

God will for his promiſe heare our prayers, and grant our petition if we aske in faith.

unto us. If the judge then being a tyrant would heare the poore widow, much more God will heare us in all diſtreſſes. He being a Father unto us, he will heare us, ſooner than the other being no father, having no fatherly affection. Moreover, God is naturally mercifull. The Iudge was cruell, and yet he helped the widdow: much more then God will helpe us at our need. He ſaith by the oppreſſed: *Cum ipſo ſum in tribulatione.* I am with him in his trouble. His tribulation is mine. I am touched with his trouble. If the Iudge then being a cruell man heard the widdow, much more God will helpe us, being touched with our affliction. Furthermore, this judge gave the widdow no commandement to come to him: we have a Commandement to reſort to God: for he ſaith: *Invoca me in die tribulationis,* call upon me in the day of thy tribulations, which is as well a Commandement, as *Non furaberis,* thou ſhalt not ſteale. He that ſpake the one, ſpake the other, and whatſoever he be that is in trouble, and calleth not upon God, breaketh his Commandement. Take heed therefore, the Iudge did not promiſe the widdow helpe, God promiſeth us helpe and will he not performe it? He will, he will. The Iudge (I ſay) did not promiſe the widdow helpe, God will give us both hearing and helping. He hath promiſed it us with a double oath, *Amen, Amen,* ſaith he, verily, verily, he doubles it. *Quacunq; petieritis, &c.* Whatſoever ye ſhall aske in my name ye ſhall have it. And though he put off ſome ſinner for a time, and ſuffer him to bite on the bridle, and to prove him (for there be many beginners, but few continuers in prayer) yet we may not thinke he hath forgotten us and will not helpe us. *Veniens, veniet, non tardabit.* When the help is moſt needfull, then he will come and not tarry. He knoweth when it ſhall be beſt for us to have helpe, though he tarry, he will come at the laſt. I will trouble you but halfe a quarter of an houre, in the application of the parable, and ſo I will commit you to God.

God willeth us to call upon him.

What ſhould it meane that God would have us ſo diligent and earneſt in prayer? Hath hee ſuch pleaſure in our workes? Many talke of prayer, and make it a lip labouring. Praying is not babling, nor praying is not monkery. It is to miſerable folke that are oppreſſed, a comfort, ſolace, and remedy. But what maketh our

prayer to be acceptable to God? It lyeth not in our power, wee must have it by another meane. Remember what God sayd of his Son: *Hic est filius meus dilectus, in quo mihi bene complacui.* This is my deare Son in whom I delight. He hath pleasure in nothing but in him. How commeth it to passe that our prayers pleaseth God? Our prayer pleaseth God, because Christ pleaseth God. When we pray, we come unto him, in the confidence of Christs merits, and thus offering up our prayers, they shall be heard for Christs sake. Yea, Christ will offer them up for us, that offered up once his sacrifice to God, which was acceptable; and hee that commeth with any other meane then this, God knoweth him not. This is not the Missall Sacrifice, the Popish Sacrifice to stand at the Altar, and offer up Christ againe. Out upon it that ever it was used. I will not say nay, but that ye shall find in the old Doctors ths word *Sacrificium*, but there is one generall solution for all the Doctors that Saint *Augustine* sheweth us. The signe of a thing hath oftentims the name of the thing that it signifieth. As the Supper of the Lord, is the Sacrament of another thing, it is a commemoration of his death which suffered once for us, and because it is a signe of Christs offering up, therefore it beares the name thereof. And this sacrifice a woman can offer as well as a man: Yea a poore woman in the belfrey hath as good authority to offer up this Sacrifice, as the Bishop in his *pontificalibus*, with his Miter on his head, his Rings on his fingers, and sandalls on his feete. And whosoever commeth asking the Father remedy in his necessity for Christs sake, he offereth up as acceptable a sacrifice as any Bishop can do. And so to make an end. This must be done with a constant faith, and a sure confidence in Christ. Faith, Faith, Faith. We are undone for lacke of Faith. Christ nameth Faith heere, Faith is altogether. When the Sonne of man shall come, shall he finde Faith on the earth? Why speaketh he so much of Faith? Because it is hard to finde a true Faith. He speaketh not of a polliticke Faith, a Faith set up for a time, but constant, a permanent, a durable Faith, as durable as Gods word. He came many times. First in the time of Noe, when he preached, but he found little Faith. He came also when Lot preached, when he destroyed Sodome and Gomora, but he found no Faith. And to be short, he

Our prayers are acceptable to God for Christs sake.

Faith is altogether.

ſhall come at the latter day, when he ſhal finde a little faith. And I thinke the day is not farre off. When he was here carnally, did he finde any Faith? Many ſpeake of faith, but few there bee that hath it. Chriſt mourneth the lacke of it. He complayneth that when he came, he found no faith.

Knowledge of ſinne is gentleman Vſher to Lady faith.

This Faith is a great State, a Lady, a Dutches, a great woman, and ſhe hath ever a great company and traine about her (as a noble eſtate ought to have.) Firſt ſhe hath a gentleman Vſher that goeth before her, and where he is not, there is not Lady faith. This Gentleman Vſher is called *Agnitio peccatorum*, knowledge of ſinne, when we enter into our heart and acknowledge our faults, and ſtand not about to defend them. He is none of theſe wincers, he kickes not when he heares his fault. Now as the Gentlemau Vſher goeth before her, ſo ſhe hath a traine that commeth behind her, and yet though they come behind, they be all of Faithes company, they are all with her; as Chriſt when he counterfeird a State going to Hieruſalem, ſome went before him, and ſome after, yet al were of his company. So all theſe waite upon Faith, ſhee hath a great traine after her, beſides her Gentleman Vſher, her whole houſhold; and thoſe be the workes of our vocation, when every man conſidereth what vocation hee is in, what calling he is in, and doth the workes of the ſame, as to be good to his neighbour, to obey God, &c.

This is the traine that followeth Lady faith, as for an example: A faithful Iudge hath firſt an heavy reckoning of his fault, repenteth him ſelfe of his wickednes, & then forſaketh his iniquity, his impiety, feareth no man, walks upright: and he that doth not thus, hath not Lady Faith, but rather a boldnes of ſin, and abuſing of Chriſts paſſion. Lady faith is never without her Gentleman Vſher, nor without her traine, ſhee is no Ankeres, ſhe dwels not alone, ſhee is never a private woman, ſhee is never alone. And yet many there be that boaſt themſelves that they have Faith, and that when Chriſt ſhall come, they ſhall doe well enough. Nay, nay, thoſe that be faithful ſhall be ſo few, that Chriſt ſhall ſcarce ſee them. Many there be that runne (ſaith S. *Paul*) but there is but one that receiveth the reward. It ſhall be with the multitude when Chriſt ſhall come, as it was in the time of

Noe, and as it was in the time of *Lot*.

In the time of *Noe*, they were eating and drinking, building and planting, and sodainly the water came upon them, and drowned them. In the time of *Lot* also, they were eating and drinking, &c. And sodenly the fire came upon them, and devoured them.

And now we are eating and drinking. There was never such building then, as is now, planting, nor marrying. And thus it shall be even when Christ shall come to judgement. Is eating and drinking, and marrying reproved in Scripture? Is it not? Nay, he reproveth not all kind of eating and drinking, he must be otherwise understood. If the Scripture be not truely expounded what is more erronious? And though there be complainings of some eating or drinking in the Scripture, yet he speaketh not as though all were naught. They may be wel ordered, they are Gods allowance; but to eate and drinke as they did in *Noes* time, and as they did in *Lots* time: this eating, and drinking, and marrying, is spoken against. To eate and drinke in the forgetfulnesse of Gods Commandements, voluptuously, in excesse, and gluttony; this kind of eating and drinking is naught, when it is not done moderately, soberly, and with all circumspection. And likewise to marry, for fleshly lust, and for their owne fantasie. There was never such marying in England, as is now. I heare tell of stealing of Wards to marry their children to. This is a strange kind of stealing, but it is not the Ward, it is the lands that they steale. And some there be that knit up marriages together not for any love or godlinesse in the parties, but to get friendship and make them strong in the realme, to encrease their possessions, and to joyne land to Land: and other there be that inveigle mens daughters, in the contempt of their Fathers, and goe about to marry them without their consent: This marying is ungodly. And many Parents constraine their sonnes and daughters to marry where they love not, and some are beaten and compelled. And they that marry thus, marry in forgetfulnesse and oblivioussnesse of Gods Commandements. But as in the time of *Noe*, sodenly a clap fell in their bosomes: so shall it be with us in the latter day, when Christ shall come. We have as little conscience as may be, and when he shall come wee shall lacke Lady faith: Well is them that shall bee of

What eating and drinking is allowed in scripture and what is not allowed.

that little flocke, that ſhall bee ſet on the right hand, &c.

I have troubled you long, partly being out of my matter, partly being in, but now I will make an end. I began with this text *Quæcunq; ſcripta ſunt, &c.* So will I end now for mine owne eaſe, as an old Truant, with this ſentence, *Beati qui audiunt verbum Dei, &c. Bleſſed are they that heare the word of God, and keepe it.* I told you in the beginning of this parable of *Bene: Nil melius quàm lætari & facere.* If I had ceaſed there, all had bin well (quoth the merry Monke:) ſo bleſſed are they that heare the word of God: But what followeth? And keepe it. Our bleſſedneſſe commeth of the keeping. It hanges all on the end of the tale, in crediting and aſſenting to the word, and following of it. And thus we ſhall begin our bleſſedneſſe heere, and at length we ſhall come to the bleſſing that never ſhall have end; which God grant both you and me, Amen.

¶ *The fifth Sermon of M. Latimer,* preached before King Edward, the 6. of Aprill.

Rom. 16. *Quæcunque ſcripta ſunt, ad noſtram doctrinam ſcripta ſunt. All things that are written, they are written to be our doctrine.*

WHat doctrine is written for us in the parable of the Iudg and the Widdow, I have opened it to you (moſt honourable audience:) ſome thing as concerning the judge, I would wiſh and pray that it might be a little better kept in memory, that in the ſeate of juſtice, no more iniquity and unrighteouſneſſe might raigne. Better a little well kept, then a great deale forgotten. I would the Iudges would take forth this leſſon, that there might be no more iniquity uſed, nor bribetaking, for if there ſhall be bribetaking, they know the perill of it, they know what ſhall follow. I would alſo they ſhould take example of this Iudge, that did ſay, not that he thought himſelfe, but

Iudges are here exhorted to avoyd bribes and to uſe no delayes.

but our Saviour Christ puts him to say that thing, that was hid unto himselfe. Wherefore I would ye should keepe in memory, how unsearchable a mans heart is: I would ye should remember the fall of the Angels, and beware thereby: the fall of Sodome and Gomorra, and beware thereby: the fall of *Loths* wife, and beware thereby. I would not, that miserable folke should forget the argument of the wicked Iudge, to enduce them to prayer, which argument is this; If the Iudge being a tyrant, a cruell man, a wicked man, which did not call her to him, made her no promise, nor in hearing or helping of her cause, yet in the end of the matter for the importunity sakes did helpe her: Much more Almighty God, which is a Father, who beareth a fatherly affection, as the Father doth the childe, and is naturally mercifull, and calleth us to him, with promise that he will heare them that call upon him, that be in distresse and burdened with adversity. Remember this. You know where to have your remedy. You by your prayer can worke great efficacy, and your prayer with teares is an instrument of great efficacy. It can bring many things to passe. But what thing is that that maketh our prayers acceptable to God? Is it our babling? No, no, it is not our babling, nor our long prayer, there is another thing then it. The dignity and worthines of our words is of no such vertue. For whosoever resorteth unto God, not trusting in the confidence of his own merits, but in the trust of the deserving of our Saviour Iesus Christ, & in his passion; whosoever doth invocate the Father of heaven, in the trust of Christs merits, which offering is the most comfortable, & acceptable offering to the Father: Whosoever I say offereth up Christ which is a perfect offering, he cannot be denyed the thing he desireth, so that it be expedient for him to have it. It is not the babling of our lips, nor dignity of our words, but the prayer of the heart is the offering that pleaseth, through the only meanes of his Son: for our prayer profiteth us because we offer Christ to his Father.

Our prayer pleaseth God for Christs sake.

Whosoever resorteth to God without Christ, hee resorteth in vaine. Our prayers pleaseth God, because of Iesus Christ, whom wee offer. So that it is faith, faith, is the matter. It is no prayer that is without faith, it is but a lippe labouring and

Faith is all.

mockery without faith. It is but a little babling. I ſpeake alſo of lacke of faith, and upon that alſo I ſayd, the end of the world is neere at hand. For there is lacke of faith now. Alſo the defection is come and ſwarving from the faith. Antichriſt the man of ſin, the ſon of iniquity, is revealed, the latter dayes are at hand. Let us not thinke his comming is farre off. But whenſoever hee commeth he ſhall finde iniquity enough, let him come when he will. What is now behind? We be eating and drinking, as they were in *Noes* time, and marrying I thinke as wickedly as ever then was. We be building, purchaſing, planting, in the contempt of Gods Word. He may come ſhortly when he will, for there is ſo much miſchiefe and ſwarving from the faith (raigning now in our dayes) as ever was in any age. It is a good warning to us all, to make ready againſt his comming. This little rehearſall I have made of the things I ſpake in my laſt Sermon: I will now for this day returne to my queſtion and reſolve it, whether Gods people may be governed by a governour that beareth the name of a King or no. The Iewes had a law that when they ſhould have a King, they ſhould have him according to the election of God: he would not leave the election of a King to their owne braines. There be ſome buſie braines, wanton wittes, that ſay, the name of a King is an odious name, and wreſt this text of the Scripture: where God ſeemeth to bee angry and diſpleaſed with the Iſraelites for asking a King, expounding it very evill and odiouſly. As who ſhould ſay, a King were an odious thing. I comming riding in my way, and calling to remembrance wherefore I was ſent, that I muſt preach, and preach before the Kings Majeſty: I thought it meete to frame my preaching according to a King. Muſing of this, I remembred a booke that came from Cardinall Poole, Maſter Poole the Kings Traytor, which he ſent to the Kings Majeſty: I never remember that man, me thinke, but I remember him with a heavy heart: a witty man, a learned man, a man of a noble houſe & in favour, that if he had tarryed in the Realme, and would have conformed himſelfe to the Kings proceedings, I heard ſay, and I beleeve it verily, that hee had beene Biſhop of Yorke at this day. To be bidden by, hee would have done much good in that part of the Realme: for thoſe quarters have alwayes had

As much wickedneſſe uſed in our time, as ever was in the time of Noe.

had great need of learned men, and a preaching Prelate. A thing to be much lamented, that ſuch a man ſhould take ſuch a way. I heare ſay, he readeth much S. *Hieromes* workes, and is well ſeene in them. But I would, he would follow Saint *Hierome*, where he expoundeth this place of Scripture: *Exite de illa populi mei.* Almighty God ſaith: Get you from it, get you from Rome; he calleth to the purple whore of Babylon. It had beene more commendable to goe from it, than to come to it. What his ſayings be in his booke, I doe not well remember, it is in the farthest end of my memory. He declareth himſelfe in it, to have a corrupt judgement. I have not a glimmering of it, yet generally I remember the ſcope of it. He goeth about to diſſwade the King from his ſupremacy. In his perſwaſions he is very homely, very quicke, and ſharpe with the King, as thoſe Cardinalls will take upon them. He ſaith that a King is an odious word, and toucheth the place how God was offended with the Iſraelites for calling for a King. Very lightly he ſeemeth to ſet forth the title of a King. As though hee ſhould meane: What? a King? what ſhould a King take upon him to redreſſe matters of Religion? It pertaineth to our holy Father of Rome. A King is a name: and a title rather ſuffered of God as an evill thing, than allowed as a good thing. Calling this to remembrance, it was an occaſion that I ſpake altogether before. Now I will anſwere to this. For the anſwere I muſt ſomewhat rip up the eight chap. of the firſt booke of Kings. And that I may have grace, &c.

TO come to the opening of this matter, I muſt begin at the Chapter: that the unlearned (although I am ſure, here bee a great many well learned) may the better come to the underſtanding of the matter: *Factum eſt cum ſenuiſſet Samuel, fecit filios ſuos judices populi, &c. It came to paſſe when Samuell was ſtricken in age, he made his Sonnes Judges over Iſraell.* Of *Samuell*, I might fetch a proceſſe a far off, of the ſtory of *Elcana* who was his Father, and who was his mother. *Elcana* his Father had two wives, *Anna*, and *Phenina*, and did not put them away as men doe now adayes. There was debate betweene theſe two wives. *Pheninna* in the doing of ſacrifice, upbraided *Anna* becauſe ſhe was barren 1 Reg. 8.

barren and not fruitfull. I might take here occasion to entreat of the duty betweene man and wife, which is a holy religion, but not religiously kept. But I will not enter into the matter at this time. Well, in proces of time God made *Anna* fruitefull through her devout prayer: She brought forth *Samuell*, who by the ordinance of God was made high Priest: Father *Samuell* a good man, a singular example, and few such men as father *Samuell* was. To bee short, he was now come to age, he was an old man, an impotent man, not able to goe from place to place to minister justice; hee chose two suffraganes, two coadiutors, two cohelpers, I meane not hallowers of bels, nor christeners of belles, that is a Popish suffraganship. He made them to helpe him to discharge his office, he chose his two sons rather than other, because he knew them to be well brought up in vertue and learning. It was not for any carefull affection, he cared not for renowne, but he appointed them for the ease of the people, the one for to supply his place in Beersabe, and the other in Bethlem. As we have now in England, for the good of the Realme we have two Lords Presidents. Surely it is a goodly order. I would there were a third in another place for the ease of people. Good father *Samuel*, and to discharge his office, in places where he could not come himselfe he set his two sons, as his suffragans and as coadiutors. Here I might take occasion to treat, what old and impotent Bishops should doe, what old preachers should doe, when they come to impotencie, to joyne with them Preachers, not belhallowers, and to depart of their living with them. I might have dilated this matter at large, but I am honestly prevented of this common place, and I am very glad of it. It was very well handled the last Sonday. They that will not for the office sake receive other, regard more the fleece than the flocke. Father *Samuel* regarded not his revenues. Our Lord give them grace to be affected as he was, and to follow him, &c.

Amen.

Bishops ought not to be Lord presidents.

Though I say that I would wish moe Lord presidents, I meane not, that I would have Prelates Lord presidents, nor that Lord Bishops should be Lord Presidents.

As touching that, I sayd my minde and conscience the last yeere. And although it is sayd, *Præsint*, it is not meant that they should bee Lord presidents: the office of a presidentship is

a civill office, and it cannot be, that one man shall discharge both well. It followeth in the text *Non ambulaverunt filij ejus, &c. His Sonnes walked not in his wayes*: Here is the matter, here you see the goodnesse of *Samuell*, how when he was not able to take the paines himselfe, for their owne ease, he appointed them judges neare unto them, as it were in the farthest parts of the Realme, to have justice rightly ministred. But what followed? Though *Samuell* were good and his children well brought up, loooke what the world can doe. Ah crafty world, whom shall not this world corrupt, & deceive at one time or other? *Samuell* thought his sons should have proued well, but yet *Samuels* sons walked not in their way? Why? What then? Is the son alwayes bound to walke in the fathers way? No, ye must not take it for a generall rule. All Sons are not to be blamed, for not walking in their Fathers wayes. *Ezechias* did not follow the steps of his Father *Ahaz*, and was well allowed in it. *Iosias* the best King that ever was in Iewry, reformed his fathers wayes who walked in worldly policy. In his youth he tooke away all Idolatry, and purged his realme of it, and set a good order in all his dominions, and wrastled with Idolatry. And although his father & his grandfather Manasses (it makes no matter whether) repented him in the end, hee had no time to reforme things, he left it to his son to be don. *Iosias* began and made an alteration in his childhood, he turned all upsidown, he would suffer no Idolatry to stand: therefore you must not take it for a generall rule, that the Sonne must ever walke in the Fathers wayes. Here I will renew that which I sayd before of the stiffe-necked Iewes, the Rebellious people (that is their title) they never spake so rebelliously, as to say they would not receive any alteration, till their King came to age: Much lesse we Englishmen (if there bee any such in England) may be ashamed. I wonder with what conscience folke can heare such things, and allow it.

Every sonne is not bound to walke in his fathers wayes.

This *Iosias* made a notable alteration, and therefore take it not for a generall rule, that the sonne shall alwayes walke in his fathers wayes. Thinke not because hee was slaine in battell, that God was displeased with him: for herein God shewed his goodnesse to him wonderfully, who would not suffer him

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to see the captivity that he would bring upon the Israelites. He would not have him to have the sight, the feeling, and the beholding of his plague, he suffered him to be taken away before, and to be slaine of the King of Egypt. Wherefore a just man must be glad when he is taken from misery: *Iustus si morte præoccupatus fuerit, in refrigerio erit.* *If a just man be prevented with death, it shall be to his reliefe.* He must thinke that he is one of those, whom the world is not worthy to have; it came of a singular goodnesse of God, that he was by death delivered from the sight of the captivity. Therefore take it not for a generall rule, that the sons be alwayes bound to walke in the Fathers wayes: *Nolite in præceptis patrum vestrorum incedere.* Walke not in the commandements of your Father, for so it is sayd in another place of Scripture. It is spoken to the reproach of *Samuels* sons, that they walked not in his way, for he was a good man. A wonderfull thing that these children being so well brought up, should so fall and be corrupt. If the divell can prevaile and hath power against them, that had so godly education, what vantage hath he at thē that be brought up in iniquity & covetousnesse? It is a Proverb that *Magistratus virum commonstrat.* Office and authority sheweth what a man is. A man knoweth not himselfe till he be tryed. Many there be that being without office can rebuke Magistrates, and find fault with them that be in office, & preheminence. After, when it commeth to their chance, to come to office thēselves, then they have taken out a new lesson. *Cum essem parvulus, sapiebam ut parvulus:* When I was a child I savoured, as a child. They will not doe then as other men do, they are come to have experience, to be practitiones. The Maids child is ever best taught: for he that standeth upright in office, he is the fellow. *Samuel* would never have thought that his Sons should have bin so corrupted. It is a perillous thing, a dangerous state to be a judge.

4 Reg. 23.

They felt the smacke of this world, a perilous thing: and therefore *Chrysostome* saith: *Miror si aliquis rectorum salvabitur:* I marvell (saith he) that any ruler can bee saved. If the perrill were well considered, men would not bee so desirous as they bee: the World hath many subtle sleightes, it is a crafty thing, and very deceitfull, a corrupter, and who is it, whom

the World doth not corrupt and blinde at one time or other? What was the way they walked? *Declinaverunt poſt avaritiam*: That is one, they ſtooped after gaines, turned aſide after luker. What followed? *Acceperunt munera*. They tooke rewards, gifts, bribes (I ſhould call them) for that is their right name. *Perverterunt judicium*: they turned juſtice upſidowne. Either they would give wrong judgement, or elſe put off and delay poore mens matters. Theſe were their wayes, here is the divels genealogy. A Gradation of the divels making. This is *ſcala inferni*, the ladder of hell. I told you before of *ſcala cœli*, the Ladder of Heaven. I would you ſhould not forget it. The ſteps whereof are ſet forth in the tenth of the Romans. The firſt is preaching, then hearing, then beleeving, and laſt of all Salvation. *Scala cœli* is a preaching matter I tell you, and not a maſſing matter. Gods inſtrument of Salvation is preaching. Here I meve you my Lords, not to be greedy and outragious in inhaunſing, and rayſing of your rents, to the miniſhing of the office of ſalvation. It would pitty a mans heart to heare that I heare of the ſtate of Cambridge, what it is in Oxford I cannot tell. There be few that ſtudy divinity, but ſo many as of neceſſity muſt furniſh the Colledges, for their livings be ſo ſmall, and victualls ſo deere, that they tarry not there, but goe every where to ſeeke livings, and ſo they goe about. Now there be a few gentlemen, and they ſtudy a little divinity. Alas what is that? It will come to paſſe that we ſhall have nothing but a little Engliſh divinity, that will bring the realme into a very barbarouſneſſe, and utter decay of learning. It is not that I wis, that will keepe out the ſupremacy of the Pope of Rome. Here I will make a ſupplication, that ye would beſtow ſo much to the finding of ſchollers, of poore mens ſonnes, to exerciſe the office of Salvation, in releeving of Scholers, as ye were wont to beſtow in pilgrimage matters, in trentralls, in maſſes, in pardons, in purgatory matters. Ye beſtowed that liberally, bountifully, but this was not well ſpent. You had a zeale, but not *ſecundum ſcientiam*, not according to knowledge. You may be ſure if you beſtow your goods on this wiſe, you ſhall beſtow it well to ſupport and uphold Gods word, wherein you ſhall pleaſe God. I aske no more, but that ye beſtow ſo much godly, as ye were wont

Rewards is a fairer word than bribes.

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to beſtow ungodly. It is a reaſonable petition, for Gods ſake looke upon it, I ſay no more. There be none now but great mens ſonnes in Colledges, and their fathers looke not to have them preachers, ſo every way this office of preaching is pinched at. I will ſpeake no more of *Scala cœli*. But I am ſure this is, *Scala inferni*, the right way to hell, to be covetous, to take bribes, and pervert juſtice. If a Iudge ſhould aske me the way to hell, I would ſhew him this way. Firſt, let him be a covetous man, let his heart be poyſoned with covetouſneſſe. Then let him goe a little further and take bribes, and at laſt pervert judgement. Loe, here is the mother and the daughter, and the daughters daughter, Avarice is the mother, ſhe brings forth bribe taking, and bribe taking perverting of judgement. There lacks a fourth thing to make up the meſſe, which ſo God helpe me if I were Iudge, ſhould be *Hangum tuum*, a Tyburne tippit to take with him, and it were the Iudg of the Kings Bench, my Lord chiefe Iudge of England: yea, and it were my Lord Chancellor himſelfe, to Tiburne with him. There was within theſe 30. yeeres a certaine widdow which ſodenly was attached, had to priſon, indited, condemned, and there were certaine learned men that viſited her in priſon. Oh I would ye would reſort to priſons. A commendable thing in a Chriſtian realme, I would wiſh that there were Curats for priſons, that we might ſay, the Curate of Newgate, the Curate of the Fleete, and I would have them waged for their labour. It is a holiday worke to viſite the priſoners; for they be kept from Sermons. There was that reſorted to this woman, who when ſhe came to priſon, was all on her beads, and nothing elſe, a popiſh woman, and ſavored not of Ieſus Chriſt. In proces ſhe was ſo applied, that ſhe tafted *Quam ſuavis eſt dominus*. She had ſuch a ſavour, ſuch a ſweetneſſe and feeling, that ſhe thought it long to the day of execution. She was with Chriſt already, as touching faith, ſhe had ſuch a deſire that ſhe ſayd with S. *Paul*, *Cupio diſſolvi, & eſſe cum Chriſto*. I deſire to be rid, and to be with Chriſt. The word of God had ſo wrought in her. When ſhe was brought to puniſhment, ſhe deſired to confeſſe her fault; ſhe took of her death, that ſhe was guiltles in that thing ſhe ſuffered for, and her neighbours would have borne her witneſſe in the ſame. She was alwayes an honeſt

They that have leaſt neede, have moſt helpe.

A holy day worke to viſite the priſoners.

civill

civill woman, her neighbous would have gone on her purgation a great way. They would needes have her confeſſe, then ſayd ſhe: I am not guilty, would you have me to make me guilty where I am not? Yet for all this ſhe was a treſpaſſer, ſhe had done a great offence. But before I goe forward with this, I muſt firſt tell you a tale. I heard a great while agoe, a tale of one (I ſaw the man that told me the tale not long agoe in this auditory.) He hath travelled in mo Countries than one. He told me that there was once a Pretor in Rome, Lord Mayor in Rome, a rich man, one of the richeſt Merchants in all the Citty, and ſoddenly he was caſt in the Caſtle Angell. It was heard of, and every man whiſpered in one anothers eare, What hath he done? Hath he killed any man? No. Hath he medled with Alam, our Holy Fathers Merchandize? No. Hath he counterfeited our holy Fathers Bulles? No. For theſe were high treaſons. On rounded another in the eare and ſayd: *Erat dives*, He was a rich man. A great fault. Heere was a goodly prey for that holy Father. It was in Pope Iulius time, hee was a great Warriour. This prey would helpe him to maintaine his warres, a jolly prey for our holy Father. So this woman was *Dives*. She was a rich woman, ſhe had her lands by the Shryffes noſe. He was a Gentleman of a long noſe. Such a Cup, ſuch a cover. She would not depart from her owne. The Shryffe was a covetous man, a worldly man. The Iudge at the enpaneling of the queſt, had his grave lookes, and charged them with this. It was the Kings matter looke well upon it. When it makes for their purpoſe, they have the King the King, in their mouthes. Well, ſomewhat there was, there was walking of Angels betweene them. I would wiſh that of ſuch a Iudge in England now we might have the skin hanged up. It were a goodly ſigne, the ſigne of a Iudges skinne. It ſhould be Lots wife, to all Iudges that ſhould follow after. Ye ſee heere that Lady covetouſneſſe is a fruiteſull woman, ever childing and ever bringing forth her fruites. It is a true ſaying, *Radix omnium malorum avaritia*, Covetouſneſſe is the root of all wickedneſſe. One will ſay peradventure, you ſpeake unſeemely, and inconveniently, ſo to be againſt the officers, for taking of rewards in doing pleaſures. Yee conſider not the matter to the bottome.

The ſigne of the Iudges skin.

Their

Their offices be brought for great ſummes; now how ſhould they receive their money againe, but by bribing? ye would have them undone. Some of them gave 200. pound, ſome v. C. pound, ſome two M. pound. And how ſhall they gather up this money againe, but by helping themſelves in their office? And is it ſo trow ye? are civill offices bought for money? Lord God who ſhould have thought that? Let us not be ſo haſty to credit it. For then we have the old Proverbe, *Omnia venalia Romæ*, all things are ſold for money at Rome, and Rome is come home to our own doores. If they buy, they muſt needes ſell, for it is wittily ſpoken: *Vendere jure poteſt, emerat ille prius*, He may lawfully ſell it, he bought it before. God defend that ever any ſuch enormity ſhould be in England, that civill offices ſhould be bought and ſold, whereas men ſhould have them given for their worthineſſe. I would the kings Majeſty ſhould ſeeeke thorow this realme for meete men and able men worthy to be in office, yea and give them liberally for their paines, and rather give them money to take the office in hand, than they to give money for it. This buying of offices is a making of bribery, it is an enducing and enforcing, and compelling of men to bribery. Holy ſcripture qualifieth the officers, and ſheweth what manner of men they ſhould be, & of what qualities, *Viros fortes*. Some tranſlations have *Viros ſapientes*. The Engliſh tranſlation hath it very well. Men of activity that have ſtomackes to doe their office, they muſt not be milke-ſops, nor white livered Knights, they muſt be wiſe, hardy, hearty, men of a good ſtomack. Secondly he qualifieth them with the feare of God He ſaith they muſt be *timentes Deum*, fearing God. For if he feare God, he ſhall be no briber, nor perverter of judgement, but faithfull. Thirdly they muſt be choſen Officers, *in quibus eſt veritas*: in whom is truth, if he ſay it, it ſhall be done. Fourthly, *qui oderunt avaritiam*, having covetouſneſſe far from him. He will not come neare it that hateth it. It is not he that will give 500. pound for an Office. With theſe qualities Gods wiſedome would have Magiſtrates to be qualified. This commeth from the divels conſiſtory to pay. If they pay ſo much it muſt needs follow that they take bribes, and they be bribe-takers. Such as be meete to beare office, ſeeke them out, hyre them, give them competent and liberall

is a bribery es.

they shall not neede to take any bribes. And if ye be a selling civill offices, ye are as they which sell their Benefices, and so wee shall have *omnia venalia*, all things bought for money. I marvell the ground gapes not to devoure us, howbeit wee ought not to marvell, surely it is the great lenitie of God that suffers it. Oh Lord, in what case are we: If the great men in Turkie, should use in their religion of Mahomet to sell, as our Patrons commonly sell benefices here (the office of preaching, the office of salvation,) it would be taken as an intollerable thing, the Turke would not suffer it in his common wealth. Patrons be charged to see the office done, and not to seeke a lucre and a gaine by their Patronship. There was a Patron in England (when it was) that had a benefice falne into his hand, and a good brother of mine came unto him, and brought him 30. apples in a dish, and gave them to his man to carry them to his master, it is like he gave one to his man for his labour, to make up the game, and so there was 31. This man commeth to his Master and presenterh him with a dish of apples, saying, Sir, such a man hath sent you a dish of fruite, and desireth you to be good unto him for such a benefice. Tush, tush (quoth he) this is no apple matter, I will none of his apples, I have as good as these, (or as he hath any) in mine owne Orchard. The man came to the Priest againe, and told him what his master said. Then quoth the Priest, desire him yet to proove one of them for my sake, he shall finde them much better then they look for: He cut one of them, and found 10. peeces of gold in it. Marry quoth he, this is a good apple. The Priest standing not far off, hearing what the gentleman said, cryed out and answered, They are all one fruit I warrant you Sir, they grew all on one tree, & have all one taste. Well, he is a good fellow, let him have it, sayd the Patron, &c. Get you a graft of this tree, and I warrant you it will stand you in better steed than all S. *Pauls* learning. Well, let Patrons take heed, for they shall answere for al the soules that perish through their default. There is a saying, that there be a great many in England, that say there is no soule, that beleeve not the immortality of mans soule, that thinke it is not eternall, but like a dogs soule, that thinke there is neither heaven nor hell. Oh Lord what a weighty matter is this? what a lamentable thing is a

The Turke would not suffer that that we doe.

A daintie dish of Apples.

A wicked matter to ſell benefices.

Chriſtian common wealth? I cannot tell what they ſay, but I perceive by their words that they thinke ſo, or elſe they would never doe as they doe. Theſe ſellers of offices ſhew, that they beleeve that there is neither hell nor heaven: it is taken for a laughing matter. Well, I muſt goe on: Now to the chapter. The children of Iſraell came to *Samuell*, & ſaid: *Senuiſti*, Thou art grown into age, give us a King, thy ſons walke not in thy wayes. What a griefe was this to father *Samuels* heart, to heare that his ſonnes, (whom he had ſo brought up) ſhould ſwarve from his waies that he had walked in? Father *Samuell* goeth to God to know his will and pleaſure in this matter. God anſwered, let them have a King, they have not caſt away thee, but me, that I ſhould not raigne over them. This is their ground that ſay a King is an odious thing, and not acceptable before the face of God. Thus they force and violate this place, to make it for their purpoſe, where no ſuch thing is meant. Shew the Iſraelites (ſaith God) and teſtifie to them a Kings authority, & what a King is, and what a King will doe: If that will not perſwade them, I will not heare them hereafter, when they cry unto me.

I muſt needes confeſſe, that the Iewes treſpaſſed againſt God in asking a King, but heere is the matter, in what thing their offence ſtood, whether abſolutely in asking a King, or in any other circumſtance. It was in a circumſtance: They ſayd not, aske a King of God, but make us a King to judge us, as other nations have. They would have a king of their owne ſwing, and of their owne election, as though they paſſed not for God. In another point there was pride: They would be like the Heathen, and have judges under Kings as they had. Thirdly, they offended God, becauſe they asked a King, to the injury and wrong of good Father *Samuell*, to depoſe him, ſo this was a wrong toward *Samuell*. It was not with *Samuell* and his children, *Idel* and *Abia*, like as with *Elie* and his children, which were *Ophni* and *Phinees*. They were cruell, who with hookes taking the fleſh out of the pots, when that Sacrifice was offered to God, brought the people into a contempt of Gods word. They were lecherers, their ſin was manifeſtly and notoriouſly knowne: and their Father *Elie* knowing and hearing of it, did blame them, but nothing to the purpoſe,

purpose, he did not earnestly and substantially chastise them, and therefore he was justly deposed of God. The sinnes of *Samuels* sonnes were not knowne, they were not so notorious, wherefore it was not with father *Samuel* as it was with *Ely*; his sonnes faults were taking of bribes, and perverting of judgement. Ye know that bribery is a secret fault, and therefore it was not knowne: it was done under a colour and pretence of justice, hidly, and covertly done: therefore because it stood in bribes, it was not like in *Samuel* as in *Ely*. It is a dangerous thing to bee in office, for *qui attingit picem, coinquinabitur ab ea.* He that medleth with pitch is like to be sported with it: bribes may be resembled to pitch, for even as pitch doth pollute their hands that meddle with it, so bribes will bring you to perverting of justice. Beware of pitch you Iudges of the world, bribes will make you pervert justice. Why, you will say we touch none. No marry, but my mistris your wife, hath a fine finger, she toucheth it for you; or else you have a servant, a *Muneribus*, he will say, if you will come to my Master and offer him a yoke of Oxen, you shall speede never the worse, but I thinke my master will take none: when he hath offered them to the Master, then comes another servant and sayes, If you will bring them to the Clarke of the Kitchin, you shall be remembred the better. This is a Frierly fashion, that will receive no money in their hands, but will have it put upon their sleeves: a goodly ragge of Popish religion. They be like observant Fryers, that they will not bee seene to receive bribes themselves, but have other to receive it for them. Though *Samuells* sonnes were privy bribers, and kept the thing very close, yet the cry of the people brought it to *Samuell*. It was a hid kind of sinne: for men in this point would face it and brace it, and make a shew of upright dealing, when they be most guilty. Nevertheless, this geare came out. O wicked sonnes that brought both their father to deposition, and themselves to shame. When *Samuell* heard of their fault, he went not about to excuse it, he would not beare with his sonnes, he would not *communicare peccatis alienis*, be partaker with his sonnes offences, he sayd: *Ego senui, ecce, filij mei vobiscum sint.* As soone as he heard of it, he delivered his sonnes to the people to be punished.

Samuells sonnes were bribers.

Samuell would not partake with his sons offences.

He went not about to excuſe them, nor ſaid nor, this is the firſt time, beare with them, but preſented them by and by to the people, ſaying: Loe here they be, take them, do with them according to their deſerts. O would there were no more bearers of other mens ſins, then this good father *Samuel* was. I heard of late of a notable bloodſhed. *Audio* ſaith S. *Paul*, and ſo doe I, I know it not, but I heard of it. There was a Searcher in London, which executing his office, diſpleaſed a Merchant man, inſomuch that when he was doing his office they were at words; the Merchant man threatned him, the Searcher ſayd the King ſhould not looſe his cuſtome: the Merchant goes home and ſharps his woodknife, and comes againe, and knocks him on the head, and kills him. They that told me the tale, ſay it is winked at, they looke thorow their fingers, and will not ſee it. Whether it be taken up with a pardon or no, I cannot tell, but this I am ſure, and if ye beare with ſuch matters, the devill ſhall beare you away to hell.

Bloodſhed and murder would have no bearing, bloodſhedding is a haynous thing, and eſpecially voluntary prepenced murder. For in Numery God ſaith, it polluteth the whole Realme: *Polluitur illa terra, &c. & non poteſt exipiari ſine ſanguine.* The Land cannot be purified nor clenſed againe, till his blood be ſhed, that ſhed another mans. It is the office of a King to ſee ſuch murders puniſhed with death, *non frustra geſtat gladium.* What will you make a King? he beareth a ſword before him, not a peacocks feather. I goe not about to ſtir you now to crueltie, but I ſpeake againſt the bearing of bloodſhed. This bearing muſt be looked upon. In certaine cauſes of murder, ſuch great circumſtances may be, that the King may pardon a murder, but if I were worthy to be of counſell, or if I were asked my adviſe, I would not have the King to pardon a voluntary murther, a prepenſed murther. I can tell where one man ſlew another in a towneſhip, and was attached upon the ſame: 12. men were impaneled, that man had friends, the Sherieffe had laboured the bench, the 12. men ſtacke at it, and ſaid, except he would disburs 12. crownes, they would finde him guilty. Meanes were found that the 12. crownes was payd. The queſt come in and ſayes, not guilty. Heere was not guiltie for 12. crownes. This is a bearing, and ſome of the

Wilfull murder cannot be purged without bloodſhedding.

Bench

Bench were hanged, they were well ſerved. This makes men bold to doe murther and ſlaughter. We ſhould reſerve murthering till we come to our enemies, and the King bid us fight; hee that would beſtir him then, were a good fellow indeed. Crownes quoth you? if their crownes were ſhaven to their ſhoulders, they were ſerved well enough. I know where a woman was got with child, and was aſhamed at the matter, and went into a ſeeret place, where ſhe had no woman at her travell, and was delivered of three children at a birth: She wrung their neckes, and caſt them into a water, and ſo kild her children: ſuddainly ſhe was gaunt againe, and her neighbours ſuſpecting the matter, cauſed her to be examined, and ſhe confeſſed all: Afterward ſhe was arraigned at the barre for it, and diſpatched and found not guilty, through making of friends, and bribing of the Iudge: where at the ſame Seſſions, another poore woman was hanged for ſtealing a few ragges off a hedge, that were not worth a crowne.

The hiſtory of a gentleman.

There was a certaine Gentleman, a profeſſor of the Word of God, (he ſped never the better for that, ye may bee ſure) who was accuſed for murthering of a man, whereupon he was caſt into priſon, and by chance, as he was in priſon, one of his friends came unto him for to viſite him, and he declared unto his friend, that he was never guilty in the murthering of the man: ſo hee went his wayes. The gentleman was arraigned and condemned, and as he went to his execution, he ſaw his friends ſervant, and ſayd unto him: Commend me to thy Maſter, and I pray thee tell him, I am ſtill the ſame man I was, when he was with me: and if thou tarry a while, thou ſhalt ſee me dye. There was ſute made for this mans pardon, but it could not be gotten, belike the Sheriffs or ſome other, bare him no good wil, but he died for it. Afterward, I being in the Tower, having leave to come to the Lieutenants table, I heard him ſay, that there was a man hanged afterward that killed the ſame man for whom this gentleman was executed. O Lord what manner of hearing, and boulſtring of naughty matters is this in a Chriſtian Common wealth? I deſire your Majeſty to remedy the matter, and God grant you to ſee redreſſe in this Realme in your owne perſon. Although my Lord Protector, I doubt not, and the reſt of the Privie Coun-

Corruption in officers.

ſell doe in the meane while, all that lyeth in them to redreſſe things. I would ſuch as be rulers, noble men and maſters, would be at this point with their ſervants, to certifie them on this ſort: If any man goe about to doe you wrong, I will doe my beſt to helpe you in your right: but if you breake the law, you ſhall have juſtice: if you will be manquellers, murtherers, and tranſgreſſors, looke for no favour at my hands. A ſtrange thing. What need we to burden our ſelves with other mens ſinnes? have we not ſinnes enough of our owne? what neede have I to burden my ſelfe with other mens ſins? I have two burdens and heapes of ſinnes, one heape of knowne ſinnes, another of unknowne ſinnes. I had need to ſay, *Ab occultis meis munda me Domine*, O Lord deliver me from my hidden and unknowne ſinnes. Then if I beare with other mens ſinnes, I muſt ſay: Deliver me from my other mens ſinnes. A ſtrange ſaying: from my other mens ſinnes. He that beareth with other folkes offences, hee communicateth with other folkes ſinnes. Men have ſinnes enough of their owne, although they beare not nor bolſter up other men in their naughtineſſe. This bearing, boulſtring, and looking thorow their fingers, is naught. Why ſhould I (or any man elſe) encreaſe his burden? My other mens ſins forgive me (O Lord:) a very ſtrange language, every man hath ſinnes enough of his owne. Old father *Samuell* would not beare his owne Sonnes ſinnes, hee offered them to be puniſhed, and ſayd: *Ecce filij mei vobiſcum ſunt*, even at the firſt time he ſayd: Loe, heere they be. I diſcharge my ſelfe, take them unto you: and as for my part, *præſto ſum loqui coram Domino, & Chriſto ejus*, I am heere ready to anſwere for my ſelfe before the Lord, and his annomted. Behold, heere I am, witneſſe of me before the Lord, *Vtrum cujuſquam bovem, &c.* whether I have taken any mans Oxe, any mans Aſſe, or whether I have done any man wrong, or hurt any man, or taken any bribes at any mans hand. I cannot but commend the Engliſh tranſlation, that doth interpret *munera*, bribes, not gifts. They anſwered, nay forſooth, we know no ſuch things in you. *Teſtis eſt mihi Deus*, ſaith he, God is witneſſe, *quod nihil inveneritis in manu mea*, that ye have found nought in my hands. Few ſuch *Samuels* are here in England, nor in the world. Why did *Samuell* this?

Every man ſhall be ſufficiently laden with his owne ſinnes.

marry

marry to purge himselfe, he was enforced to it, for hee was wrongfully deposed.

Then by this ye may perceive the fault of the Iewes, for they offended not God in asking of a king, but for asking for a king, to the wronging and deposing of good father *Samuell*. If after *Samuels* death the people had asked of God a King, they had not faulted: but it is no small fault to put an innocent out of his office. King *David* likewise commanded his people to be numbred, and thereby offended God grievously. Why? might hee not know the number of his people? Yes, it was not the numbring of the people that offended God, for a King may number his people: but he did it of a pride, of an elevation of mind, not according to Gods ordinance, but as having a trust in the number of men, this offended God. Likewise the Iewes asked a King, and therewith they offended not God, but they asked him with such circumstances, that God was offended with them. It is no small fault to put a just man out of his office, and to depose him unworthily. To chuse a King contrary to the ordinance of God, is a casting away of God, and not of a King. Therefore doubt not, but the title of a King is a lawfull thing, it is a lawfull title, as of other Magistrates. Onely let the Kings take heed that they doe as it becommeth Kings to doe, that they doe their office well. It is a great and weighty charge. Let them beware that they doe not *communicare peccatis alienis*, that they beare not with other mens faults, for they shall give a straight account for all that perrisheth thorow their negligence. We perceive now what this text meaneth. It is written in the last of Iudges: *In diebus illis, non erat rex in Israel*, in those dayes there was no King in Israel, every man did that which seemed right in his owne eyes. Men were then allowed to doe what they would. When men may be allowed to doe what they will, then it is good to have no King at all. Here is a wonderfull matter, that unpreaching prelates should be suffered so long. They can alledge for them 700. yeeres, this while the realme had beene as good to have no King. Likewise these bribing Iudges have bin suffered of a long time, and then it was *Quasi non fuisset rex in Anglia*. To suffer this, is as much to say, there is no King in England. It

Vnpreaching prelates.

is the duty of a King to have all states set in order to doe their office. I have troubled you too long, I will make an end. Blessed be they that heare the Word of God, but so that they follow it, and keepe it in credite, and memory, not to deprave it and slander it, and bring the Preacher out of credite, but that follow it in their life and conversation. Hee that made both you and me, grant you all that blessing for his mercy sake in Iesus Christ our Lord, *Amen.*

¶ *The sixth Sermon of M. Latimer,* preached before King Edward, the 13. of Aprill.

Rom. 15. *Quæcunque scripta sunt, ad nostram doctrinam scripta sunt. All things that are written, they are written to be our doctrine.*

WHat doctrine is written for us in the eight chapter of the first book of the Kings, I did partly shew unto you (most honourable audience) this day seaven-night, of that good man, father *Samuel*, that good Iudge, how good a man he was, what helpers and coadiutors he tooke unto him, to have his office wel discharged. I told you also of the wickednesse of his sonnes, how they tooke bribes, and lived wickedly, and by that meanes brought both their father, and themselves to deposition: and how the people did offend God, in asking a King in Father *Samuels* time: and how Father *Samuel* was put from his office, who deserved it not. I opened unto you also, how Father *Samuel* cleared himselfe, that he knew not the faults of his sons, he was no bearer with them, he was sorry for it when he heard it, but he would not beare with them in their wickednesse, *Filij mei vobiscum sunt:* My sonnes are with you, saith he, doe with them according to their desarts, I will not maintaine them, nor beare with them. After that, he cleares himselfe at the Kings feete, that the people had nothing to burthen him withall, neither money, nor money worth. In treating of that part, I chaunced to shew you, what I heard of a man that was slaine, and I

The fruites of a true Prophet.

heare say it was not well taken. Truely I intend not to impaire any mans estimation or honesty, and they that enforce it to that, enforce it not to my meaning. I sayd I heard but of such a thing, and tooke occasion by that that I heard, to speake against the thing that I knew to be naught, that no man should beare with any man to the maintenance of voluntary, and prepenced murder. And I heare say since, the man is counted an honest man, & they that spake for him, are honest men: I am inclinable enough to credite it, I spake not because I would have any mans honesty impaired. Onely I did as Saint *Paul* did, who hearing of the Corinthians, that there should be contentions and misorder among them, did write unto them what he heard, & thereupon by occasion of hearing, he set forth very wholsome doctrine of the Supper of the Lord. We might not have lacked that doctrine I can tell you. Be it so that the Corinthians had no such contentions among them, as *Paul* wrot of: be it so that they had not misordered themselves, it was neither of, nor on, to that that *Paul* said: the matter lay in this, that upon hearing he would take occasiō to set out the good and true doctrine. So, I did not affirme it to be true that I heard, I spake it to advertise you, to beware of bearing with wilfull & prepensed murder. I would have nothing enforced against any man, this was mine intent and meaning. I doe not know what ye call chance medly in the law, it is not for my study, I am a scholler in Gods booke, I study that, I know what voluntary murder is before God: if I should fall out with a man, hee being angry with me, and I with him, and lacking opportunity and place, we shall put it off for that time, in the meane season I prepare my weapon, and sharp it against another time, I swel and boile in this passion towards him, I seeke him, we meddle together, it is my chance by reason my weapon is better than his, and so forth, to kill him, I give him his deaths stroake in my vengeance and anger: this call I voluntary murder in Scripture, what it is in the Law, I cannot tell. It is a great sinne, and therefore I call it voluntary. Also, I now very well remember me what a learned Clarke writeth of this: *Omne peccatum adeo est voluntarium, ut nisi sit voluntarium non sit peccatum:* Every sinne (saith he) is so voluntary, that if it be not vountary, it cannot bee called sinne.

Every sinne is wilfull, or else it cannot be called sinne.

sinne. Sin is no actuall sinne if it be not voluntary. I would wee would all know our faults and repent, what is done, is done; it cannot be called backe againe: God is mercifull, the King is mercifull, here we may repent, this is the place of repentance; when we are gone hence, it is then too late to repent. And let us be content with such order as the Magistrats shall take, but sure it is a perrilous thing to beare with any such matter. I told you what I heard say, I would have no mans honesty empayred by my telling. I heard say since of another murther, that a Spaniard should kill an English man, and runne him through with his sword; they say he was a tall man, but I heare it not that the Spaniard was hanged for his labour, for if I had, I would have told you it too: they fell out, as the tale goeth, about a whore. O Lord what whordome is used now adays, as I heare by the relation of honest men, which tell it not after a worldly sort, as though they rejoyced at it, but heavily with heavy hearts, how God is dishonoured in this Citty of London, yea the Banke when it stood, was never so common: if it be true that is told, it is marvell that it doth not sinke, and that the earth gapeth not, and swalloweth it up.

Whoredome is to be abhorred.

It is wonderfull that the City of London doth suffer such whoredome unpunished. God hath suffered long of his great lenity, mercy, and benignity, but he will punish harshly, if wee doe not repent. There is some place in London, as they say, of Immunity, impunity, what should I call it? a priviledged place for whoredome: The Lord Mayor hath nothing to doe there: The Sherieffes they may not meddle with it: and the Quest they doe not enquire of it; and there men doe bring their whores, yea other mens wives, and there is no reformation of it.

Places priviledged to doe evill in.

There is such dicing houses also, they say, as hath not beene wont to be, where young Gentlemen dice away their thrift, and where dicing is, there are other follies also. For the love of Almighty God let remedy be had, let us wrastle and strive against sinne. Men of England in times past, when they would exercise themselves, (for we must needs have some recreation, our bodyes cannot endure without some exercise) they were wont to goe abroad into the fields a shooting; but now it is turned in-

to gulling, drinking, and whoring within the house. The game of shooting hath beene in times past much esteemed in this Realme, it is a gift that God hath given us to excell all other Nations withall, it hath beene Gods Instrument, whereby he hath given us many victories against our enemies: but now we have taken up whoring in townes, in steede of shooting in fields. A wondrous thing, that so excellent a gift of God should bee so little esteemed: I desire you my Lords, even as you love the honour and glory of God, and intend to remove his indignation, let there be sent forth some proclamation, some sharpe proclamation to the Iustices of peace, that they may doe their duty: for Iustices now be no Iustices, there be many good acts made for this matter already: Charge them upon their allegiance, that this singular benefit of God may be better practised, and that it be not turned into bowling, drinking, and whoring within the townes, for they be negligent in executing these lawes of shooting. In my time my poore Father was as diligent to teach me to shoote, as to learne me any other thing, and so I thinke other men did their children: he taught me how to draw, how to lay my body in my bow, and not to draw with strength of armes as divers other Nations doe, but with strength of the body: I had my bowes bought me, according to my age and strength, as I increased in them, so my bowes were made bigger and bigger, for men shall never shoote well, except they be brought up in it: it is a worthy game, a wholesome kind of exercise, and much commended in Phisicke.

Shooting is commended by a Physitian.

Marcilius Phisinus in his booke *de triplici vita*, (it is a great while since I read him now) but I remember he commendeth this kinde of exercise, and saith, that it wrastleth against many kindes of diseases. In the reverence of God let it be continued: let a proclamation goe forth, charging the Iustices of peace, that they see such Acts and Statutes kept, as were made for this purpose.

I will to my matter, I intend this day to entreat of a peece of Scripture written in the beginning of the fifth Chapter of Luke, I am occasioned to take this place by a booke sent to the Kings Majesty that is dead, by Master *Poole*: It is a text that hee doth greatly abuse, for the Supremacy. He rackes it,

Reynold Poole the Cardinall.

and

and violates it, to serve for the maintenance of the Bishop of Rome. And as he did enforce the other place, that I entreated of last, so did he enforce this also, to serve his matter. The story is this.

Our Saviour Christ was come now to the Banke of the water of Genazareth. The people were come to him, and flocked about him, to have him preach. And Iesus tooke a Boate that was standing at the Poole, it was Simons boate, and went into it. And sitting in the boate, he preached to them that were on the banke. And when he had preached and taught them, he spake to Simon, and bad him launch out further into the deepe, and let loose his Nettes to catch fish. And Simon made answere and said: Master wee have laboured all night, but we caught nothing, howbeit at thy Commandement, because thou biddest me, we will goe to it againe. And so they did and caught a great draught, a miraculous draught, so much that the Net brake, and they called to their fellowes that were by, for they had two boates, to come to helpe them, and they came, and filled both their boates so full, that they were neere drowning.

This is the story: and that I may declare this text so, that it may be to the honour of God, and edification of your soules and mine both, I shall desire you to helpe me with your prayer, in the which, &c.

Luke 5.

Factum est autem (saith the text) *cum turba irrueret in eum*. Saint Luke tells the Story, and it came to passe, when the people preased upon him, so that he was in perill to be cast into the pond, they rushed so fast upon him, & made such throng to him. A wondrous thing, what a desire the people had in those dayes, to heare our Saviour Christ preach: and the cause may be gathered of the latter end of the chapter that went before.

Our Saviour Christ had preached unto them, and healed the sicke folkes of such diseases and maladies as they had, and therefore the people would willingly have retained him still: But he made them answere, and sayd: *In alijs Civitatibus oportet me evangelizare regnum Dei, nam in hoc missus sum*, I must preach the kingdome of God to other Cities also, I must shew them my Fathers will, for I came for that purpose. I

Luke 4.

Christ preached the Kingdome of God.

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was ſent to preach the Word of God. Our Saviour Chriſt ſaid, how he muſt not tarry in one place, for hee was ſent to the world to preach every where. Is it not a marvelous thing that our unpreaching prelates can reade this place, and yet preach no more than they doe? I marvell how they can goe quietly to bed, and ſee how he alloureth them with his example to be diligent in their office. Heere is a godly leſſon alſo, how our Saviour Chriſt fled from glory: If theſe ambitious perſons, that climbe to honour by by-walkes inordinately, would conſider this example of Ieſus Chriſt, they ſhould come to more honour than they do, for when they ſeeke honour by ſuch by-walkes, they come to confuſion; honour followeth them that flee from it. Our Saviour Chriſt got him away early in the morning, and went into the Wilderneſſe: I would they would follow this example of Chriſt, and not ſeeke honour by ſuch by-walkes as they doe. But what did the people? when he had hid himſelfe, they ſmelled him out in the wilderneſſe, and came unto him by flockes, and in great number. But where reade you that a great number of Scribs and Phariſies, & Biſhops followed him? There is a Doctor that writeth of this place, his name is doctor *Gorrham*, *Nicolas Gorrham*, I knew him to be a Schoole doctor a great while agoe, but I never knew him to be an interpreter of the Scripture til now of late; he ſaith thus: *Major devotio in laicis, & vetulis, quàm in clericis, &c.* There is more devotion, ſaith he, in lay folke, and old wives, and in theſe ſimple folke and vulgar people, then in the great Clarkes: they be better affected to the Word of God, then theſe that be of the Clergie. I marvel not at the ſentence, but I marvel at ſuch a ſentence in ſuch a Doctor. If I ſhould ſay ſo much, it would be ſayd to me, it is an evill bird that defiles her owne neſt, and *Nemo læditur niſi à ſeipſo*, there is no man hurt but of his owne ſelfe. There was verified this ſaying of our Saviour Chriſt, which he ſpake in another place, *Ubicunque fuerit cadaver, ibi congregabuntur Aquilæ: Whereſoever the dead carcaſe is, thither will the Eagles reſort.* Our Saviour Chriſt compares himſelfe to a dead Carrion, for where the Carrion is, there will the Eagles bee; and though it be an evill ſmell and ſavour to us and ſtinckes in a mans noſe, yet is it a ſweete ſmell to the Ea-

gles-

An example of Chriſt for unpreaching Prelates.

Our Saviour Chriſt fledde from glory.

Faith commeth by hearing Gods word preached.

gles, they would seeke it out. So the people sought out Christ, they smelt his savour, he was a sweete smell unto them. He is *Odor vita ad vitam*, the smell of life, to life. They flocked about him like Eagles: they had no pleasure to heare the Scribes, and the Pharisees, they stunke in their nose, their doctrine was unsavorie, it was of Lonions, of Decimation, of Anets seede and Cummin, and such geare. There was no comfort in it for afflicted consciences, there was no consolation for wounded soules, there was no remedy for sins, as was in Christ his doctrine; which eased the burden of the soule, it was most sweet to the common people, and sowre to the Scribes; it was such comfort and pleasure to them, that they came flocking about him. Wherefore came they? *ut audirent verbum Dei*, it was a good comming. They came to heare the Word of God.

Faith commeth by hearing Gods Word preached.

It was not to be thought that they came all of one minde to heare the word of God: it is likely that in so great a multitude, some came of curiositie, to heare some novels, and some came smelling a sweete savour, to have consolation of Gods Word, for we cannot be saved without hearing of the Word. It is a necessary way to salvation: we cannot be saved without faith, and faith commeth by hearing of the Word: *Fides ex auditu.* And how shall they heare without a Preacher? I tell you it is the footesteps of the ladder of heaven for our salvation: there must bee preachers if we looke to be saved. I told you of this gradation before, in the tenth of the Romans: Consider it well, I had rather ye should come with a naughty minde to heare the Word of God for novelty, or for curiosity to heare some pastime, than to be away. I had rather you should come as the tale is by the Gentlewoman of London: one of her neighbours met her in the streete, and said, Mistres, whether goe ye? mary sayd she, I am going to S. *Thomas* of *Acres* to the Sermon, I could not sleepe all the last night, and I am going now thither, I never fayled of a good nap there: And so I had rather ye would goe a napping to the Sermons, than not to goe at all. For with what mind soever ye come, though ye come for an evill purpose, yet peradventure ye may chance to be caught ere ye goe, the preacher may chance to catch you on his hooke. Rather then ye should not come at all,

I would have you come of curiosity, as S. *Austine* came to heare S. *Ambrose*. When S. *Augustine* came to Millaine, (hee tells the story himselfe, in the end of his booke of Confessions) he was very desirous to heare S. *Ambrose*, not for any love hee had to the doctrine that he taught, but to heare his eloquence whether it was so great, as the speech was, and as the brute went. Well, before he departed, S. *Ambrose* caught him on his hooke, and converted him so, that he became of a Maniche, and of a Platonist, a good Christian, a defender of Christs religion, and of the faith afterward: so I would have you to come to Sermons. It is declared in many places of the Scripture, how necessary preaching is, as this: *Evangelium est potentia Dei, ad salutem omni credenti*: The preaching of the Gospell is the power of God to every man that doth beleeve. He meaneth Gods Word opened, it is the instrument, and the meanes whereby we are saved.

Beware, beware, ye deminish not this office, for if ye doe, ye decay Gods power to all that doe beleeve. Christ saith consonant to the same, *Nisi quis renatus fuerit è supernis, non potest videre regnum Dei*, Except a man be borne againe from above, he cannot see the Kingdome of God. He must have a regeneration, and what is this regeneration? It is not to bee christened in water, (as these firebrands expound it) and nothing else. How is it to be expounded then? S. *Peter* sheweth, that one place of Scripture declareth another. It is the circumstance, and collation of places, that maketh Scripture plaine. *Regeneramur autem*, (saith Saint *Peter*) and we be borne againe. How? *Non ex semine mortali, sed immortali*, not by a mortall seed, but by an immortall. What is this immortall seed? *Per sermonem Dei viventis*. By the Word of the living God, by the Word of God preached and opened. Thus commeth in our new birth.

By hearing Gods Word preached, we are borne againe from above.

Heere you may see how necessary this office is to our salvation: this is the thing that the devill wrastleth most against, it hath beene all his study to decay this office. Hee worketh against it as much as possible hee can, hee hath prevailed too much, too much in it. Hee hath set up a state of unpreaching prelacy in this realme this 700. yeeres, a stately unpreaching prelacy: he hath made unpreaching prelates, and stirred them up

The divell is an enemie to preaching.

by

The word of God is slandered by unpreaching prelates.

by heapes to persecute this office in the title of heresie. He hath stirred up the Magistrates to persecute it in the title of sedition, and he hath stirred up the people to persecute it with exprobrations and slanderous words, as by the name of new learning, strange preaching, & with impropriations he hath turned preaching into private Masses. If a Priest should have left Masse undone on a Sunday within these tenne yeeres, all England would have wondred at it; but they might have left off the Sermon twentie Sondaies, and never have beene blamed. And thus by these impropriations private Masses were set up, and preaching of Gods word troden under foot: but what doth he now? he stirres men up to outragious rearing of rents, that poore men shall not be able to finde their children at the Schoole to be Divines.

What an unreasonable divell is this? He provides a great while before hand for the time that is to come: he hath brought up now of late, the most monstrous kind of covetousnesse that ever was heard of: he hath invented a fee farming of Benefices, and all to delay the office of preaching, insomuch that when any man hereafter shall have a benefice, he may go where he will, for any house he shall have to dwell upon, or any glebe land to keepe hospitality withall; but he must take up a chamber in an Alehouse, and there sit and play at the tables all day. A goodly Curate: He hath caused also through this monstrous kind of covetousnesse, patrons to sell their benefices: yea more, he gets him to the Universitie, and causeth great men and Esquires, to send their sonnes thither, and put out poore Schollers that should be Divines, for their parents intend not that they should be preachers, but that they may have a shew of learning. But it were too long to declare unto you, what deceit and meanes the divell hath found to decay the office of salvation, the office of regeneration. But to returne to my matter: The people came to heare the word of God, they heard him with silence. I remember now a saying of S. Chrysostome, and peradventure it might come hereafter in better place, but yet I will take it whiles it commeth to mind, the saying is this, *Et loquentem eum audierunt in silentio, & seriem locutionis non interrumpentes.* They heard him (saith hee) in silence, not interrupting the order of his preaching

ching. He meanes, they heard him quietly, without any ſhoveling feete, or walking up and downe. Truely it is an ill miſorder that folke ſhall be walking up and downe in the Sermon time, as I have ſeene in this place this Lent: and there ſhall be ſuch buzzing and huzzing in the Preachers eare, that it maketh him oftentimes to forget his matter.

O let us conſider the Kings Majeſties goodneſſe. This place was prepared for banqueting of the body: & his Majeſty hath made it for the comfort of the ſoule, and to have the word of God preached in it, ſhewing hereby that he would have all his ſubjects at it, if it might bee poſſible. Conſider what the Kings Majeſty hath done for you, he alloweth you al to heare with him. Conſider where ye be. Firſt, ye ought to reverence Gods Word: and though it be preached by poore men, yet it is the ſame Word that our Saviour ſpake. Conſider alſo the preſence of the Kings Majeſty, God high Vicar in earth, having a reſpect to his perſonage, ye ought to have reverence to it, and conſider that he Gods high Miniſter, & yet alloweth you all to be partakers with him, of the hearing of Gods Word. This benefit of his, would be thankfully taken, and it would be highly eſteemed. Here in ſilence, as *Chryſoſtome* ſaith, it may chance that ſome in the company may fall ſicke or be diſeaſed. If there be any ſuch, let them goe away with ſilence, let them leave their ſalutations til they come to the Court, let them depart with ſilence. I tooke occaſion of *Chryſoſtomes* words to admoniſh you of this thing.

What ſhould be the cauſe, that our Saviour Chriſt went into the Boate? The Scripture calleth it *Navis* or *Navicula*. But it was no ſhip, it was a fiſhers boat, they were notable to have a ſhip. What ſhould be the cauſe, why he would not ſtand on the banke and preach there, but he deſired *Peter* to draw the boate ſomewhat from the ſhore into the middeſt of the water, what ſhould be the cauſe? One cauſe was, for that he might ſit there more cõmodiouſly, than on the bank: another cauſe was, for that he was like to be thruſt in by the croud of people that came unto him. Why? our Saviour Chriſt might have withſtood them, he was ſtrong enough to have kept himſelfe from thruſting into the water. He was ſtronger than they al, & if he would he might have ſtood on

the water, as well as he walked on the water? truth it is, so might he have done indeed. But as it was sometime his pleasure to shew the power of his Godhead, so he declared now the infirmitie and imbecility of his manhood.

Here he giveth us an example what we shall doe, we must not tempt God by any miracles, so long as we may walke by ordinary wayes. As our Saviour Christ, when the Divell had him on the top of the Temple, and would have had him cast himselfe downe, he made him this answere. *Non tentabis dominum Deum tuum.* Thou shalt not tempt thy Lord God, as if he should have said, we may not tempt God at all. It is no time now to shew any miracles: there is another way to goe downe by greesings. Thus he did shew us an example, that we must not tempt God, except it be in extreame necessity, and when we cannot otherwise remedy the matter, to leave it all to God, else wee may not tempt the Majesty of his Deity. Beware of tempting God. Well, he comes to *Simons* boat, and why rather to *Simons* boate than another? I will answere, as I find by experience in my selfe. I came hither to day from Lambeth in a whirry: and when I came to take Boate, the water-men came about me (as the manner is) and he would have me, and he would have me. I tooke one of them. Now ye will aske me why I came in that Boate, rather than in another? Because I would goe into that, that I saw stand next me, it stood more commodiously for me. And so did Christ by *Simons* Boate. It stood nearer for him, he saw a better seat in it. A good naturall reason.

Now come the Papists, and they will make a mystery of it: they will picke out the supremacy of the Bishop of Rome in *Peters* boate. We may make allegories enough of every place in Scripture: but surely it must needes be a simple matter that standeth on so weake a ground. But ye shall see further. He desired *Peter* to thrust out his boate from the shore. Hee desired him. Here was a good lesson; for the Bishop of Rome, and all his colledge of Cardinals, to learne humility and gentlenesse *Rogabat eum.* He desired him, it was gently done of him not with any austerity, but with all urbanity, mildnesse, & softnesse, and humility. What an example is this, that he giveth them heere? But they spy

A good lesson of humility.

it not, they can see nothing but the supremacie of the Bishop of Rome. A wondrous thing what sight they have. They see nothing but the supremacy of the Bishop of Rome. *Imperabatis ovibus meis*, saith *Ezechiel*, *cum avaritia, & austeritate, & dispersæ sunt absq; pastore.* Ye have ruled my sheepe, and commanded them with great Lordlinesse, austerity, and power: and thus ye have dispersed my sheepe abroad: and why? There was no shepheard, they had wanted one a great while. Rome hath beene many a hundred yeares without a good shepheard. They would not learne to rule them gently; they had rule over them, but it was with cursings, excommunications, with great austerity and thunderbolts, and the divell and all, to maintaine their unpreaching prelacy. I beseech God open their eyes, that they may see the truth, and not be blinded with those things that no man may see but they. It followeth in the text, *Sedens docebat de naui*, He taught sitting. Preachers belike, were sitting in those dayes, as it is written in another place, *Sedent in cathedra Mosis*, They sit in the chaire of *Moses*.

I would our Preachers would preach sitting or standing, one way or other. It was a goodly pulpit that our Saviour Christ had gotten him here. An old rotten boate, and yet hee preached his Fathers will, his fathers message out of this pulpit. He cared not for the pulpit, so he might doe the people good. Indeed it is to be commended for the preacher to stand or sit, as the place is; but I would not have it so superstitiously esteemed, but that a good preacher may declare the Word of God sitting on a horse, or preaching in a tree. And yet if this should be done, the unpreaching prelates would laugh it to scorne. And though it be good to have the pulpit set up in Churches, that the people might resort thither, yet I would not have it so superstitiously used, but that in a prophane place the Word of God might be preached sometimes; and I would not have the people offended withall, no more than they be with our Saviour Christs preaching out of a boate. And yet to have pulpits in Churches it is very well done to have them, but they would be occupied, for it is a vaine thing to have them as they stand in many Churches.

Christ regardeth the people more than the pulpit.

I heard of a Bishop of England that went on visitation, (and as

it was the cuſtome) when the Biſhop ſhould come and be rung into the towne, the great bells clapper was fallen down, the tyall was broken, ſo that the Biſhop could not be rung into the town. There was a great matter made of this, and the chiefe of the parriſh was much blamed for it, in the viſitation. The Biſhop was ſomewhat quicke with them, and ſignified that he was much offended. They made their anſweres & excuſed themſelves, as well as they could: it was a chance ſaid they, that the clapper brake, & we could not get it mended by and by, we muſt tarry till we can have it done. It ſhall be mended as ſhortly as may be. Among the other, there was one wiſer than the reſt, and he comes to the Biſhop. Why my Lord, ſaith he, doth your Lordſhip make ſo great a matter of the bell that lacketh his clapper? Here is a bell (ſaith he) and pointed to the pulpit, that had lacked a clapper this 20. yeares. We have a Parſon that fetcheth out of his benefice fifty pound every yeere, but we never ſee him. I warrant you the Biſhop was an unpreaching prelate. He could finde fault with the Bell, that wanted a clapper to ring him into the towne, but hee could not finde any fault with the Parſon that preached not at his benefice. Ever this office of preaching hath beene leaſt regarded, it hath ſcant had the name of Gods ſervice. They muſt ſing *Salve feſta dies*, about the Church, that no man was the better for it, but to ſhew their gay cotes and garments.

The pulpit lacketh his clapper.

I came once my ſelfe to a place, riding on a journey homeward from London, and I ſent word over night into the towne that I would preach there in the morning, becauſe it was holiday, and me thought it was an holidayes worke: the Church ſtood in my way, and I tooke my horſe and my company, and went thither (I thought I ſhould have found a great company in the Church) and when I came there, the Church doore was faſt locked. I tarryed there halfe an houre and more, at laſt the key was found, and one of the pariſh comes to me and ſaid: Sir this is a buſie day with us, we cannot heare you, it is Robin hoods day. The pariſh are gone abroad to gather for Robin hood, I pray you let them not. I was faine there to give place to Robin hood: I thought my Rochet ſhould have beene regarded, though I were not: but it would not ſerve, it was faine to give place to Robin-hoods men.

It is nó laughing matter my fr iends, it is a weeping matter, a heavy matter, a heavie matter, under the pretence for gathering for Robin Hood, a Traytour, and a Theefe, to put out a Preacher, to have his office leſſe eſteemed, to preferre Robin Hood before the miniſtration of Gods Word, and all this hath come of unpreaching Prelates. This Realme hath beene ill provided for, that it hath had ſuch corrupt judgements in it, to preferre Robin Hood to Gods Word. If the Biſhops had bin Preachers, there ſhould never have beene any ſuch thing, but we have a good hope of better. We have had a good beginning, I beſeech God to continue it. But I tell you, it is farre wide, that the people have ſuch judgements, the Biſhops they could laugh at it. What was that to them? They would have them to continue in their ignorance ſtill, and themſelves in unpreaching Prelacy. Well, ſitting, ſitting: He ſate downe and taught. The text doth tell us that hee taught, but it doth not tell us what he taught. If I were a Papiſt, I could tell what he ſayd, I would in the Popes judgement ſhew what he taught. For the Biſhop of Rome hath *in Scrinio pectoris ſui*, the true underſtanding of the Scriptures: if he call a Counſaile, the Colledge of Cardinalls, he hath authority to determine the Supper of the Lord, as he did at the counſell of Florence. And Pope *Nicolas*, and Biſhop *Lanfranke*, ſhall come and expound this place, and ſay, that our Saviour Chriſt ſayd thus. *Peter*, I doe meane this by ſitting in thy Boate, that thou ſhalt goe to Rome, and be Biſhop there five and twenty yeeres after mine aſcention, and all thy ſucceſſours ſhall be rulers of the univerſall Church after thee.

Heere would I place alſo holy water, and holy bread, and all unwritten verities, if I were a Papiſt, and that Scripture is not to bee expounded by any private interpretation, but by our holy Father, and his Colledge of Cardinalls. This is a great deale better place than *duc in altum*. But what was Chriſts Sermon? it may ſoone be gathered what it was. He is alwayes like himſelfe. His firſt Sermon was *pœnitentiam agite*. Doe penance, your living is nought, repent. Againe, at *Nazareth*, when he read in the Temple and preached remiſſion of ſinnes, and healing of wounded conſciences; and in the long Sermon on the mount,

The effect of Chriſts ſermon.

mount, was alwayes like himſelfe, he never diſſented from himſelfe.

O there is a writer hath a jolly text here, and his name is *Dioniſius*: I chanced to meete with his booke in my Lord of Caunterburies Library, he was a Monke of the Charterhouſe. I marvell to finde ſuch a ſentence in that Author. What taught Chriſt in this Sermon? *Mary*, ſaith he, is it not written. And he addeth more unto it. *Evangeliſtæ tantum ſcripſerunt de ſermonibus & miraculis Chriſti, quantum cognoverunt inſpirante deo ſufficere ad ædificationem eccleſiæ: ad confirmationem fidei, & ad ſalutem animarum?* It is true, it is not written. All his miracles were not written, ſo neither were all his Sermons written: yet for all that the Evangeliſtes did write ſo much as was neceſſary.

The Engliſh of the Latine text before.

They wrote ſo much of the miracles and Sermons of Chriſt as they knew by Gods inſpiration to be ſufficient for the edyfying of the Church, the confirmation of our faith, and the health of our ſoules. If this be true, as it is indeed, where be unwritten verities? I marvell not at the ſentence, but to finde it in ſuch an Author. Ieſus, what authority he gives to Gods Word. But God would that ſuch men ſhould be witneſſes with the authority of his booke, will they, nill they. Now to draw towards an end.

It followeth in the tex, *duc in altum*. Here commeth in the Supremacy of the Biſhop of Rome. When our Saviour Chriſt had an end of his Sermon, and fed their ſoules, he provided for their bodyes. Firſt he began with the ſoule, Chriſts word is the foode of it. Now he goeth to the body, he hath charge of them both: we muſt commit the feeding of the body and of the ſoule to him. Well, he ſaith to *Peter*, *duc in altum*, launch into the depth, put forth thy Boate further into the deepe of the water; Looſe your nets, now Fiſh. As who ſhould ſay, your ſoules are now fedde, I have taught you my doctrine, now I will confirme it with a miracle. Loe ſir, here is *duc in altum*, here *Peter* was made a great man, ſay the Papiſts, and all his Succeſſours after him. And this is derived of theſe few words, launch into the deepe. And their argument is this: he ſpake to *Peter* onely, and he ſpake to him in the ſingular number, *ergo* hee gave him ſuch a preheminence above the reſt. A good argument, I weene it to bee a

Chriſt provideth for the body as well as for the ſoule.

ſillogiſmus,

ſillogiſmus, *in quem terra pontus*, I will make a like argu ment.

Our Saviour Chriſt ſayd to *Iudas* when he was about to betray him, *quod facis fac citius*. Now when he ſpake to *Peter* there were none of his Diſciples by, but *Iames* and *Iohn*, but when he ſpake to *Iudas* they were all preſent. Well he ſayd unto him, *quod facis fac citius*. Speede thy buſineſſe, that thou haſt in thy head, doe it. He gave him a ſecret monition, that he knew what he intended, if *Iudas* had had grace to have taken it and repented. He ſpake in the ſingular number to him, *ergo* he gave him ſome preheminence. Belike he made him a Cardinall, and it might full well be, for they have followed *Iudas* ever ſince.

Here is as good a ground for the Colledge of Cardinalles, as the other is for the ſupremacy of the Biſhop of *Rome*. Our Saviour Chriſt (ſay they) ſpake onely to *Peter* for preheminence becauſe he was chiefe of the Apoſtles, and you can ſhew no other cauſe, *ergo* this is the cauſe why he ſpake to him in the ſingular number. I dare ſay there is never a Wherriman at Weſtminſter bridge, but he can anſwere to this, and give a naturall reaſon of it. He knoweth that one man is able to ſhove the boate, but one man was not able to caſt out the nets, and therefore hee ſayd in the plurall number, *laxate retia*. Looſe your nets: and he ſaid in the ſingular number to *Peter*, launch out the boate, why? becauſe he was able to doe it. But hee ſpake to the other in the plurall number, becauſe he was not able to convey the boat, and caſt out the nets too. One man could not doe it. This would the Whirriman ſay, and that with better reaſon, then to make ſuch a myſtery of it, as no man can ſpie but they. And the cauſe why he ſpake to all, was to ſhew that he will have all Chriſtian men to worke for their living. It is he that ſends foode for the body, and ſoule, but he will not ſend it without labour. He will have all Chriſtian people to labour for it, he wil uſe our labour as a meane whereby he ſendeth our foode. *We muſt labour or elſe we may not eate.*

This was a wondrous miracle of our Saviour Chriſt, and did it not onely to allure them to his diſcipleſhip, but alſo for our commoditie. It was a ſeale, a ſeale, to ſeale his doctrine withall. Now yee know that ſuch as be the keepers of ſeales,

as my Lord Chancellor and ſuch other, whatſoever they be, they doe not alwayes ſeale, they have a ſealing time. For I have heard poore men complaine, that they have beene put off from time to time of ſealing, till all their money were ſpent: and as they have time to ſeale in, ſo our Saviour Chriſt had his time of ſealing. When he was hereon earth, with his Apoſtles, and in the time of the primitive Church, Chriſts doctrine was ſufficiently ſealed already with ſeales of his owne making; what ſhould our ſeales doe? What neede we to ſeale his ſeale? it is a confirmed doctrine already.

O, *Luther*, when he came into the world firſt, and diſputed againſt the decretals, the Clementines, Alexandrines, Extravagantines, what adoe had he? But ye will ſay, peradventure hee was deceived in ſome things. I will not take upon me to defend him in all points. I will not ſtand to it, that all that he wrote was true, I thinke he would not ſo himſelfe. For there is no man but he may erre. Hee came to further and further knowledge, (but ſurely he was a goodly inſtrument:) well I ſay when hee preached firſt, they called upon him to doe miracles. Indeed when the Popiſh Prelates preached firſt, they had neede of miracles, and the divell wrought ſome in the preaching of purgatory. But what kinde of miracles there were, all *England* doth know, but it will not know. A wonderfull thing, that the people will continue in their blindneſſe and ignorance ſtill. We have great utility of the miracles of our Saviour Ieſus Chriſt. He doth ſignifie unto us by the wonderful work, that he is Lord as wel of water as of the land. A good comfort for thoſe that be on the water, when they be in any tempeſt, or danger, to call upon him.

What profit we have of Chriſts miracles.

The fiſh here came at his commaundement. Here wee may learne, that all things in the water are ſubject to Chriſt. *Peter* ſaid: Sir, we have laboured all night, and have not caught one ſinne, howbeit, at your Word we will to it afreſh. By this it appeareth that the gaine, the lucre, the revenewes that we get, muſt not be imputed to our labour? we may not ſay gramercy labour, it is not our labour, it is our Saviour Chriſt that ſendeth us living: yet muſt we labour, for he that ſayd to *Peter* labour, and he that bade the Fiſhers labour, biddeth all men to labour in their

buſineſſe. There be ſome people that aſcribe their gaines, their increaſe gotten by faculty, to the divell. Is there any trow ye in England would ſay ſo? Now if a man ſhould come to another, and ſayd he got his living by the divell, he would fall out with him. There is not a man in England that ſo ſaith, yet is there ſome that thinke it. For all that get it with falſe buying and ſelling, with circumvention, with uſury, impoſtures, mixt wares, falſe waightes, deceiving their Lords and maſters, all thoſe that get their goods on this faſhion, what doe they thinke, but that the divell ſendeth them gaines and riches? For they be his (being unlawfully gotten,) what is this to ſay, but that the devill is authour for their gaines, when they be ſo gotten? For God inhabiteth them not. *Deus non volens iniquitatem. God will no iniquity.* Theſe folkes are greatly deceived.

There be ſome againe impute all to their labours and workes: Yea, on the holy day, they cannot finde in their hearts to come to the Temple, to the bleſſed Communion, they muſt be working at home. Theſe are wide againe on the other ſide. And ſome there be that thinke, if they worke nothing at all, they ſhall have enough: they will have no good exerciſe, but gape and thinke God will ſend meate into their mouthes, and theſe are farre wide: they muſt worke: he bad the fiſhers worke. Our Saviour Chriſt bad *Peter* worke, and he that ſaid ſo to them, ſaith the ſame to us, every man in his Art, *Benedictio Dei facit divitem.* The bleſſing of God maketh a man rich. He letteth his ſunne ſhine upon the wicked as well as upon the good; he ſendeth riches both to good and bad. But this bleſſing turneth to them into malediction and a curſe, it increaſeth their damnation. Saint *Paul* writing to the Theſſalonians, did put an order how every man ſhould worke in his vocation. *Cum eſſemus apud vos, hoc præcipiebamus vobis, ut ſi quis operari nollet, is nec edat.* Which in our Engliſh tong ſignifieth thus.

We muſt worke.

Gods bleſſing maketh men rich.

When I was among you (ſaith hee) I made this ordinance, that whoſoever would not doe the work of his vocation, ſhould have no meate. It were a good ordinance in a common weale, that every man ſhould bee ſet on Worke, every man in his vocation. Let him have no meate. Now hee ſaith further-

furthermore. *Audivimus quosdam inter vos versantes inordinatè: nihil operis facientes.* I heare say, there be some among you that live inordinately. What is that word inordinately? Idlely, giving themselves to no occupation for their living. *Curiosè agentes* Curious men, giving to curiosity, to searching what other men doe. Saint *Paul* saith, he heard say, he could not tell whether it were so or no. But he tooke occasion of hearing say, to set out a good and a wholesome doctrine. *His autem qui sunt eiusmodi, præcipimus, & obsecramus, &c.* We command and desire you for the reverence of God, if there be any such, that they will doe the workes of their vocation, and goe quickely to their occupation, and so eate their owne bread: else it is not their own, it is other mens meate. Our Saviour Christ before he began his preaching, lived of his occupation, he was a Carpenter, and gat his living with great labour.

Therefore let no man disdaine, or thinke scorne to follow him, in a meane living, a meane vocation, or a common calling and occupation. For as he blessed our nature with taking upon him the shape of man, so in his doing he blessed all occupations and arts. This is a notable example to signifie, that hee abhorreth all idlenesse. When he was a Carpenter, then he went, and did the worke of his calling; and when he was a preacher, hee did the workes of that calling. He was no unpreaching Prelate. The Bishop of Rome should have learned that at him. And these gainers with false artes what be they? They are never content with that they have, though it be never so much. And they that are true dealers, are satisfied with that that God sends, though it be never so little. *Quæstus magnus pietas, cum animo sua sorte contento.* Godlinesse is great gaine, it is lucre enough to be content with that, that God sendeth. The faithfull cannot lacke, the unfaithfull is ever lacking, though he have never so much.

Christ condemneth idlenesse

I will now make an end, *Labores manuum tuarum.* Let us all labor. Christ teacheth us to labour, yea the Bishop of *Rome* himselfe, hee teacheth him to labour, rather than to be head of the Church. Let us put our trust in God. *Labores manuum tuarum.* Cast thy care upon the Lord, and he will nourish thee and feede thee. Againe the Prophet *David* saith, *Nunquam vidi justum*

Psal. 37.

derelictum

derelictum, nec semen ejus quærens panem. I never saw the righteous man forsaken, nor his seed to seeke his bred. It is infidelity, that marres altogether. Well, to my text, *Labores manuum tuarum quia manducabis, beatus es, & bene tibi erit.* Because thou eatest the labours of thy hands, that that God sendeth thee of thy labour. Every man must labour, yea though he be a King, yet he must labour: for I know no man hath a greater labour than a King. What is his labour? to study Gods booke, to see that there be no unpreaching prelates in his realme, nor bribing Iudges: to see all his estates, to provide for the poore, to see victuals good cheape. Is not this a labour trow ye? Thus if thou doest labour, exercising the works of thy vocation, thou eatest the meate that God sends thee, and then followeth *Beatus es.* Thou art a blessed man in Gods favour, *Et bene tibi erit.* And it shall goe well with thee in this world, both in body and soule, for God provideth for both. How shalt thou provide for thy soule? goe heare sermons. How for the body? Labour in thy vocation, and then shall it be well with thee, both here and in the world to come, through the faith and merits of our Saviour Iesus Christ. To whom with the Father and the holy Ghost be prayse for ever and ever, world without end. *Amen.*

Provision both for the body and the soules

¶ *The seventh Sermon of M. Latimer,* preached before King Edward, the 19. of Aprill.

Rom. 15. *Quæcunque scripta sunt, ad nostram doctrinam scripta sunt. All things that are written, they are written to be our doctrine.*

BY occasion of this text (most honourable audience) I have walked this Lent in the broad field of Scripture, & used my liberty, and intreated of such matters as I thought meete for this auditory. I have had to doe with many estates, even with

the highest of all. I have intreated of the duty of Kings, of the duty of Magistrates, and judges, of the duty of Prelates; and allowing that that is good, and disallowing the contrary. I have taught that we are all sinners: I thinke there is none of us all, neither preacher nor hearer, but we may be amended, and redresse our lives: we may all say, all the packe of us, *Peccavimus cum patribus nostris.* We have offended and sinned with our forefathers. *In multis offendimus omnes*, there is none of us all, but we have in sundry things grievously offended almighty God. I here intreated of many faultes, and rebuked many kindes of sinne. I intend to day by Gods grace to shew you the remedy of sinne. We be in the place of repentance, now is the time to call for mercy, whiles we be in this world: we be all sinners, even the best of us all. Therefore it is good to heare the remedy of sinne. This day is commonly called good-friday, although every day ought to be with us good-friday, yet this day we are accustomed especially to have a commemoration and remembrance of the passion of our Saviour Iesu Christ. This day wee have in memory his bitter passion and death, the remedy of our sinne. Therefore I entend to entreat of a piece of a story of his passion, I am not able to entreate of all. That I may doe this the better, and that it may be to the honour of God and the edification of your soules, and mine both, I shall desire you to pray &c. In this prayer I will desire you to remember the soules departed, with laudes and prayse to almighty God, that he did vouchsafe to assist them at the houre of their death: In so doing, you shall be put in remembrance to pray for your selves, that it may please God to assist and comfort you in the agonyes & paines of death.

Christs death is the remedy of sinne.

The place that I will entreate of, is the 26. Chapter of S. Mathew. Howbeit, as I entreate of it, I will borrow part of S. Marke, and S. Luke: for they have somewhat, that S. Mathew hath not: and specially Luke. The text is, *Tunc cum venisset Iesus in villam, quæ dicitur Gethsamani*, then when Iesus came, some have *in villam*, some *in agrum*, some *in prædium*. But it is all one: whether Christ came into a grange, into a piece of land, into a fielde, it makes no matter, call it what yee will. At what time hee had come into an honest mans house, and

Math. 26.
Luke 22.
Marke 14.

there

there eaten his paſchall lambe, and inſtituted and celebrated the Lords ſupper, and ſet forth the bleſſed communion: then when this was done, he tooke his way to the place where he knew *Iudas* would come. It was a ſolitary place, and thither he went with his eleven Apoſtles. For *Iudas* the 12. was about his buſines, he was occupied about his merchandiſe, and was providing among the Biſhops and prieſts, to come with an ambuſhment of Iewes, to take our ſaviour Ieſus Chriſt:

And when he was come into the field or graunge, this village, or farme place which was called *Gethſemani:* there was a garden, ſaith *Luke*, into the which he goeth, and leaves viij. of his diſciples without, how be it he appointed them what they ſhold do. He ſaith, *Sedete hic, donec vadam illuc, & orem*: Sit you here, whiles I go yonder and pray. He told them that he went to pray to admoniſh them what they ſhould doe, to fall to prayer as he did. He left them there, & tooke no more with him, but 3. *Peter*, *Iames*, and *Iohn*, to teach us that a ſolitary place is for prayer: Then when he was come into this garden, *cœpit expaveſcere*, he began to tremble, inſomuch he ſaid, *Triſtis eſt anima mea uſque ad mortem*. My Soule is heavy and penſive, even unto death. *Chriſt feared death.*

This is a notable place, and one of the moſt eſpeciall and chiefeſt of all that be in the ſtory of the paſſion of Chriſt. Here is our remedy. Here we muſt have in conſideration, all his doings and ſayings, for our learning, for our edification, for our comfort and conſolation.

Firſt of all, he ſet his three diſciples that he tooke with him in an order, and told them what they ſhould doe, ſaying: *Sedete hic, & vigilate mecum, & orate*, Sit heere and pray that ye enter not into temptation. But of that I will entreat afterward. Now when he was in the garden, *Cœpit expaueſcere*, he began to be heavy, penſive, heavy hearted. I like not *Origens* playing with this word *Cœpit*, it was a perfect heavines: it was ſuch a one as was never ſeene a greater. *we muſt uſe prayer leaſt we fall into temptation.*

Theſe Doctours, wee have great cauſe to thanke God for them, but yet I would not have them alwayes to be allowed. They have handled many pointes of our faith very Godly: and wee may have a great ſtay in them in many thinges, wee might

might not well lacke them: but yet I would not have men to be sworne to them, and so addict, as to take hand over head whatsoever they say: it were a great inconvenience so to doe. Wel, let us go forward. He tooke *Peter*, *Iames*, and *Iohn*, into this garden. And why did he take them with him, rather than other? Marry, those that he had taken before, to whom hee had revealed in the hill the transfiguration, and declaration of his deity, to see the revealation of the Majesty of his godhead: now in the garden he revealed to the same the infirmity of his manhoode: because they had tasted of the sweet, he would they should taste also of the sowre. He tooke these with him both times: for two or three is enough to beare witnesse. And he began to be heavy in his mind. He was greatly vexed within himselfe, he was sore afflicted, it was a great heavinesse, he had bin heavy many times before, & he had suffered great affliction in his soule, as for the blindnes of the Iewes, and he was like to suffer moe pangs of paine in his body. But this pang was greater then any that he ever suffered: yea it was a greater torment unto him, I thinke a greater paine then when he was hanged on the crosse, then when the four nails were knocked and driven through his hands and feete, then when the sharpe crowne of thornes was thrust on his head. This was the heavines and pensivenes of his heart, the agony of the spirit. And as the soule is more precious then the body, even so is the paines of the soule more grievous then the paines of the body: Therefore there is another which writeth *Horror mortis, gravior ipsa morte.* The horror and uglinesse of death is forer then death it selfe. This is the most grievous paine that ever Christ suffered, even this pang that he suffered in the garden. It is the most noble place one of them in the whole story of the passion, when he said, *Anima mea tristis est usque ad mortem. My soule is heavy to death.* And *Cum cœpisset expauescere.* And when he began to quiver and shake. The grievousnes of it is declared by this praier that he made, *Pater, si possibile &c. Father, if it be possible, away with this cup: rid me of it.* He understood by this cup the paines of death. For he knew well inough, that his passion was at hand, that *Iudas* was comming upon him with the Iewes to take him.

Christ, why he was so heavy in his mind and soule.

There was offered unto him now the Image of death, the

Image

Image, the ſence, the feeling of hell: for death and hell go both together. I will entreate of this Image of hell which is death. Truly no man can ſhew it perfectly, yet I wil do the beſt I can, to make you underſtand the grievous paines that our ſaviour Chriſt was in, when he was in the garden. As mans power is not able to beare it, ſo no mans tongue is able to expres. Painters paint death like a man without skin, and a body having nothing but bones. And hell they paint with horrible flames of burning fire: they bungell ſomewhat at it, they come nothing neere it. But this is no true painting. No Painter can paint hell, unles he could paint the torment and condemnation both of body and ſoule, the poſſeſſion and having of al infidelity. This is hell, this is the image of death, this is hell: ſuch an ill favoured face, ſuch an ugliſome countenance, ſuch an horrible viſage our Saviour Chriſt ſaw of death and hell in the garden. There is no pleaſure in beholding of it, but more and more paine then any tongue can tell. Death and hell took unto them this evil favoured face of ſin, & through ſin. This ſin is ſo hated of God that he doth pronounce it worthy to be puniſhed with lack of felicity, with the feeling of infidelity. Death and hell is not onely the wages, the reward, the ſtipend of ſin: but they are brought into the world by ſin. *Per peccatum mors* (ſaith S. *Paul*) through ſin death hath entred into the world. *Moſes* ſheweth the firſt comming of it into the world: whereas our firſt father *Adam* was ſet at liberty to live for ever, yet God inhibiting him from eating of the apple, told him: If thou meddle with this fruit, thou and thy poſterity ſhall fall into neceſſity of death, from ever living. *Morte morieris*, thou and all thy poſterity ſhal be ſubject to death; Here came in death and hell, ſin was their Mother. Therefore they muſt have ſuch an image as their Mother ſin would give them.

The deſcription of Hell.

An ugliſome thing and and an horrible image muſt it nedes be that is brought in by ſuch a thing ſo hated of God: yea this face of death and hel is ſo terrible, that ſuch as have bin wicked men, had rather be hanged than abide it. As *Achitophel* that traytour to King *David*, like an ambitious wretch, thought to have come to higher promotion: and therefore conſpired with *Abſolon* againſt his Maiſter *David*, Hee, when hee ſaw his counſell

sell took no place, goeth and hangeth himselfe, in contemplation of this evill favoured face of Death. *Iudas* also when hee came with ambushments to take his Master Christ, in beholding this horrible face, hangeth himselfe. Yea the elect people of God, the faithfull, having the beholding of his face, (though God hath alwaies preserved them, such a good God he is to them that beleeve in him, that hee will not suffer them to be tempted above that, that they have beene able to beare) yet for all that, there is nothing that they complaine of more sore then of this horror of Death. Go to *Iob*, what saith he? *Pereat dies in quo natus sum; suspendium elegit anima mea.* Woe worth the day that I was borne in, my soule would be hanged saying in his panges almost he wist not what. This was when with the eie of his conscience, and the inward man, he beheld the horror of death and hell, not for any bodily paine he suffered: for when he had biles, botches, blaines, and scabs, he suffered them patiently: he could say then: *Si bona suscepi de manu Domini, &c.* If we have received good things of God, why should we not suffer likewise evill?

It was not for any such thing, that he was so vexed: but the sight of this face of death, and hell, was offered to him so lively, that he would have beene out of the world. It was this evill favoured face of death that so troubled him. King *David* also said in contemplation of this uglysome face, *Laboravi in gemitu meo.* I have beene sore vexed with sighing and mourning. *Turbatus est à furore oculus meus.* Mine eye hath beene greatly troubled in my rage. A strange thing; when he had to fight with *Goliah* that monstrous Giant, who was able to have eaten him, hee could abide him & was nothing affrayd. And now what a work? What exclamations maketh he at the sight of death? *Ionas* likewise was bold enough to bid the ship-men cast him into the Sea, hee had not seene that face and visage: but when he was in the Whales belly, and had there the beholding of it, what terrour and distresse abode he? *Ezechias* when he saw *Senacarib* besieging his Citty on every side, most violently, was nothing affrayd of the great hoast, and mighty army that was like to destroy him out of hand; yet hee was affrayd of death. When the Prophet came unto him, and sayd: *Dispone domui tuæ, morte morieris, & non vives.* It

Ionas feared not the Sea, but he feared death.

4 Kings 20.

stroke

so to the heart that he fell a weeping. O Lord what horrour was this? There be some writers that say that *Peter*, *Iames* and *Iohn*, were in this feeling at the same time: and that *Peter*, when hee sayd, *Exi à me Domine, quia homo peccator sum*, did taste some part of it: he was so astonished, he wist not what to say. It was not long that they were in this anguish; some say longer, some shorter: but Christ was ready to comfort them, and sayd to *Peter*, *Ne timeas*. Be not affraid. A friend of mine told me of a certaine woman, that was eighteene yeeres together in it. I knew a man my selfe, *Bilney*, litte *Bilney*, that blessed Martyr of God, what time he bore his faggot & was come againe to Cambridge, had such conflict within himself, beholding this Image of death, that his friends were affrayd to let him be alone: they were faine to be with him day and night, and comforted him as they could, but no comforts would serve. As for the comfortable places of Scripture to bring them unto him, it was as though a man would runne him through the heart with a sword; yet afterward for all this hee was revived and tooke his death patiently, and dyed well against the tyrannicall sea of Rome. Woe will be to that Bishop, that had the examination of him, if he repent not. Here is a goodly lesson for you my friends: If ever you come in danger, in durance, in prison for Gods quarell, and his sake (as he did for purgatory matters, and put to beare a Faggot for preaching the true Word of Gods against pilgrimage, and such like matters.) I will advise you first, and above all things to abjure all your friends, all your friendship, leave not one unabjured: it is they that shall undoe you, and not your enemies.

A good lesson for such as are in prison for the Words sake.

It was his vey friends that brought *Bilney* to it. By this it may somewhat appeare what our Saviour Christ suffered: he doth not dissemble it himselfe, when hee saith: My soule is heavie unto death: he was in so sore an agony, that there issued out of him, as I shall entreate anon, droppes of blood:

Christ was in a sore agony.

An ugli some thing surely, that his fact and deed sheweth us, what horrible paines hee was in for our sakes. But you will say, How can this bee? Were it possible that I, and such other as be great sinners, should suffer such affliction? The Son of God, what our Saviour Christ? who never sinned, how

can this stand that he should be thus handled? he never deserved it. Marry I will tell you, how we must consider our Saviour Christ two wayes, one way in his manhood, another in his Godhead. Some places of Scripture must be referred to his Deity, and some to his humanity. In his Godhead he suffered nothing, but now he made himselfe voyd of his Deity as Scripture saith, *Cum esset in forma Dei, exinanivit seipsum*, whereas he was in the forme of God, he emptied himselfe of it, he did hide it, and used himselfe as though he had not had it; he would not helpe himselfe with his Godhead, he humbled himselfe with all obedience unto death, even to the death of the Crosse: this was in that hee was man, he tooke upon him our sinnes, not the worke of sinne. I meane not so, not to doe it, not to commit it, but to purge it, to clense it, to beare the stipend of it: and that way he was the greatest sinner of the world, he bare all the sinnes of the world on his backe, he would become debter for it.

Christ is the onely purgation of our sinnes.

Now to sustaine and suffer the dolours of death, is not to sinne: but he came into this world, with his passion to purge our sinnes. Now this that he suffered in the Garden was one of the bitterest pieces of all his passion: this feare of death, was the bitterest paine that ever he abode, due to sin, which he never did, but became debtor for us. All this he suffered for us, this he did to satisfie for our sinnes.

It is much like as if I ought another man twenty thousand pounds, and should pay it out of hand, or else goe to the dungeon of Ludgate? and when I am going to prison, one of my friends should come, and aske whither goeth this man? And after he had heard the matter, should say, let me answere for him, I will bee surety for him. Yea, I will pay all for him.

Such a part played our Saviour Christ with us. If he had not suffered this, I for my part should have suffered according to the gravity & quantity of my sins, damnation. For the greater the sin is, the greater is the punishment in hell. He suffered for you and me, in such a degree as is due to all the sins of the whole world. It was as if ye should imagine, that one man had committed all the sins since *Adam*, you may be sure, he should be punished with the same horror of death, in such a sort as all men in the world should have suffered.

The greater the sinne is, the greater is the paine.

Feigne,

Feigne, and put case our Saviour Christ, had committed all the sins of the world: all that I for my part have done, all that you for your parts have done, and that any man else hath done; if he had done al this himself, this agony that he suffered should have beene no greater nor grevouser, than it was. This that he suffered in the garden was a portion I say of his passion, and one of the bittereſt parts of it. And this he suffered for our sins, and not for any sins he committed himselfe: for all we should have suffered every man according to his owne deserts.

This he did of his goodnes, partly to purge and clense our sins, partly because he would taste, and feele our miseries, *Quo posset succurrere nobis*: That he should the rather helpe and releeve us; and partly he suffered to give us example to behave our selves as he did. He did not suffer, to discharge us cleane from death, to keepe us cleane from it, not to taste of it. Nay, nay, you must not take it so. We shal have the beholding of this ugliſome face every one of us, we shall feele it our selves. *Why Christ suffered such paines.*

Yet our Saviour Christ did suffer, to the intent, to signifie to us, that death is overcomeable. We shall indeed overcome it, if we repent, and acknowledge, that our Saviour Iesu Christ pacified with his pangs and paines, the wrath of the Father, having a love to walke in the wayes of God, if we beleeve in Iesu Christ, wee shall overcome death. I say, it shall not prevaile against us. *How we shall overcome death.*

Wherefore whensoever it chanceth thee my friend, to have the tasting of this death, that thou shalt be tempted with this horror of death, what is to bee done then? whensoever thou feeleſt thy soule heavie to death, make haſt and resort to this garden and with this faith thou shalt overcome this terrour when it commeth.

Oh it was a greevous thing, that Christ suffered heere. Of the greatneſse of this dolour that hee suffered in the Garden, partly to make amendes for our sinnes, and partly to deliver us from death; not so, that wee should not dye bodily, but that this death should be a Way to a better life, and to destroy and overcome hell. Our Saviour Christ had a Gardine, but hee had very little pleasure in it. You have many goodly Gardens, I would you would in the middeſt of them

consider what agonie our Saviour Christ suffered in the garden. A goodly meditation to have in your Gardens. It shall occasion you to delight no further in vanities, but to remember what he suffered for you. It may draw you from sinne: It is a good monument, a good signe, a good monition to consider how he behaved himselfe in the garden.

Well; he saith to his Disciples, Sit here and pray with me. He went a little way off as it were a stones cast from them, and falleth to his prayer and saith: *Pater si possibile est, transeat à me calix iste. Father if it be possible, away with this bitter cup, this outtragious paine.* Yet afterward he correcteth himselfe, and saith: *Verunt amen non sicut ego volo, sed sicut tu vis: Not my will, but thy will be done O Father.* Here is a good meditation for Christian men, at all times, and not onely upon good-Friday: Let good-Friday be every day to a Christian man, to know to use Christs passion to that end and purpose, not to reade the story but to take the fruite of it.

Every day should be good-Friday to a Christian man.

Some men if they had beene in this agony, would have runne themselves through with their swords, as *Saul* did; some would have hanged themselves as *Achitophell* did. Let us not follow these men, they be no examples for us, but let us follow Christ, which in his agony resorted to his Father with his prayer: This must be our pattern to worke by. Here I might dilate the matter as touching praying to Saints. Here we may learne not to pray unto Saints. Christ biddeth us, *Ora patrem qui est in cœlis, Pray to the Father that is in heaven*, to the Creator, and not to any creature. And therefore away with these avouries: Let God alone be our avowrie, what have we to doe to runne hither or thither, but onely to the Father of heaven? I will not tarry to speake of this matter. Our Saviour Christ set his Disciples in order, and commanded them to watch and pray, saying, *Vigilate & orate. Watch and pray*: whereto should they watch and pray, hee saith by and by, *Ne intretis in tentationem, That ye enter not into temptation.* He biddeth them not pray that they bee not tempted, for that is as much to say, as to pray that we should be out of this world. There is no man in this world without temptation. In the time of our prosperity wee are temp-

Why the Disciples were commanded to pray

tempted to wantonneſſe, pleaſures, and all lightneſſe: in time of adverſity to deſpaire in Gods goodneſſe. Temptation never ceaſeth. There is a difference betweene being tempted, and entring into temptation. He biddeth therefore not to pray that they be not tempted, but that they enter not into temptation. To be tempted is no evill thing.

For what is it? no more then when the fleſh, the devill and the world doth ſolicite and move us againſt God.

To give place to theſe ſuggeſtions, and to yeeld our ſelves, and ſuffer us to be overcome of them, this is to enter into temptation: Our Saviour Chriſt knew that they would be greevouſly tempted, and therefore he gave them warning, that they ſhould not give place to temptation, nor deſpaire at his death. And if they chanced to forſake him, or to run away, in caſe they tripped or ſwarved, yet to come againe. *The Apoſtles were warned of their temptation.*

But our Saviour Chriſt did not onely commaund his Diſciples to pray, but fell downe upon his knees flat upon the ground, and prayed himſelfe, ſaying: *Pater, ſi fieri poteſt, tranſeat à me calix iſte.* Father, deliver me of this pang and paine that I am in, this outragious paine. This word Father, came even from the bowels of his heart, when he made his mone, as who ſhould ſay, Father rid me, I am in ſuch pain that I can be in no greater? Thou art my Father, I am thy Son. Can the Father forſake his Sonne in ſuch anguiſh? Thus he made his mone. Father, take away this horrour of death from me, rid me of this paine, ſuffer me not to be taken when *Iudas* cometh, ſuffer me not to be hanged on the croſſe, ſuffer not my hands to be pierced with nayles, nor my heart with the ſharpe ſpeare. A wonderfull thing, that he ſhould ſo oft tell his Diſciples of it before, & now when he commeth to the point, to deſire to be rid of it, as though he would have beene diſobedient to the will of his Father. Afore he ſaid, he came to ſuffer, and now he ſaith, away with this cup. Who would have thought that ever this geare ſhould have come out of Chriſts mouth? What a caſe is this? What ſhould a man ſay? You muſt underſtand, that Chriſt tooke upon him our infirmities, of the which this was one, to be ſorry at death. Among the ſtipends of ſin this was one, to tremble at the Croſſe, this is a puniſhment for our ſinne. *Chriſt did pray in his agony.*

It goeth otherwiſe with us, then with Chriſt: if we were in like caſe, and in like agony, almoſt we would curſe God, or rather wiſh that there were no God. This that he ſayd was not of that ſort, it was referring the matter to the will of his Father: but we ſeeke by all meanes, be it right, be it wrong, of our owne nature to be rid out of paine; he deſired it conditionally, as it might ſtand with his Fathers will, adding a *veruntamen* to it. So his requeſt was to ſhew the infirmity of man, here is now in example what we ſhall doe, when we are in like caſe. He never deſerved it, we have. He had a *Veruntamen*, and notwithſtanding: let us have ſo to, we muſt have a nevertheleſſe, thy will be done, and not mine. Give me grace to be content to ſubmit my will unto thine. His fact teacheth us what to doe. This is our Chirurgery, our Phyſicke, when we be in agony; and reckon upon it, friends, we ſhall come to it, we ſhall feele it, at one time or other. What doth he know, what came to paſſe now, when he had heard no voyce, his Father was dumbe? He reſorteth to his friends, ſeeking ſome comfort at their hands, ſeeing he had none at his Fathers hand, he commeth to his Diſciples, and findeth them aſleepe, he ſpake unto *Peter* and ſaid. Ah *Peter* art thou aſleepe? *Peter* before had bragged ſtoutly, as though he would have killed, GOD have mercy upon his ſoule; and now when he ſhould have comforted Chriſt he was aſleepe, not once buffe, nor baffe to him, not a word, he was faine to ſay to his Diſciples; *Vigilate & orate. Watch and pray, the ſpirit is ready, but the fleſh is weake,* he had never a word of them againe.

Watch and pray

They might at the leaſt have ſaid. Oh ſir, remember your ſelfe, are you not Chriſt? came not you into this world, to redeeme ſinne? be of good cheere, be of good comfort, this ſorrow will not helpe you, comfort your ſelfe by your owne preaching: you have ſaid, *Oportet filium hominis pati.* You have not deſerved any thing, it is not your fault. Indeed if they had done this with him, they had played a friendly part with him, but they gave him not ſo much as one comfortable word. We runne to our friends in our diſtreſſes, and agonies, as though wee had all our truſt and confidence in them, he did not ſo, he reſorted to them, but truſted not in them: we will runne to our friends, and come

no more to God, he returned againe. What? ſhall we not reſort to our friends in time of need? and trow ye we ſhall finde them aſleepe? yes I warrant you, and when we need their helpe moſt, we ſhall not have it. But what ſhall we doe, when we ſhall finde lacke in them? we will cry out upon them, upbraide them, chide, braule, fume, chafe, and backbite them. But Chriſt did not ſo, hee excuſed his friends ſaying: *Vigilate & orate, ſpiritus quidem promptus eſt, caro autem infirma.* Oh (quoth he) watch and pray. I ſee well the ſpirit is ready, but the fleſh is weake. What meaneth this? ſurely it is a comfortable place. For as long as we live in this world, when be at the beſt, we have no more but *Promptitudinem ſpiritus cum infirmitate carnis.* The readineſſe of the ſpirit with the infirmity of the fleſh. The very Saints of God ſaid: *Velle adeſt mihi*, my will is good, but I am not able to performe it: I have beene with ſome, and faine they would, faine they would, there was readineſſe of ſpirit, but it would not be. It greeved them that they could not take things as they ſhould doe. The fleſh reſiſteth the worke of the holy Ghoſt in our hearts, and letteth it. We have to pray ever to God. Oh prayer, prayer, that it might be uſed in this Realme, as it ought to be of all men, and eſpecially of Magiſtrates, of counſellers, of great rulers, to pray, to pray, that it would pleaſe God to put godly pollicies in their hearts. Call for aſſiſtance. I have heard ſay, when that the good Queene that is gone had ordained in her houſe, dayly prayer both before noone, and after noone, the Admirall getteth him out of the way, like a Mole digging in the earth. He ſhall be *Lots* wife to me as long as I live. He was I heard ſay, a covetous man, a covetous man indeed, I would there were no moe in England. He was I heard ſay an ambitious man, I would there were no moe in England. He was I heard ſay a ſeditious man, a contemner of common prayer, I would there were no mo in England: wel he is gone. I would he had left none behind him.

Rom. 7.

The fleſh reſiſteth the ſpirit.

Remember you my Lords, that you pray in your houſes to the better mortification of your fleſh. Remember GOD muſt be honoured, I will you to pray that God will continue his ſpirit in you. I doe not put you in comfort, that if yee have once the ſpirit, ye cannot loſe it. There bee new ſpirits ſtart

up now of late, that say after we have received the Spirit, wee cannot sinne, I will make but one argument. Saint *Paul* had brought the Galatians to the profession of the faith, & left them in that state, they had received the Spirit once, but they sinned againe, as he testified of them himselfe. Hee saith: *Currebatis bene.* Ye were once in a right state: and againe; *recepistis spiritum ex operibus legis, an ex justitia fidei?* Once they had the spirit by faith, but false Prophets came (when he was gone from them) and they from all that *Paul* had planted them in, and then said *Paul* unto them *O stulti Galathæ quis vos fascinavit?* If this be true, we may loose the spirit that we have once possessed. It is a fonde thing: I will not tarry in it. But now to the passion againe.

We may have the spirit and yet sin afterward.

Christ continued in prayer.

Christ had beene with his Father, and felt no helpe: he had beene with his friends, and had no comfort: hee had prayed twise, and was not heard, what did he now? did hee give prayer over? no, he goeth againe to his Father, and saith the same againe, Father if it be possible, away with this cup. Here is an example for us, although we be not heard at the first time, shall we give over our prayer? nay we must to it againe, we must be instant in prayer. He prayed thrise, and was not heard, let us pray threescore times: folke are very dull now adayes in prayer, to come to sermons, to resort to common prayer. Ye house-keepers: and specially great men, give example of prayer in your houses.

Well, did his Father looke upon him this second time? No, he went to his friends againe, thinking to finde some comfort there, but he findeth them againe, more deeper a sleepe than ever they were. Their eyes were heavie with sleepe. There was no comfort at all, they wist not what to say to him: a wonderfull thing how hee was tost from poste to pillar, one while to his Father, and was destitute at his hand, another while to his friends, and found no comfort at them; his Father gave him looking on, and suffered him to bite upon the bridle a while.

Almighty God beheld this battaile, that hee might enjoy the honour and glory, that in his name all knees should bowe, *Cœlestium, Terrestrium, & infernorum*, in heaven, earth, and

hell

hell. This that the Father would not heare his owne Son, was another punishment due to our sinnes. When we cry unto him, he will not heare us. The Prophet *Ieremy* saith: *Clamabunt ad me, & ego non exaudiam eos.* These be *Ieremies* words, here he threatneth to punish sinne, with not hearing their prayers: the Prophet saith: *They have not had the feare of God before their eyes, nor have not regarded discipline and correction.* I never saw surely so little discipline as is now adayes: Men will be masters, they will be masters and disciples.

God punisheth sin in not hearing of our prayers.

Alas where is this discipline now in England? The people regard no Discipline, they be without all order: Where they should give place, they will not sturre one inch: yea, where Magistrates should determine matters, they will breake into the place before they come, and at their comming not move a whit for them. Is this discipline? Is this good order? If a man say any thing unto them, they regard it not. They that be called to answere, will not answere directly, but scoffe the matter out. Men the more they know, the worse they be; it is truely said, *Scientia inflat*, knowledg makes us proud, and causeth us to forget all, and set away Discipline. Surely in Popery they had a reverence, but now we have none at all, I never saw the like. This same lacke of the feare of God and Discipline in us, was one of the causes that the Father would not heare his Sonne. This paine suffered our Saviour Christ for us, who never deserved it. Oh what it was, that he suffered in this garden, till *Iudas* came? The dolours, the terrours, the sorrowes that he suffered be unspeakable. Hee suffered partly, to make amends for our sinnes, and partly to give us example, what we should doe, in like case. What commeth of this geare in the end?

Well, now he prayeth againe, hee resorteth to his Father againe. *Angore correptus prolixius orabat.* Hee was in sorer paines, in more anguish than ever he was, and therefore hee prayeth longer, more ardently, more fervently, more vehemently, than ever he did before. O Lord what a wonderfull thing is this, this horrour of death is worse than death it selfe, and is more uglysome. He prayeth now the third time. Hee did it so instantly, so fervently, that it brought out a bloo-

Why Christ suffered so sore in the garden.

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dy ſweate, and ſuch plenty that it dropped downe even to the ground. There iſſued out of his precious body drops of blood. What a paine was he in, when theſe bloody drops fell ſo aboundantly from him? yet for all that, how unthankfully do we ſhew our ſelves toward him that dyed onely for our ſakes, and for the remedy of our ſins. Oh what blaſphemy doe we commit day by day? what little regard have wee to his bleſſed paſſion, thus to ſweare by Gods blood, by Chriſts paſſion? We have nothing in our paſtime, but Gods blood, Gods wounds. We continually blaſpheme his paſſion in hawking, hunting, dicing, and carding. Who would thinke he ſhould have ſuch enemies among thoſe that profeſſe his name? what became of his blood that fell down trow ye? was the blood of Hales of it, woe worth it. What adoe was it to bring this out of the Kings head. This great abhomination of the blood of Hales could not be taken a great while out of his mind.

Blaſphemous ſwearing in all our paſtimes.

You that be of the Court, and eſpecially ye ſworn Chaplains, beware of a leſſon that a great man taught me at my firſt comming to the Court, he told me for good will, he thought it well. He ſaid to me. You muſt beware howſoever ye doe, that yee contrary not the King, let him have his ſayings, follow him, go with him. Marry out with this counſell; ſhall I ſay, as he ſaith? Say your conſcience, or elſe what a worme ſhall yee feele gnawing, what a remorſe of Conſcience ſhall ye have, when ye remember how ye have ſlacked your duty? It is a good wiſe verſe, *Gutta cavat lapidem, non viſed ſæpe cadendo.* The drop of raine maketh a hole in the ſtone, not by violence, but by oft falling. Likewiſe a Prince muſt be turned not violently, but he muſt be won by a little & a little. He muſt have his duty told him, but it muſt be done with humbleneſſe, with requeſt of pardon, or elſe it were a dangerours thing. Vnpreaching Prelats have beene the cauſe, that the blood of Hales did ſo long blind the King. Woe worth that ſuch an abhominable thing ſhould be in a chriſtian realme; but thanks be to God, it was partly redreſſed in the Kings dayes, that dead is, and much more now. God grant good will and power to goe forward, if there be any ſuch abhomination behind, that it may utterly be rooted up. O how happy are we, that it hath pleaſed Al-

mighty

mighty God to vouchsafe that his Son should sweate blood for the redeeming of our sins: and againe how unhappy are we if we will not take it thankefully, that was redeemed so painefully. Alas what hard hearts have we. Our Saviour Christ never sinned, and yet sweat he blood for our sinnes: we will not once water our eyes with a few teares, What an horrible thing is sin? That no other thing would remedy and pay the ransome for it, but only the blood of our Saviour Christ. There was nothing to pacifie the Fathers wrath against man, but such an agony as he suffered: all the passion of all the Martyrs that ever were, all the Sacrifices of Patriarches that ever were, all the good workes that ever were done, were not able to remedy our Sins, to make satisfaction for our sins, nor any thing besides, but this extreame passion, and blood shedding of our most mercifull Saviour Christ.

But to draw toward an end, what became of this threefold prayer? At the length, it pleased God to heare his Sons prayer; and sent him an Angell to corroborate, to strengthen, and to comfort him. Christ needed no Angels helpe if he had listed to ease himselfe with his deity. He was the Son of God, what then? For so much as he was man, he received comfort at the Angels hand: as it accords to our infirmity. His obedience, his continuance, & suffering, so pleased the Father of heaven, that for his Sons sake be he never so great a sinner, leaving his sinne, and repenting for the same, he will owe him such favour, as though he had never committed any sinne.

The Father of heaven will not suffer him to be tempted with this great horror of death and hell, to the uttermost, and above that he is able to beare. Looke for it my friend, by him and through him, we shall be able to overcome it: let us do as our Saviour Christ did, and we shall have help from above, we shal have Angels helpe, if we trust in him, heaven and earth shall give up, rather then we shall lacke helpe: he saith he is *Adiutor in necessitatibus*, an helper in time of need. *A lesson for us in time of temptation.*

When the Angell had comforted him, and when this horror of death was gone, hee was so strong, that hee offered himselfe to *Iudas*, and sayd, I am hee. To make an end, I pray you take paines, it is a day note-worthy (as wee use to say)

say) give mee leave to make you weary this day. The Iewes had him to *Caiphas* and *Annas*, and there they whipt him, and beate him: they set a crowne of sharpe thornes upon his head, and nayled him to a tree: yet all this was not so bitter, as this horror of death, and this agony that he suffered in the garden, in such a degree as is due to all the sinnes of the world, and not to one mans sinnes. Well, his passion is our remedy, it is the satisfaction for our sinnes. His soule descended to hell for a time.

Against such as deny that Christ descended into hell.

Heere is much adoe, these new upstarting spirits say, Christ never descended into hell neither body nor soule. In I corne they will aske, was he there? what did he there? what if wee cannot tell what he did there? The Creed goeth no further, but saith, he descended thither, what is that to us, if we cannot tell, seeing we were taught no further? *Paul* was taken up into the third heaven, aske likewise what he saw, when he was carried thither? You shall not finde in Scripture, what he saw or what hee did there, shall we not therefore beleeve that he was there? These arrogant spirits, spirits of vaine glory, because they know not by any expresse Scripture, the order of his doings in hell, they will not beleeve that ever he descended into hell. Indeed this article hath not so full Scripture, so many places and testimonies of Scriptures as other have, yet it hath enough, it hath two or three texts: and if it had but one, one text of Scripture is of as good and lawfull authority as a thousand, and of as certaine truth. It is not to be weighed by the multitude of Texts.

I beleeve as certainely and verily that this Realme of England hath as good authority to heare Gods Word, as any Nation in all the world, it may be gathered by two texts, one of them is this. *Ite in universum mundum, & prædicate Evangelium omni creaturæ, Go into the whole world, and preach the Gospel to al creatures.* Againe, *Deus vult omnes homines salvos fieri, God will have all men to be saved*, he excepts not Englishmen here, nor yet expresly nameth them, and yet I am as sure, that the Realme of England, by this gathering, is allowed to heare Gods Word as though Christ had sayd a thousand times, goe preach to Englishmen. I will that English men be saved.

Because

Becauſe this article of his deſcending into hel, cannot be gathered ſo directly, ſo neceſſarily, ſo formally, they utterly, deny it.

This article hath Scriptures two or three, enough for quiet mindes; as for curious braines nothing can content them. This the divels ſtirring up of ſuch ſpirits of ſedition, is an evident agument, that the light is come forth; for his Word is abroad, when the Divell ruſheth, when he roareth, when hee ſtirreth up ſuch buſie ſpirits, to ſlander it. My intent is not to entreate of this matter at this time. I truſt the people will not bee carryed away with theſe new arrogant ſpirits, I doubt not, but good preachers will labour againſt them.

But now I will ſay a word, and herein I proteſt firſt of all; not arrogantly to determine, and define it, I will contende with no man for it, I will not have it to be prejudice to any body, but I offer it unto you to conſider and weigh it. There be ſome great clarkes that take my part. And I perceive not what evill can come of it, in ſaying, that our Saviour Chriſt not onely, in ſoule deſcended into hell, but alſo he ſuffered in hell ſuch paines, as the damned ſpirits did ſuffer there. Surely, I beleeve verily for my part, that he ſuffered the paines of hell proportionally, as it correſpondeth and anſwereth to the whole ſinne of the world: He would not ſuffer onely bodily in the Garden, and upon the croſſe, but alſo in his ſoule, when it was from the body, which was a paine due for our ſin: Some write ſo, and I can beleeve it that hee ſuffered in the very place, and I cannot tell what it is, call it what ye will, even in the ſcalding houſe, in the ugliſomeneſſe of the place, in the preſence of the place, ſuch paines as our capacity cannot attaine unto; it is ſomewhat declared unto us, when we utter it by theſe effects, by fire, by gnaſhing of teeth, by the worme that gnaweth in the conſcience. Whatſoever the paine is, it is a great paine that he ſuffered for us.

Fire, gnaſhing of teeth, the worme of conſcience, are termes uttering to us the paines of hell.

I ſee no inconvenience to ſay, that Chriſt ſuffered in ſoule in hell. I ſingularly commend the exceeding great charity of Chriſt, that for our ſakes would ſuffer in hell his ſoule. It ſets out the unſpeakeable hatred that God hath to ſinne. I perceive not that it doth derogate any thing from the dignity of Chriſts death, as in the Garden, when hee ſuffered, it

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derogates nothing from that he ſuffered on the croſſe. Scripture ſpeaketh on this faſhion. *Qui credit in me habet vitam æternam.* He that beleeveth in me, hath life everlaſting. Here he ſets faith forth as the cauſe of our juſtification; in other places as high commendation is given to workes, and yet, are the workes any derogation from that dignity of faith? No. And againe Scripture ſaith: *Traditus eſt propter peccata noſtra, & exuſcitatus propter juſtificationem, &c.* It attributeth heere, our juſtification to his reſurrection, & doth this derogate any thing from his death? not a whit. It is whole Chriſt. What with his nativity, what with his circumciſion, what with his incarnation and preaching, what with his aſcending, deſcending, what with his death, it is all Chriſt that worketh our ſalvation. He ſitteth on the right hand of his Father, and all for us? All this is the worke of our ſalvation. I would be as loth, to derogate any thing from Chriſts death, as the beſt of you all. How ineſtimably are we bound unto him? what thankes ought we to give him for it? We muſt have this continually in remembrance, *Propter te morti tradimur tota die.* For thee we are in dying continually.

Chriſt wrought our ſalvation in all his doings.

The life of a Chriſtian man is nothing but a readineſſe to dye, and a remembrance of death. If this that I have ſpoken of Chriſts ſuffering in the Garden, and in hell, derogate any thing from Chriſts death and paſſion, away with it, beleeve me not in this: if it doe not, it commends and ſets forth very well unto us the perfection of the ſatisfaction that Chriſt made for us, and the worke of redemption, not onely before witneſſe in this world, but in hell in that ugliſome place, where whether he ſuffered or wraſtled with the ſpirits, or comforted *Abraham*, *Iſaac*, and *Iacob*, I will not deſire to know. If ye like not that which I have ſpoken of his ſuffering, let it goe, I will not ſtrive in it, I will be prejudice to no body, weigh it as you liſt, I doe but offer it you to conſider. It is like his ſoule did ſomewhat the three dayes that his body lay in the grave. To ſay, hee ſuffered in hell for us, derogates nothing from his death. For all things that Chriſt did before his ſuffering on the croſſe, and after, doe worke our ſalvation. If hee had not beene incarnate, hee had not dyed; hee was beneficiall to us with all things hee did.

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Christian people should have his suffering for them in remembrance. Let your Gardens monish you, your pleasant gardens, what Christ suffered for you in the garden, and what commodity you have by his sufferings. It is his will ye should so do, he would be had in remembrance.

Mixe your pleasures with the remembrance of his bitter passion. The whole passion is satisfaction for our sinnes: and not the bare death, considering it so nakedly by it selfe. The manner of speaking of Scripture, is to be considered. It attributeth our salvation, now to one thing, now to another, that Christ did, where indeed it pertained to all. Our Saviour Christ hath left behind him a remembrance of his passion, the blessed Communion, the celebaration of the Lords Supper: alacke it hath beene long abused, as the Sacrifices were before, in the old law. The Patriarches used sacrifice, in the faith of the seede of the woman, which should breake the Serpents head. The Patriarches sacrificed in hope, and afterward the worke was esteemed. There comes other after, and they confider not the faith of *Abraham* and the Patriarches, but doe their sacrifice according to their owne Imagination; even so it came to passe with our blessed Communion. In the primitive Church, in places when their friends were dead, they used to come together to the holy Communion. What? to remedy them that were dead? no, no, a straw, it was not instituted for any such purpose. But then they would call to remembrance Gods goodnesse, and his passion that he suffered for us, wherein they comforted much their faith.

The blessed Communion is a remembrance of Christs passion.

Other came afterward and set up all these kindes of massing, all these kindes of iniquity. What an abhomination is it? the foulest that ever was, to attribute to mans worke our salvation. God be thanked that we have this blessed Communion set forth so now, that we may comfort, encrease, and fortifie our faith at that blessed celebration. If he be guilty of the body of Christ, that takes it unworthily, he fetcheth great comfort at it, that eates it worthily: He doth eate it worthily, that eateth it in faith. In faith? in what faith? Not long a goe a great man sayd in an audience: They babble much of faith, I will go lye with my whore al night, and have as good a faith as the best of them all. I thinke

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he never knew other, but the whoremongers faith. It is no such faith that will serve. It is no bribing judges faith, no rent-raisers faith, no whoremongers fath, no lease-mongers faith, nor no seller of benefices faith, but that faith in the passion of our Saviour Christ: we must beleeve that our Saviour Christ, hath taken us againe into his favour, that he hath delivered us by his owne body and blood, to plead with the Divell, and by the merit of his owne passion, of his owne meere liberality. This is the faith I tell you, that we must come to the Communion with, & not the Whoremongers faith. Looke where remission of sin is, there is acknowledging of sin also. Faith is a noble Dutches, she hath ever her gentleman usher going before her, the confessing of sins: she hath a traine after her, the fruites of good workes, the walking in the Commandements of God. He that beleeveth will not be idle, he will walke, he will doe his businesse; have ever the gentleman Vsher with you: So if you will try faith, remember this rule: Consider whether the traine be waiting upon her. If you have another faith then this, a whoremongers faith, you are like to go to the scalding house, and there you shall have two dishes, weeping and gnashing of teeth, much good doe it you, you see your fare. If you will beleeve and acknowledge your sinnes, you shall come to the blessed Communion of the bitter passion of Christ, worthily, and so attaine to everlasting life, to the which the Father of heaven bring you and me, *Amen*.

what faith will serve.

The true triall of faith.

¶ *A Sermon preached by M. Hugh* Latimer, at Stamford. Octo. 9.

Anno. 1550.

Reddite ergo quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo.
Give that that is Cæsars to Cæsar: and that that is Gods, to God.

THis doctrine is grievous, heavie, and irckesome to covetous hearts. Give, give, they cannot away with it, it cannot sticke in their mindes, nor settle in their stomackes: they would rather bee taking, scraping, and

catching,

catching, then giving. But Godly persons will accept and take it, for it is to them a great pleasure, joy and comfort. For the better understanding of this place, ye shall understand, Christ came to bring us out of bondage, and to set us at liberty: not from civill burdens, as from obeying the Magistrates, from paying taxe and tribute, but from a great burden and more greevouser burden, the burthen of sinne, the burden, not of the body, but of the soule; to make us free from it, and to redeeme us from the curse and malediction of the law, unto the honourable estate of the children of God. But as for the civill burthens, he delivered us not from them, but rather commanded us to pay them. Give, give, (saith he) to *Cæsar* obedience, tribute, and all things due to *Cæsar*.

For the understanding of this text, it shall be very needefull to consider the circumstance going before: which thing duely considered, giveth a great light to all places of the Scripture: who spake these words, to whom they were spoken, upon what occasion, and afore whom. Therefore I will take take the whole fragment and shred, taken out of Gods booke for the Gospell of this day, written in the Gospell of Mathew, the 22. chapter: *Tunc abierunt Pharisei*. Then went the Pharisees, and tooke counsell, Luk hath, *Observantes*, marking, spying, looking, tooting, watching, like subtile, crafty, and sleight fellowes, they tooke a counsell and sent to him their disciples, which should feigne themselves just men, godly men, glad to learne his doctrine: and with them *Herods* servants, to trap him in his words: and they said to him: Master, we know that thou art a true man, and teacheſt the way of God, *in veritate*, truely, and carest for no man: for thou regardest not the personage of man. Tell us therefore: what thinkest thou? Is it lawfull to give *Cæsar* tribute money, or no? This was their question that they would have snarled him with. In answering them to this they would have caught him by the foote. But Iesus, *cognita malitia eorum*: knowing their malice, their wickednes, their uncharitablenes, said to them? Hypocrites, why doe ye tẽpt me? Shew me a peice of the tribute mony. And they brought him a penny. And he sayd to them, Whose Image is this, and the writing? They answered: *Cæsars*. He said to them: Give to *Cæsar*,

A crafty and subtil question.

A godly prudent answer.

that belongeth to Cæsar, and to God, that that is Gods.

Thus ye may perceive, it was our Saviour Christ, that spake these words, and they were spoken to the Pharisees that tempted him. But they be a doctrine unto us, that are Christs Disciples. For whose words should we delight to heare and learne, but the words and doctrine of our Saviour Christ?

And that I may at this time so declare them, as may be for Gods glory, your edifying, and my discharge, I pray you all to helpe me with your prayers.

In the which prayer &c, For the universall Church of Christ through the whole world, &c. For the preservation of our Soveraigne Lord King Edward the sixt, sole supreme head under God and Christ, of the Churches of England and Ireland &c. Secondly for the Kings most honourable Counsell. Thirdly, I commend unto you the soules departed this life in the faith of Christ, that ye remember to give laud, praise, and thankes to Almighty God for his great goodnesse and mercy shewed unto them in that great neede and conflict against the divell and sin, and that gave them at the houre of death, faith in his Sonnes death and passion, whereby they might conquer and overcome and get the victory. Give thankes I say for this, adding prayers and supplications for your selves, that it may please God to give you the like faith and grace to trust onely unto the death of his deere Son, as hee gave unto them. For as they be gone, so must we: and the divell will be as ready to tempt us as he was them, and our sinnes will light as heavie upon us as theirs did upon them: And wee are as weake and unable to resist, as were they. Pray therefore that wee may have grace to dye in the same faith of Christ as they did, and at the latter day be raised with *Abraham*, *Isaac*, and *Iacob*, and be partakers with Christ in the Kingdome of heaven: for this, and all other graces let us say the Lords prayer.

The Divell ready to tempt us at the houre of death.

Vnc abeuntes. Tunc, it hangeth on a text before. Christ told them a similitude that the Kingdome of heaven is like to a King that made a bridall to his son, he married his son, and sent his servants out to bid his guests. Well, they would not come although he had made great preparing and much cost for them: ambition, covetousnesse, and cruelty would not let them come.

Then he ſent his Warriours and deſtroyed them: and and againe ſent other ſervants to bid gheſtes to his bridall, hand over head, come who would. They did his bidding, and the houſe was full of gheſts. The King now would view his gheſts, & finding there one not clad in marriage garments, he asked him: friend how cameſt thou here, not having a marriage garment? and commanded to bind him hand and foote, and caſt him into utter darkeneſſe: there was wailing and gnaſhing of teeth: For many be called but few be choſen. Now Chriſt expoundeth this. The kingdome of heaven is preaching of the Goſpell. This marriage is the joyning of Chriſt & his Church, which was begun by Chriſt here in earth, and ſhall continue to the end of the world. The bidders of his gheſts are preachers, but here are ſo many lets and hindrances: Covetouſneſſe is a let, ambition is a let, cruelty is the greateſt let. For they beate his ſervants, breake their heads, yea murthered them, which bade them to his bridall. With this the King was angry, and ſent his men of warre to deſtroy thoſe unthankefull people. Was he not angry with covetouſneſſe, and with ambition? Yes he is angry with covetous men, with ambitious men: But moſt of all with cruelty. This is an anger above common anger, when men be not only unthankfull, but alſo adde cruelty to perſecute the preachers that commeth to call us to this marriage.

A brief ſumm of the goſpell.

This touched God ſo nigh, that he ſaith, *Qui vos audit, me audit.* This cruelty the King would not leave unpuniſhed, but ſent forth his men of Warre. They are called his men of warre, his men, his men, for warres come at his commandement. *Titus* & *Veſpacian* were ſent of God to puniſh thoſe covetous Iewes, ambitious Iewes, cruel Iewes, that would not credit Chriſt, nor beleeve the preaching of ſalvation. Now in warre what part ſoever get the victory, that is Gods part, that is Gods hoſt. *Nabuchodonoſor* was an evill man, a wicked man, yet was he ſent of God to puniſh the ſtubburne and covetous Iewes for their ambition, and cruelty, & forſaking Gods moſt holy Word: and he is called in Scripture Gods ſervant. It is no good argument. He hath the victory. *Ergo* he is a good man. But this is a good argument. He hath the victory. *Ergo* God was on his ſide, and by him puniſhed

niſhed the contrary part. The preachers called good and bad. They can no more but call, God is he that muſt bring in, God muſt open the hearts, as it is in the Acts of the Apoſtles. When *Paul* preached to the women, there was a ſilke woman *Cujus cor dens aperuit*, whoſe heart God opened. None could open it but God. *Paul* could but onely preach, God muſt worke, God muſt doe the thing inwardly. But good and bad came. Therefore the preacher is likened to a fiſhers net that ſeeketh good fiſh and bad, and draweth all to the ſhore. In the whole multitude that profeſſe the Goſpell, all be not good, all cannot away with the mortifying of their fleſh, they will with good will beare the name of Chriſtians, of Goſpellers; but to doe the deedes they grudge, they repine, they cannot away with it: among the Apoſtles all were not honeſt, nay, one was a divell: ſo among a great many of Goſpellers, ſome are Card-goſpellers, ſome are Dice-goſpellers, ſome are Pot-goſpellers, all are not good, all ſeeke not amendment of life. Then commeth the King to ſee his gheſts, & findeth one not having the marriage garment, and ſaith to him: Friend how cameſt thou hither, and haſt not the marriage garment? Faith is the marriage garment, not a fained faith without good living, but faith that worketh by love. He was blamed becauſe he profeſſed one thing, and was indeede another. Why did he not blame the preachers? There was no fault in them, they did their duties, they had no further commandement but to call them to the marriage, the garment he ſhould have provided himſelfe. Therefore he quarrelleth not with the preachers: what doth this fellow here? Why ſuffered ye him to enter, &c. For their commiſſion extended no further but onely to call him. Many are greeved that there is ſo little fruite of their preaching. And when as they are askt: why doe you not preach having ſo great gifts given you of God? I would preach, ſay they, but I ſee ſo little fruit, ſo little amendment of life, that it maketh me wearie. A noughty anſwere, a very noughty anſwere. Thou art troubled with that God gave thee no charge of, and leaveſt undone that thou art charged with. God commandeth thee to preach, and *Si non locutus fueris*. If thou ſpeake not, if thou warne not the wicked, that they turne, and amend, they ſhall periſh in their iniquities.

The ſimilitude of the net.

Divers ſorts of goſpellers.

The marriage garment.

A good leſſon for preachers.

Sanguinem

Sanguinem autem ejus de manu tua requiram. This Text nippeth, this pincheth, this toucheth the quicke. He ſhall dye in his wickednes, but I will require his blood at thy hand. Harken well to this, marke it well ye Curats, I will aske his blood at thy hand. If you doe not your office, if ye teach not the people, and warne them not, you ſhall be damned for it. If you doe your office, you are diſcharged. *Tuam animam liberaſti.* Warne them therefore to leave their wickedneſſe, their covetouſneſſe, their ambition, their cruelty, unmercifulnes, &c. and thou haſt ſaved thine owne ſoule. For there was no quarrell with the Preachers, but he was caſt in priſon: where was weeping and wailing, and grinning of teeth: theſe were his delicates. *Multi ſunt vocati. Many are called, but few are choſen.* To this parable now joyneth this Goſpell. *Tunc Phariſæi abeuntes.* *Phariſæi* was a ſect of religion among the Iewes moſt exquiſite, perfect, holy, and learned, and were reputed moſt godly men, even ſuch as in holineſſe exceeded all other, (ſo much did their hypocriſie prevaile) as our Monkes were of late amongſt us, and be yet in other places. They were in Gods boſome, even at heaven gates in the ſight of the world: but inwardly ſuperſtitious, fained, hollow hearted, diſſemblers. Now at this time I know none more like them, than the hypocriticall hollow hearted papiſts. The name is changed, but the thing remaineth. Therefore they may well be called by the name that keepe the thing. Theſe were enemies to Chriſt and his doctrine. They would be ordered by old wont, cuſtomes, forefathers, and to maintaine their traditions, ſet aſide the Commandements of God, refuſed Chriſt and his word. S. *Luke* hath *Obſervantes*, Obſervants, that is, watchers, tooters, ſpyes, much like the Obſervant Fryers, the barefoote Fryers that were heere, which indeed were the Biſhops of Romes ſpyes, watching in every Country, what was ſaid or don againſt him. He had it quickly by one or other of his ſpies, they were his men altogether, his poſtes to worke againſt the Regalty. In the Court, in the Noblemens houſes, at every Merchants houſe, thoſe obſervants were ſpying, tooting and looking, watching and prying, what they might heare or ſee againſt the ſea of Rome. Take heed of theſe obſervants. To underſtand the word *obſervantes*, marke what the Poet ſaith in his comedy. *Obſerva Dauum*, Take heed, beware and marke *Dauum*, for they will

Learne to diſcharge your ſelves.

The name of Papiſts is changed, but their diſſimulation remaineth ſtill.

will be ſtirring in every Towne, in every gentlemans houſe, yea at their very tables: well, be wiſe, beware of them, *excierunt Concilium*. They tooke a councell, ſome goodly thing, ſome weighty matter I am ſure, that theſe holy fathers conſult upon. It muſt needes be for the common wealth, and the profit of many, that theſe holy Fathers come together for. It was to ſnarle or trap him in his words. This was their device, this was their councell: To this end they gathered ſuch a company of holy fathers. A councell, a councell. *Bonum eſt Concilium*, ſayd one. Yea marry quoth the other, *ſed bonorum*. A councell is good, yea ſir if it be of good men. For elſe what is a councell, if it be wicked, of wicked men? If they ſay: This was done by a councell, determined in a councell, what is it the better, if the councell be wicked? *Nicens* councell was gathered of a great number of Biſhops and learned men, yet had not one man beene, they had determined contrary to Gods Word. They were minded and earneſtly bent to make a decree, that no Prieſt ſhould marry, but one old man, and unmarried himſelfe, withſtood that act, and turned the councels minde, ſo that they medled not with that decree, And why? more credence is to be given to one man having the holy Word of God for him, than to ten thouſand without the Word. If it agree with Gods Word, it is to be received; if it agree not, it is not to be received, though a councell, yea though an Angell from heaven had determined it. Truth it is, that Chriſt granteth to a congregation gathered in his name, to be amongſt them, yea though it be but 2. or 3. There is as much granted to two or three, as to ten thouſand, ſo they come in Chriſts name; *Vbi duo vel tres congregati ſunt in nomine meo, ibi ſum in medio eorum. In nomine meo*, much wickedneſſe is done. *In nomine domini*. When they come together, ſeeking their owne private luſt, pleaſures, and ambitious deſires, it is not *in nomine domini*. But to ſeeke Gods glory, Chriſts glory, Chriſts true Religion, that is *in nomine Chriſti*, and then they are to be heard. But what was theſe mens councell? *Vt illaquearent eum in ſermone*. To ſnarle or tangle him in his words, tooters, and watchers to catch him in his word, that they might enforce ſomewhat againſt him: *Non eſt concilium adverſus dominum*. Theſe were wily Pies, ſlye children, children of the World, and craftily

A councell of good men is good.

The name of the Lord is ſhamefully abuſed by the Papacy.

tily they handeled their matters: *Miserunt discipulos suos cum Herodianis.* They would not goe themselves, least they might have beene knowne, but he knew not their disciples as they thought. And they went not alone, but had with them *Herods* Souldiours, *Herods* favourers. This *Herod* was an *Idumean*, and was appointed by the *Romanes* to governe the Iewes, and to gather the tribute money. Therefore hee was hated among the Iewes, and so were those that favoured the Romans part, and in disdaine they were called Herodians. Now was the time come, that the holy Patriarke prophecied, that the scepter and kingdome was removed, and Christ was borne. This they should have marked, and received his doctrine. But they went about to destroy him, & therefore they brought the Herodians with them. Here now is an agreement in wickednesse betweene the Pharises and the Herodians, against the truth, against Christ, against Gods word they agree together, whereas indeed neither loved other, but hated each other as a Toade. So many now adaies of our Pharises, Papists, in destroying the truth they agree wondrous well, whereas in private matters they hate one another as a Toade.

Here commeth me now these holy fathers from their councell, and send their Disciples with the Herodians: marke their behaviour, and marke Christs behaviour. They came flattering and with low curtesie, as though they would creepe into his bosome: as for *Herods* men, they meddle not, but stand by to heare the tale as witnesses, and if he should speake any thing amisse, be ready to lay hands upon him. They would faine rid him and destroy him, but they would turne the envie of the deed upon *Herod*, so that they would be seene faultlesse. It had beene more meet for them to have counselled how to amend their faults, and to have come to Christ to learne his doctrine, than to studdy maliciously to trappe him, and to destroy him. What sayd they? *Magister scimus quod verax es.* Master wee know that thou art a true man, and teachest the way of God truely, Master we know that thou art Tomme truth, and thou tellest the very truth, and sparest for no man. Thou art plaine Tomme truth. Goodly words, but out of a cankerd stomacke and malicious heart. Smiling speakers creepe into a mans bosome, they love

Hypocrites seeme lowly to the world, when they intend most mischiefe.

and all to love him, they favour his word and call him master, and yet would gladly see him hanged. These are indeed Hypocrites, one in heart, and another in mouth. *We know that thou art a true man. Et viam dei in veritate doces.* Yea this is Gods way taught truely. There is Gods way, and mans way. Many teach mens way, but that should not be: wee should learne *viam dei* Gods way, and that truely without mixture, temprature, blaunching, powdering. Many teach Gods way and shall preach a very good and Godly Sermon, but at the last they would have a blaunched Almond, one little peece of Popery patched in, to pouder the matter with, for their owne lucre and glory. They make a mangling of the way of God and mans way together, a mingle, mangle, as men serve Pigs in my Country. Christ did not so: He taught the way of God truely without mixture, powdring, or blaunching. These be the properties of all true Preachers, that these confesse to bee in Christ. It is true every word that they speake: Christ is our master appointed of God, he was true and taught Gods way, not mans way, truely, not blaunching it with mans doctrine. So should wee preachers be true men, Preachers of Gods way, truely, truely, without regard of person, that is, for no mans pleasure corrupting the Word, or mingle mangle the Word with mans inventions and traditions.

Blaunchers of Gods truth.

Here may Patrons of benefices learne upon what manner a man they should bestow their benefice. Vpon a true man, a teacher. He may not be to learne and a Scholler, when hee should teach other, but one learned, able to teach, able and well willing to discharge his cure. But what doe you Patrons? Sell your benefices, or give them to your Servants for their service, for keeping of Hounds, or Hawkes, for making of your Gardens. These Patrons regard no soules, neither their owne nor other mens. What care they for soules, so they have money, though they perish, though they goe to the Divell? Whereas indeed the office of a patron is to have a care, a zeale, a vigilant eye, for soules health, and to provide for his Churches, that he is patron of, that they might be taught in Gods Word. Truely many now adayes, strive to be patrons of benefices, and goe to the law who should be patron. And what strive they for thinke ye? Even which of them shall goe to the devill first. For they regard not soules

health,

health, nor the office of preaching, the office of Salvation: where-as indeed therefore are they patrons to looke to it, and to see it be provided for. God of his goodnesse and Almighty power, might ordaine other wayes and meanes of salvation: but this office and preaching is it, that God hath ordained, as Saint *Paul* saith, *Cum non cognoverit mundus per sapientiam deum, placuit Deo per stultitiam prædicationis salvos facere credentes. Whereas the world by his wisedome knew not God, it pleased God by foolish preaching to save* credentes, *those that beleeve, per stultitiam prædicationis*, by foolishnesse of preaching, or foolish preaching, it maketh no matter. Not that it was foolish indeed, but that the wise men of the world did so esteeme and take the preaching of the Gospell, whereas indeed it is most godly wisedome: and the preaching office, is the office of salvation, and the onely meanes that God hath appointed to salvation, *Credentes*. Those that beleeve be saved by this holy office of preaching. I would wish it were better looked unto, and provided for, and that patrons, and Bishops should see more diligently to it, then hath beene done afore time. I would aske no more diligence to this office of Salvation, than men are wont to bestow upon their worldly pleasures, and lucre, and commodities. Nay would they bestow but the halfe labour and paines, and some little part of their expences, it were well.

The office of salvation.

To consider what hath beene pluckt from Abbeyes, Colledges, and Chauntries, it is mervell no more to be bestowed upon this holy office of Salvation. It may well be sayd by us that the Lord complaineth by his Prophet. *Domus mea deserta, vos festinatis unusquisque in domum suam.* What is Christs house but Christian soules? but who maketh any provision for them? every man scrapeth and getteth together for this bodily house, but the soules health is neglected, Schooles are not maintained; Schollers have no exhibition, the Preaching Office decayeth: men provide land and riches for their children, but this most necessary office, they for the most part neglect. Very few there bee that helpe poore schollers, that set their children to schoole to learne the Word of God, and to make provision for the age to come. This notwithstanding is the onely way to salvation. God will not devise any new way, as farre as I perceive: but would have us

Christian soules are Christs house.

us to use this way ordeined already. This preaching way we ought to use, and not to looke for any new way; this office of salvation, we ought to maintaine, and not looke for any other. My request is that ye would bestow as much to the maintenance of this necessary office of Salvation, as ye were wont to bestow in times past upon Romish trifles, and things of mans traditions. Neither doe I now speake of my selfe and my Covent, as the begging Fryers were wont to doe. I have enough, I thanke God, and I neede not to begge. I would every Preacher were as well provided as my selfe through this realme, as indeed I thinke them as well worthy as my selfe. I wish (I say) yee would bestow as much upon this necessarie office of Salvation, as in times past, ye bestowed in pilgrimages, in Images, in gilding, painting, in Masses, Diriges, Trentals, Chantries and such vaine things of the Romish Pharisees and Papists inventing. Ye would doe that without calling, and to this will you not bee ready when ye be called? If it bee no better in time to come, than hitherto looked unto, then *England* will at the last bewaile it. Christ knew what a charge hangeth on this necessary office of preaching, the office of salvation, aud therefore most earnestly applyed it himselfe. And when he chose his twelve Apostles to send them forth unto this office, hee first prayed all the night. He being God Almighty with the Father, might have given all gifts fit for this office, but to teach us, hee would first pray all night. Here is good matter for Bishops and Patrons to looke upon, and not to regard so little, whom they give their benefices unto, or whom they admit to cure the soules they have charge of. A notable example. Christ prayed all night, ere he would send them forth, ere he would put them in this preaching office, this most necessary office of salvation. For he saw that they had need of great zeale to God, and to soules health, that should take upon them to keepe soules, and a bold courage and spirit, that should rebuke the world of their sinne and wickednesse.

Great riches vainely bestowed.

What a charge hangeth upon the office of preaching.

Many will chuse now such a Curate for their soules, as they may call foole, rather than one that shall rebuke their covetousnesse, ambition, unmercifulnesse, uncharitableneſſe, that shall be sober, discreet, apt to reprove, and resist the gainesayers with the Word of God.

These

These be the properties of every good preacher, to bee a true man, to teach, not dreames, nor inventions of men, but *Viam Dei in veritate*: *The way of God truely*, and not to regard the personage of man. Not to creepe into his bosome, to claw his backe, to say to the wicked: he doth well; for filthy lukers sake. Ah these flatterers, no greater mischiefe in the common wealth, than these flatterers. But who would have discerned this, but our Saviour Iesus Christ? He spyed them out, and knew all their malicious hearts, their uncharitable hearts, their dissembling hearts, and said: The properties of a good preacher,

Quid me tentatis, hypocrite?

Hypocrites, Hypocrites, Hypocrites, one in heart, another in mouth, faire in pretence, but full of mischiefe, and malicious hatred within. He saw what was within. Then have at ye, ye hypocrites, they put forth their question: *Licet censum dare Cæsari, an non?* Hypocrites?

A perilous question to answere to. This was the fruite of their counsell, and this was the snare layd for him; what should he doe now? Hold his peace? That had beene a slander to his doctrine. They would have said; Loe, how ignorant he is in the law, that hath no answere to this simple and plaine question. If he affirme and pay the tribute, he shall incurre the hatred of the people, and seeme to speake in the favour of the *Romaines*. If he would have denyed it. Then had they that they sought for. The *Herodians* were ready to lay hands upon him, to have him to Bocardo, to prison with him, a Traytor that speaketh against *Cæsar*, away with this seditious fellow.

O Lord, what perill is it to have to doe with these Hypocrites? Who could have scaped this snare but Christ onely, which is the wisedome of the Father, and knew all their maliciousnesse and crafty sleights? And as hee then by his wisedome overcame them, so now doubtlesse hee giveth wisedome to all his, to spye out and beware of their subtle craftes. For such traynes, trappes, snares, and subtleties, as these Pharisees layd for Christ, such have our Pharisaicall Papists layd for Christs Preachers. But he mercifully ever fulfilled his God giveth wisedome,

promise,

promise, *Dabo os & sapientiam, cui non possunt resistere omnes adversarij*, I will (saith Christ) *give mouth and wisedome, which all your adversaries shall not be able to resist*. They shall not bee tongue tyed, they have their answere, yea so wise that their adversaries shall not be able to resist. They may well oppresse it here in this world with power, but they cannot be able to overcome it with arguments of truth; no all the packe of adversaries, with all their subtilties, snares, and ginnes. They may rayle upon it, as in many places lewd fellowes doe against priests marriages; The dame, his wife, his whore, &c.

Marriage of Priests is lawfull by Gods Word.

But they cannot deny it by any Scripture, but that the mariage of priests is as good and godly, as the marriage of any other man. For wedlocke is honorable among all men, and the wedlocke bed undefiled. And to avoyd fornication, let every man have his owne wife. Well, let them rayle, let them doe what they can, against the truth. *Respice finem*: marke the end: looke upon the end. The end is, all adversaries of the truth must be confounded and come to nought, neither shall they be able to resist it. And though the poore Disciples be troubled, vexed and persecuted: marke the end. The highest promotion that God can bring his unto in this life, is to suffer for his truth. And it is the greatest seteing forth of his word, it is Gods seed. And one suffering for the truth, turneth more than a thousand Sermons. I will tell you an example of this, how God giveth mouth and wisedome.

I was once in examination before five or sixe Bishops, where I had much turmoyling: every weeke thrice I came to examination, and many snares and trappes were layd to get something. Now God knoweth, I was ignorant of the law, but that God gave me answere and wisedome what I should speake. It was God indeede, for else I had never escaped them. At the last I was brought forth to be examined, into a chamber hanged with Arras, where I was wont to be examined, but now at this time the Chamber was somewhat altered. For whereas before there was wont ever to be a fire in the Chimney, now the fire was taken away, and an Arras hanging hanged over the Chimney, and the Table stood neere the Chimnies end: so that I stood betweene the Table, and the chimnies end. There was among these Bishoppes

that

that examined me, one with whom I have beene very familiar, and tooke him for my great friend, an aged man, and he ſate next the tables end.

Then among all other queſtions, he put forth one, a very ſubtile and crafty one, and ſuch a one indeed as I could not thinke ſo great danger in. And when I ſhould make anſwere: I pray you, M. Latimer (ſaith he) ſpeake out: I am very thicke of hearing, and here be many that ſit far off. I marvelled at this, that I was bidden ſpeake out, and began to miſdeeme, and gave an eare to the chimnie. And ſir there I heard a pen walking in the chimney behind the cloth. They had appointed one there to write all my anſweres, for they made ſure worke that I ſhould not ſtart from them, there was no ſtarting from them.

God was my good Lord, and gave me anſwere, I could never elſe have eſcaped it. The queſtion was this: Maſter *Latimer*, doe you not thinke on your conſcience, that you have beene ſuſpected of hereſie? A ſubtle queſtion, a very ſubtle queſtion. There was no holding of peace would ſerve. To hold my peace, had beene to grant my ſelfe faulty. To anſwere it was every way full of danger. But God which alway hath given me anſwere, helped me, or elſe I could never have eſcaped it, and delivered me from their hands. Many one have had the like gracious deliverance, & bin indued with Gods wiſdome, and Gods Spirit, which al their adverſaries cannot be able to reſiſt. *A ſubtle queſtion.*

Oſtendite mihi numiſma cenſus: Shew me ſayd he a penny of tribute money. They laid ſnares to deſtroy him, but he overturneth them in their owne traps. *Qui comprehendit aſtutos in fallacia eorum*, He takethe the crafty in their owne ſubtle ginnes and ſnares, but not maliciouſly to deſtroy them, as they maliciouſly would have ſeene him hanged, but mercifully to turne them from their wicked imaginations, that they might conſider that no wiſedome, ſubtile crafts, nor counſell is againſt the Lord, and ſo repent and become new men. *At illi obtulerunt illi denarium*: And they brought him a *denari*, a peece of their currant coine that was worth 10 of our uſuall pence, ſuch another peice as our Teſtorne. And hee ſayd, *Cujus eſt imago hæc & ſuperſcriptio? dicunt ei, Cæſaris.* *Whoſe Image is this and ſuperſcription? They ſayd Cæſars*: For now

was

was Iewry brought under the bondage of the Romans, and therefore used they the Romane coyne, and had upon it both *Cæsars* Image, and *Cæsars* superscription. The answere of Iesus: *Reddite ergo quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo. Pay to Cæsar that is due to Cæsar, and to God that which is due to God.*

Give each his owne.

Make not a mingle mangle of them, but give to God his own, give *Cæsar* his own. To God give thy soule, thy faith, thy hope, thy obedience of minde to keepe his Word, and frame thy life thereafter. To *Cæsar* give tribute, taxe, subsidie, and all other duties pertaining to him, as to have him in thy honour and reverence: to obey his just lawes and righteous Commandements, &c.

But because the time is past, I will here make an end for this forenoone, desiring you to pray to God for his helpe: for at afternoone I purpose to begin againe at this text, and to goe forth as God shall give me his grace. Now let us all say together the Lords prayer: *Our Father which art in heaven, &c.*

¶ The residue of the Gospell declared in the afternoone by M. Latimer.

Reddite Cæsari quæ sunt Cæsaris, & quæ sunt Dei Deo: Yeeld to Cæsar that belongeth to Cæsar, and to God that belongeth to God.

WE may perceive by that wee have said, who spake those words, and upon what occasion they were spoken. Our Saviour Christ spake them to the tempting Pharisees, willing them to know their duty by their owne confession, and to give to *Cæsar* his due, and to God his duty. Our Saviour Christ spake them. If he spake them, we ought to regard them. Regard them I say, and make much of them, for though they were then spoken of them, yet in them they were spoken to al the world. I use to make a rehersall of that I spake before, but because the time is short, I will omit it. The Service must bee done, and the day goeth fast away. Therefore I will to my matter, and leave the rehearsall.

These

These words bee words of great importance, and would well be considered: for he that doth this, receiveth great benefits by it, but he that doth it not, incurreth great dammage and danger. The occasion was a counsell taken among these holy fathers to snarle Christ: a good and charitable deede, yet were they holy men, holy fathers, full of charity up to the hard eares. This they learned in their counsell, and this now they set on broach. But Christ now causeth them to make answere to their owne question, as he did also a little before. When hee was come up into Ierusalem, and had driven out the buyers and sellers in the Temple, the Archphariſes, Provincials, and Abbot Phariſes, came stoutly to him as he was preaching in the Temple, and said to him, *Qua authoritate ista facis? aut quis dedit istam authoritatem?* By what authority doest thou these things? Who hath given thee this authority? We have the rule of the people of God, we have given thee no such authority. A wondrous thing, Christ hath testimony of his Father. *This is my beloved Sonne, heare him. Iohn* had borne him witnes, saying: *Behold the Lamb of God that taketh away the sins of the world.* His workes and miracles were testimonies that his doctrin was of God. Well, al this world not serve: He must have licence of these holy fathers, or else all is nothing worth. Christ answered not directly to their question, but asked them another question, and made them give answere against themselves, and as it were with one wedge driveth out another. *The Baptisme of Iohn, was it of God, or of man?* Here he driveth them to confesse his doctrine to be of God. For *Iohn* whom they could not deny to have beene sent from God, bare witnesse that his doctrine was true. If they had confessed this, he would have inferred, why beleeve yee him no? If they should have said, *Iohn* was not of God, then would all the people have beene against them: yea in a hurly burly have stoned them. This they thought within themselves, and yet their malicious hearts would not beare it to confesse the truth: nay rather like wise gentlemen they answered: Wee know not, wee cannot tell.

Christs authority given from God his Father.

These Archphariſes thought nothing might bee done, or taught, without their licence, nor otherwise, but as they pleased

to

to interpret. They were like our religion and Clergy, that thought nothing might be taught but as they pleased. They would pay no tribute, taxe, nor tribute. They had their immunities, priviledges, and graunts, from the Roman Bishop, And to maintaine this they alleaged many scriptures, as this; *Nolite tangere Christos meos*, which is, touch not mine annointed or consecrated people. Which words the Lord spake by the *Israelites* in *Ægypt*, warning King *Pharao* to leave and cease from persecuting the *Israelites*: and it maketh as much for our Cleargies immunity, and proveth it as well, as if a man alledged, *Quem terris pontus* to prove that an Ape hath a taile. Well, they answered, *Cæsaris*, *Cæsars*, they confessed it was *Cæsars* money, and *Cæsars* Image and writing upon it. Here Christ compelled them to make answere to their owne question. And if envie should arise, to take it themselves. For they confessed it to be *Cæsars*. Then sayd hee: *Give to Cæsar that which is Cæsars, and to God that is due to God.* This answere of Christ I would have you to learne: Give to your *Cæsar*, to your King, to our most noble King *Edward*, our *Cæsar*, our King and magistate appointed, and given to us of God, give to him that which is due to him. This is a Commandement of God, as are these; *Thou shalt not murder. Thou shalt not steale. Nor beare false witnesse against thy neighbours.* And as thou art bound upon perill of thy soule to obey the other: so upon perill of thy Soule thou art bound to obey and keepe this. Looke well upon in, for it is upon perill of thy soule. *Date*, give, give, a heavie word to a covetous heart, to a rebellious heart; they would not heare *reddite*, or *date*, pay, or give; but take, catch, keepe fast. We are all bound to live in obedience unto our King, under his just and righteous lawes and commandements. Christ came indeede to deliver us from our burthens and bondage, but that was not from civill and politicke lawes and obedience. He came to deliver us from the greatest bondage that can be, from sinne and damnation. The heaviest burden that can be, is sinne, and in comparison of it, all other burdens are but light and easie matters to beare. Therefore Christ came to deliver us from that, and gave his body to be torne upon the Crosse for that. Neither could any worke, or law, or sacrifice redeeme us

Sinne is the heavyest burden.

from

from that, but Christ onely. I never preached in Lincolneshire afore, nor came here afore, save once when I went to take orders at Lincolne, which was a good while agoe, therefore I cannot say much of Lincolneshire, for I know it not: but I dare say, if Lincolne shire be as other places that I know, this text condemneth a great many of Lincolneshire, and driveth them downe to hell for breaking this Commandement, *Give to Cæsar that which is due to Cæsar, and to God, that which is due to God.*

The office of a Magistrate is grounded upon Gods Word, and is plainely described of S. *Paul* writing unto the Romans, where he sheweth that all soules, that is to say, al men ought to obey magistrates, for they are ordained of God: and to resist them, is to resist against God.

For he is Gods minister ordeined to punish the wicked, and to maintaine the good. Wherefore we ought to pay to him tribute, custome, taxes, and other things that hee requireth upon us, as Christ saith here, *Reddite*, give to *Cæsar*. How much we should give, he defineth not, but leaveth it to *Cæsars* Officers to determine, and his counsell to appoint. Christ was not the Emperors Treasurer, therefore he medled not with that point, but left it to the Treasurer to define and determine. He went about another vocation, to preach unto the people their duty, and to obey their princes, Kings, Emperors, & Magistrates, & to bid them give that the king requireth of them, not to appoint a king, what he shall require of them. It is meete for every man to keepe his own vocation, & diligently walke in it, & with faithfulnes to study, to be occupyed in that God hath called him unto, and not to be busie in that God hath not called him unto. Therfore (saith Christ) *give to Cæsar*, but he appointeth not how much, for that should his treasurer know, & should warn him of it, when he hath enough, that the people be not oppressed with unfit burthens, nor that the Kings Treasures be to seeke, when they should be occupied. The King must have his treasures aforehand, what chance soever come sodenly. It is no reason when the King should occupie his treasure in maintenance of his common wealth, in defence of a country, in maintaining of his Wars, that then his money should be in thy purse to seeke, and ungathered. Nay he must have it

All magistrates are ordained of God.

in readineſſe, at hand, that it be not to ſeeke. And he muſt have as much as is neceſſary for him. For ſo much is due to a King as is neceſſary, and ſo much may he require by the law of God, and take of his Commons as is neceſſary. And that muſt not thou, nor I, that are ſubjects appoint, but the King himſelf muſt appoint it, his Counſell muſt appoint it: we muſt give it, we muſt obediently pay it, for it is due to the King, and upon perill of thy ſoule thou muſt pay it. And as he that taketh my tippet or my cloake doth me wrong, and is a theefe: ſo he that doth not pay to the King his due, without fraude and guile, doth the King wrong, and is in perill of his ſoule for ſo doing. Well, marke it well now, and ſee whether this text be a nipping text for covetous men, or no: *Give to Caſar that is due to Caſar.*

When the Parliament, the high Court of this Realme is gathered together, and there it is determined that every man ſhall pay a 15. part of his goods to the King: Then commiſſions come forth, & he that in ſight of men, in his Cattell, corne, ſheepe and other goods is worth an 100. mark, or an 100. pound, will ſet himſelf at 10. pound: he will be worth no more to the King, but after 10. pound. Tell me now whether this be theft or no? His cattell, corne, and ſheepe in every mans eyes, ſhall bee worth 200. pound, beſides other things, as money and plate; and he will marry his daughter, and give with her 4. or 5. 100. Marks, and yet at the valuation, he will be a 20. pound man. Doth he give to *Caſar* that which is *Caſars*? Doth he not rather rob the King of his bound duty and debt, that he ought to the King? Yea it is very theft, and thou mighteſt with as good a Conſcience take my cloak or my tippit from me, as ſo unjuſtly take, or withhold from the King, that which the Parliament hath given unto the King, it is thy bound duty to pay him truely that which is granted: for it is due debt, and upon perill of thy ſoule thou art bound to obey it. Yet I will ſay more: If the King ſhould require of thee an unjuſt requeſt, yet art thou bound to pay it, and not to reſiſt nor rebell againſt the King. The King indeede is in perill of his ſoule, for asking of unjuſt requeſt, and GOD will in his due time reckon with him for it: but thou muſt obey the King, and not take upon thee to judge him. God is the Kings Iudge,

and

and doubtleſſe will grevouſly puniſh him, if he doe any thing unrighteouſly. Therefore pray thou for thy King, and pay him his duty, and diſobey him not. And know this, that whenſoever there is any unjuſt exaction layd upon thee, it is a plague and puniſhment for thy ſinne, as all other plagues are, as are hunger, dearth, peſtilence, and ſuch other. We marvaile we are plagued as we be, and I thinke verily this unjuſt and unfaithfull dealing with our Princes, is one great cauſe of our plague: looke therefore every man upon his conſcience. Ye ſhall not be judged by worldly policy at the latter day, but by Gods Word. *Sermo quem locutus ſum vobis, ipſe judicabit vos in noviſſimo die. The Word that I have ſpoken to you, that ſhall judge you at the latter day.* Looke well now, every man upon his conſcience, and ſee whether ye have done this Commandement of God: Give to your King that which is due to him, and he that findeth himſelfe guilty, let him amend in time to come. This is hard geare, and ſore geare, thou wilt ſay: Give, give; I have wife and children, and great charge: well I ſhall tell thee, it miniſheth not thy ſtock one farthing at the yeares end. Harken what God ſaith: *Si audieritis verba mea:* If you will heare my Words, (ſaith God) and keepe that I command thee, I will bleſſe thee, *Si non audieritis* If ye will not heare my words, and doe my Commandements, you ſhall be curſed, &c.

To give doth not diminiſh thy ſtocke.

What is bleſſing? Not wagging of the fingers, as our Biſhops were wont: but it is, I will favour thee, and encreaſe thy goods, thy corne, thy cattell, thy Oxe, thy ſheepe, and in all thy buſineſſe thou ſhalt proſper and goe forward. And what is the curſe, but to be out of Gods favour. I wil impoveriſh thee, thy corne, thy cattle, thy Oxe, thy ſheepe ſhall not proſper, what thou takeſt in hand, it ſhall not goe forward. This was not taught in times paſt, men had pilgrimages, Images, maſſes, Trentals, &c.

Bleſſing what it is.

But I would have you muſe of theſe two points: curſed if thou heare Gods Word, commanding thee to pay thy duty to the King, and bleſſed, if thou heare it, and keepe it. I would have you to muſe of theſe two things. That it ſhall not miniſh thy ſtocke.

Bleſſing and curſing.

Shew me one man in all England that is the poorer for paying the King his duty, for being a true dealing man, a good

almes-man,&c. Many have come to poverty by dicing, carding riot, whoredome, and ſuch like: but never any man by truth, mercy, almes, right dealing with the King. In the Cardinalls time men were put to their oathes, to ſweare what they were worth. It was a ſore thing, and a thing I would wiſh not to be followed. O Lord what perjury was in England by that ſwearing, I thinke this realme fareth the worſe yet for that perjury. For doubtleſſe many one willingly & wittingly forſweare themſelves at that time. It is a deare time (thou wilt ſay) and men have much adoe to live, therefore it is a good policy, to ſet my ſelfe much leſſe than I am: well, that is thy worldly policie, and with it thou runneſt into the curſe of God for breaking his Word and Commandement: *Give to Caſar that which is due to Caſar.* I will tell thee a good policy to keepe thy ſtocke, and to maintaine thine eſtate: not a pollicy of the world, but of Gods Word, and it is this: *Quærite primum regnum Dei, & juſtitiam ejus, & hoc omnia adijcientur vobis. Seeke firſt the kingdome of God, and the righteouſneſſe of it; and all theſe things ſhall be plentiouſly given to you.* Doſt thou not beleeve this to be true? Is Chriſt an hollow man, an untrue man, a Diſſembler? The Phariſees make him a true man, and we make him a falſe Varlot. He is a true man, and his words and promiſes are true. Nay we be falſe hallow-harted, and therefore juſtly puniſhed. For if we would credite his words, it ſhould without doubt be abundantly upon heapes, yea more and more then we could deſire.

Great perjury in England.

When we pray for things unto almighty God, what aske we? do we aske forthwith at the firſt chop our neceſſaries? nay, Chriſt taught us firſt to pray: *Our Father which art in heaven, hallowed be thy name, thy kingdome come, thy will be done in earth as it is in heaven, &c.* Firſt we pray theſe petitions for faith, hope, and charity, that Gods honor may in all things be ſet out among us, and then we pray after for bodily things. But now we leave theſe petitions, and would be in *Panem noſtrum*, at the firſt daſh, we would have our dayly bread at the firſt chop, and ſo wee have that, we force little of the other. We will not ſay in words, that we thinke God falſe, but in deedes we plainely affirme it, for we truſt him not, neither beleeve his promiſe when he biddeth us,

The right order of prayer.

Give,

Give, give, I will bleſſe ye, I will make good my word. Nay, nay, we wil ſcrape and ſcraule, & catch and pull to us all that we may get. *Alij diviſunt ſua, & ditiores ſunt, alij rapiunt non ſua, & ſemper in egeſtate ſunt.* Some men (ſaith *Salomon*) devide their owne goods, they pay the King his duety, every man his owne, give almes, and yet are more rich, they have enough and enough. Others rob other men, ſcratch and ſcrape all that they may come by, never content, never enough, heape to heape, and yet they are alwayes beggers. *Qui benedicet, impinguabitur?* He that bleſſeth ſhall be fat and wealthy. He that bleſſeth (not with wagging his fingers) but helping the poore people, he ſhall be bleſſed and ever have enough, God will bleſſe him, God will encreaſe him. And indeed ſo ought men to conſider their gifts and goodneſſe to be given: *ut illorum copia, aliorum ſuccurrat inopiæ*, that their abundance might ſuccour the neceſſity, poverty, and miſery of their poore neighbours, and not to waſte it, or conſume it in riot and exceſſe, but in deeds of mercy, in deedes of charity, and pitty upon the poore. *Qui miſeretur pauperis, feneratur Domino*: hee that hath mercy upon the poore he lendeth upon uſury unto the Lord. This is a good uſury to make God thy debter. Many lend upon worldly uſury, which is ſurely a very wicked thing, and God forbiddeth it. But this uſury God Commandeth, and promiſeth to ſupply the lacke of it in thy coffers. He will be debter, he will be paymaſter. Thou ſhalt not finde thy ſtocke diminiſhed at the yeeres end by keeping Gods commandement, but rather bleſſed and encreaſed. Give therefore unto the King, that is due unto the King, *& quæ ſunt Dei, Deo*, and give to God, that which is Gods. What is Gods? that you give at Gods bidding. The tithes, oblations, firſt borne beaſts, and Sacrifice cattell, which all God appointed unto the Iews to the maintenance of their Church miniſters of the Clergy, poore widdowes, fatherleſſe children, maintenance of poore Schollers. This was the cauſe that God aſſigned the Iewes to pay their tithes, and untill the comming of Chriſt they were due by Gods law, and might by the law given by *Moſes* be claimed. But now that law is at an end, neither can they be claimed any more by the law. Notwithſtanding now in the time of the new teſtament, the Princes be bound to provide

This is worthy to be noted.

Learne how to ſpend thy goods.

a ſufficient living for the Miniſters, as S. *Paul* ſaith: *Qui evangelium prædicant, de evangelio viuant.* They that preach the Goſpel, this is the miniſtry of ſalvatirn, preaching of the Goſpel, and unto ſuch miniſters, ye be bound to give a ſufficient living: *Communicate Catechizanti omnibus bonis*: give part to him that teacheth you, in all good things, give him part of all your goods, ſee he have ſufficient living. But who ſhall appoint him a ſufficient living: himſelfe? Nay: who then? you? Nay, neither: the King muſt appoint him ſufficient to live upon: For I thinke verily there are a great many, which if the Miniſters ſhould have no living but at their appointment, he ſhold not have clouting leather to mend his ſhooes with, no not clouting leather to his ſhooes. The King therefore muſt appoint the Miniſters their livings by his Law, & that living that the King appointeth they muſt claim, & you muſt pay it to them truely: for it is their duty, and it is theft to withdraw or hold it from them: for God commandeth you to obey your Kings Lawes, and by the ſame lawes the King giveth the Miniſter his tithes, and other duties; therefore upon the perill of thy ſoule thou art bound to obey the king, and to pay thy Curate that tithe, that thou art commanded. But ſome will ſay, our Curate is naught, an Aſſe-head, a Dodipoll, a Lack-latine, and can do nothing: Shal I pay him my tithes, that doth us no good nor none wil do? Yea I ſay, thou muſt pay him his duty, and if he be ſuch a one, complaine to the Biſhop. We have complained to the Ordinary, & he is as negligent as he. Complaine to the Counſel: ſir, ſo we have done, but no remedy can be had: Well, I can tell where thou ſhalt complain. Complain to God, he will ſurely heare thee, he wil remedy it. Chriſt ſaw the people lying, *Tanquam oves non habentes Paſtorem: as ſheepe having no ſhepheard.* They had Biſhops, ſcribes, and phariſees. Curates in name a great many, yet were they *tanquam oves non habentes Paſtorem: as ſheep having no ſhepheard*: What is that to ſay? they had no true teachers, they had no preachers of the Law of God to them. What remedy taught Chriſt for it, withdraw their livings? Nay: make tumults? nay; but *rogare Dominum meſſis: Pray the Lord of the harveſt*, Pray, pray. Praier is the remedy that never faileth, when all other faileth, this never faileth. Therefore pray unto God, and

The miniſter muſt be provided for.

A meane to reforme negligent curats.

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he will either turne his heart, and make him better, or remoove him from thee, and ſend a better in his place, or els take him away altogether. So will the Lord do with any other oppreſſor of the poore, either he will turne their hearts, and make them better, or els remoove them, and take them quite away. Therfore let men be patient and ſuffer, & pray unto God for deliverance from their troubles, and not thinke to remedy it themſelves, but pray to God, and he will remedy it. Pray I ſay, and take patience, and you ſhall ſee the Lord wil in due time remedy it. There be many that turne this Text cleane contrary. For they yeeld to *Cæſar* that which is Gods, and to God, that which is *Cæſars*. They had money enough to build Monaſteries, Chauntries, Maſſes, Yearedaies, Trentals, to gild Images, &c. And all this they did (ſay they) to honor God with. *Many turne this Text.*

They would worſhip God with Copes, Torches, Tapers, Candels, and a hundred things moe, that God never required at their hands. God requireth their heartes to feare him, and love him, & ſtudiouſly to walke before him; but this inward ſervice we will not give him. Nay, we give *Cæſar* our heart, and God our outward ſervice, as all ſuch doe as have received the Interim. God ſhould poſſeſſe our whole hearts, and we ſhould moſt ſtudiouſly walk every man in his vocation, according to the word of God, according to his commandements, obeying our king, & ſuccouring the poore and needy, as he hath commanded us. And this is true Gods ſervice, & the thing that belongeth to God. If this be true, what is become of our forefathers? I anſwer, it is a vaine and unprofitable queſtion, either it needes not, or it bootes not. Whatſoever they did, let us doe well, let us keepe Gods bidding, Gods commandements, and then are we ſafe. When one dyeth, we muſt have bels ringing, ſinging and much adoe. But to what purpoſe. Thoſe that die in the favour of God are well, thoſe that die out of the favour of God, this can doe them no good, *Vbi ceciderit lignum, ibi erit*: Where the tree falleth, there it ſhall remaine. Studdy therefore to live in the favour and grace of God, in repentance, in amendment of life, and then dieſt thou well. Further to the queſtion of our fore-fathers, God knoweth his elect, and diligently watcheth and keepeth them, *Leave the fore-fathers to Gods judgement.*

ſo that all things ſerve to their ſalvation. The nature of fire is to burne all that is laid in it, yet God kept the three young men in Babilon, that they burnt not. And *Moſes* ſaw a buſh on fire, but it burnt not. So falſe doctrine as the fire burneth, it corrupteth. But God kept his elect, that they were not corrupt with it, but alwayes put their truſt in one everliving God, through the death of Ieſus Chriſt our Lord. In *Elias* time idolatry and ſuperſtition raigned, ſo that *Elias* ſayd: *Domine altaria tua ſubverterunt: Lord they have deſtroyed thine altars, and ſlaine thy Prophets* (and preachers) *and I am left alone.* But the Lord anſwered him: I have reſerved to my ſelf 7000. men that have not bowed their knees to Baal: ſo God (I truſt) reſerved our forefathers, in ſo perrilous times, more graciouſly than we can think. Let us thank God then for the gracious light of his Word ſent unto us, and pray for our gracious King and his Counſell, that ſet it forth unto us. And for forefathers, ſeeing we have no charge given us of God, leave them and commend them to Gods mercy, who diſpoſed better for them than wee can wiſh. But ſome will ſay now: What neede we preachers then, God can ſave his ele& without preachers? A goodly reaſon. God can ſave my life without meate and drinke, need I none therefore? God can ſave me from burning if I were in the fire, ſhall I runne into it therefore? No, no, I muſt keepe the way that God hath ordained, and uſe that ordinary meanes that God hath aſſigned, and not to ſeeke new wayes. This office of preaching is the only ordinary way that God hath appointed to ſave us all by. Let us maintaine this, for I know none other, neither thinke I God will appoint or deviſe any other: pay therefore to *Caſar*, that which is due to *Caſar*. And this ſayd Chriſt by an heathen King, a paynime; how much more ought we to pay to our *Caſar*, our Liege Lord and King, a Chriſtian King, and ſo godly and vertuous a learned King? And pay to God that is due to God: tithes and all duties belonging to the Miniſters and Preachers of this office of ſalvation, give to them without diſſimuling, without withdrawing or abridging of their duties. Take heede of lying, and ſetting thy ſelfe at leſſe than thou art. Marke the example of *Ananias* and *Saphira* his wife. They dyed ſodainly for their lying & diſſimulation in the like matter. Well,

Ordinary meanes muſt be uſed.

Beware of lying.

this

this was Christs doctrin. This was his answer. *Give to Cæsar that which is Cæsars, and to God that which is Gods. Et non potuerunt reprehendere verbum ejus coram populo*: And they could finde no fault in his word before the people, it was so just, so consonant with scriptures and with reason. Yet afterward they falsified his word before *Pilate*, accusing him: *Hunc deprehendimus evertentem gentem, & vetantem tributa dari Cæsari: Wee found this fellow turning away the Peoples hearte, and forbidding that tribute be given to Cæsar.* These be perilous people to meddle withall, malicious and uncharitable, that care not what slander they accuse a man of. Deny, they are ready to accuse: affirme, they will yet falsifie his word. Then it is best to say nothing at all: nay not so. Let us speake Gods truth, and live according to his commandement, he shall deliver us from the hands of our adversaries, and make us safe in his heavenly kingdome. Let us I say, do Gods bidding and commandement, give to our king our duties; truely we shall have never the lesse, it shall not minish our stock, we shall rather have the more. For God is true of his promise, let us maintaine the necessary office of salvation, pay to the ministers the things appointed them, mainetaine schollers and schooles, helpe the poore widdowes and fatherlesse Children, study to doe good while we have time in this present life, so shall the Lord in this life blesse us, and after this life, give us eternall life, through Iesus Christ. To whom with the Father and the Holy-ghost be al laud and honor. *Amen.*

Perilous people.

To doe truely diminisheth not our stocke.

Marvell not that I use at the sermons end to make prayer, for I do it not of singularity: but when I am at home, and in the Countrey where I goe, sometime when the poore people come and aske at me, I oppose them my selfe, or cause my servant to oppose them of the Lords prayer, and they answer, I can say my Latine *Pater noster*: some, I can the old *Pater noster*, but not the new: Therefore all that can it not may learne. I use before the Sermon and after, to say it. Wherefore now I beseech you let us say it together, *Our Father which art in Heaven, &c.*

¶ A moſt faithfull Sermon preached before King *Edward* the 6. and his moſt honourable Counſell, in his Court at *Weſtminſter*, by the Reverend father Maſter *Hugh Latimer*. An. 1550.

Videte & cavete ab avaritia. Take heede and beware of covetouſneſſe: take heede and beware of covetouſneſſe: take heede and beware of conetouſneſſe: Take heed and beware of covetouſnes.

AND what and if I ſhould ſay nothing elſe, theſe three or foure houres (for I know it will be ſo long, in caſe I be not commanded to the contrary) but theſe words: *Take heede and beware of Covetouſneſſe*: it would be thought a ſtrang ſermon before a King, to ſay nothing elſe but *Cavete ab avaritia*: *Beware of Covetouſneſſe*. And yet as ſtrange as it is, it would be like the Sermon of *Ionas* that he preached to the Ninivites: as touching the ſhortneſſe, and as touching the paucitie or fewneſſe of the words. For his Sermon was, *Adhuc quadraginta dies, & Ninive ſubvertetur*: *There is yet forty dayes to come, and Ninivie ſhall be deſtroyed*. Thus hee walked from ſtreete to ſtreete, and from place to place round about the Citie, and ſaid nothing elſe, but, There is yet forty dayes (quoth he) and Ninivie ſhall be deſtroyed. There is no great oddes nor difference, at leaſt wiſe, in the number of words, no nor yet in the ſence or meaning betweene theſe two Sermons: This is, *Yet forty dayes, and Ninivie ſhall be deſtroyed*: and theſe words that I have taken to ſpeake of this day: *Take heede and beware of Covetouſneſſe*. For Ninivie ſhould be deſtroyed for ſinne, and of their ſinnes, Covetouſneſſe was one, and one of the greateſt, ſo that it is all one in effect. And as they be like concerning the ſhortneſſe, the paucity of the words, the brevity of words, and alſo the meaning and purpoſe: So I would they might bee like in fruite and profite. For what came of *Ionas* Sermon? what was

A ſtrange Sermon,

Ionas Sermon ſhort and pithy.

the fruite of it? *Ad predicationem Ionæ crediderunt Deo: At the preaching of Ionas they beleeved God.* Here was a great fruite, a great effect wrought. What is the same? they beleeved in God. They beleeved Gods preacher, Gods Officer, Gods Minister *Ionas*, and were converted from their sinne. They beleeved that (as the Preacher saide) if they did not repent and amend their life, the Citty should be destroyed within forty daies. This was a great fruite, for *Ionas* was but one man, and he preached but one Sermon, and it was but a short Sermon neither, as touching the number of words: and yet he turned all the whole Citty great and small, rich and poore, King and all. We be many preachers here in England, and wee preach many long Sermons, yet the people will not repent nor convert. This was the fruit, the effect, and the good that his Sermon did, that all the whole citty at his preaching converted, and amended their evill loose living, and did pennance in sackcloth. And yet here in this sermon of *Ionas* is no great curiousnes, no great clerklines, no great affectation of words, nor painted eloquence: it was none other but, *Adhuc quadraginta dies, & Ninive subvertetur: Yet forty daies, Ninive subvertetur, and Ninivy shall be destroyed*: it was no more. This was no great curious Sermon, but this was a nipping Sermon, a pinching Sermon, a byting Sermon, it had a full bite, it was a nipping Sermon, a rough Sermon, and a sharpe biting Sermon. Doe you not here marvell that these Ninivites cast not *Ionas* in prison, that they did not revile him, nor rebuke him? They did not revile him nor rebuke him, but God gave them grace to heare him, and to convert and amend at his preaching. A strange matter, so noble a Citty, to give place to one mans Sermon. Now England cannot abide this geare, they cannot be content to heare Gods Minister, and his threatning for their sinnes, though the Sermon bee never so good, though it bee never so true. It is a naughty fellow, a seditious fellow, hee maketh trouble and rebellion in the Realme, hee lacketh discretion. But the Ninivites rebuked not *Ionas* that hee lacked discretion, or that hee spake out of time, that his Sermon was out of season made: But in England, if Gods Preacher, Gods Minister bee any thing quicke, or doe speake sharpely,

The fruite of Ionas Sermon.

Ionas Sermon was nipping,

Ninivy converted at Ionas preaching.

then

then he is a fooliſh fellow, he is raſh, he lacketh diſcretion. Now adaies if they cannot reproove the doctrin that is preached, then they will reproove the Preacher, that he lacketh due conſideration of the times, and that he is of learning ſufficient, but he wanteth diſcretion. What a time is this picked out to preach ſuch things? he ſhould have a reſpect and a regard to the time, and to the ſtate of things, and of the common weale. It rejoyceth mee ſometimes, when my friend commeth and telleth me that they find fault with my indiſcretion, for by likelihood (thinke I) the doctrin is true; for if they could find fault with the doctrin, they would not charge me with the lack of diſcretion, but they wold charge me with my doctrine, and not with the lacke of diſcretion, or with the inconvenience of the time. I will now aske you a queſtion, I pray you when ſhould *Ionas* have preached againſt the covetouſnes of Ninivy, if the covetous men ſhould have appointed him his time? I know that Preachers ought to have a diſcretion in their preaching, & that they ought to have a conſideration & reſpect to the place, and to the time that he preaches in: as I my ſelfe will ſay here that I would not ſay in the country for no good. But what then? ſin muſt be rebuked, ſin muſt be plainly ſpoken againſt. And when ſhold *Ionas* have preached againſt Ninivy, if he ſhould have forborne for the reſpects of the times, or the place, or the ſtate of things there? For what was Ninivy? A Noble, a rich, and a wealthy Citty. What is London to Ninivy? Like a village, as Iſlington, or ſuch another in compariſon of London. Such a Citty was Ninivy, it was three daies journey to goe through every ſtreete of it, and to goe but from ſtreete to ſtreete. There was noblemen, rich men, wealthy men, there was vicious men, and covetous men, and men that gave themſelves to all voluptuous living, and to worldlineſſe of getting riches. Was this a time well choſen and diſcreetely taken of *Ionas*, to come and reproove them of their ſinne, to declare unto them the threatnings of God, and to tell them of their covetouſneſſe, and to ſay plainely unto them, that except they repented and amended their evill living, they and their Citty ſhould be deſtroyed at Gods hand within fourty daies? And yet they heard *Ionas* and gave place to his preaching. They

Preachers muſt conſider time and place.

heard

heard the threatnings of God and feared his ſtroke and vengeance, and beleeved God, that is, they beleeved Gods preachers & Miniſter, they beleeved that God would be true of his word that he ſpake by the mouth of his Prophet, and thereupon did pennance, to turne away the wrath of God from them. Well, what ſhall we ſay? I will ſay this and not ſpare, Chriſt ſaith, *Ninivy ſhall ariſe againſt the Iewes at the laſt day, and beare witnes againſt them*, becauſe that they hearing Gods threatnings for ſin, *Ad prædicationem Ionæ in cinere & ſacco egerunt pœnitentiam, they did pennance at the preaching of Ionas in Aſhes and ſackcloth*, (as the Text ſaith there:) and I ſay Ninivy ſhal ariſe againſt England (thou England) Ninivy ſhall ariſe againſt England, becauſe it will not beleeve God, nor heare his Preachers that cry daily unto them, nor amend their lives, and ſpecially their covetouſnes. Covetouſnes is as great a ſin now, as it was then, and it is the ſame ſin now, as it was then. And he will as ſure ſtrike for ſin now as he did then. But ah good God that would give thē a time of repentance after his threatning. Firſt to ſee whether they would amend or not, or he would deſtroy them. For even from the beginning of the world they fell to ſinne. The firſt age from *Adam* which was about two thouſand yeares, they fell ever to ſin, and they had preachers *Noe*, and *Enoch*, and other holy Fathers. And in that time a great multiplication was that grew in two thouſand yeares. For that Scripture ſaith: *The ſons of God ſaw the daughters of men that they were faire, and they tooke them wives from among all that they had choſen.* This is a long matter to ſpeake of al. But what meaneth it that the ſons of God ſaw the daughters of men: who were theſe ſons of God?

Ninivy ſhall riſe againſt England.

God giveth time of repentance before he deſtroyeth.

The ſonnes of God were thoſe that came of good men, of the good preachers, of the holy Fathers that were Gods men, as they that came of *Seth* and *Enoch*, that were good men, and of others. For our graundmother *Eve*, when *Cain* had killed *Abel*, and when ſhee had another ſonne by *Adam*, who was called *Seth*, What did ſhee? ſhe gave thankes to God for him, and acknowledged that God it was, which had given him unto her, for ſhee ſaide: *Dedit mihi deus ſemen pro Abel quem occidit Cain.* God (ſaid ſhee) hath given me another ſeede in ſteede

of

of *Abell* whom *Cain* ſlew. Here is a long matter to talke on. Some will ſay: was this a naturall mother, was this naturally done to publiſh the ſin of her owne ſon? what need ſhe to ſpeak of the matter, or to make any rehearſall of that matter, to open the ſin of her owne ſonne? What needed ſhe this to do? yes, ſhe was now a good Woman; when ſhe beleeved the Serpent, ſhee was not good. But now ſhe hath repented that deed, and had taken hold of the promiſe of God, that there ſhould come of her a ſeed, that ſhould tread downe, and deſtroy the head of the Serpent. She had now taken hold of this promiſe and was a good and godly woman, ſhe opened the fault of her ſonne and hid it not. Heere could I ſay ſomewhat to them (if I would) that ſpake ſo much againſt me for my preaching here the laſt yeere. But to returne to *Eve*, and declare that the ſonnes of God are to be underſtood thoſe that came of good men, as of *Seth* and *Enos*, and the ſame good part of generation. And the Daughters of men are to be underſtood of them that came of *Cain* and his ſeede, and therefore our graund-mother *Eve* bad, beware of Marrying with *Cains* ſeed, for feare of falling from God to wickedneſſe thereby. And here I would ſay a thing to your Majeſty, I ſhall ſpeake it of good will to your Highneſſe, I would I were able to doe your Grace good ſervice in any thing, ye ſhould be ſure to have it. But I will ſay this; for Gods love beware where you marry, chuſe you a wife in a faithfull ſtocke. Beware of this worldly policy, marry in God, marry not for the great reſpect of alliance, for thereof commeth all theſe evils for breaking of wedlocke; which is among Princes and noble men. And heere I would be a ſuter unto your Majeſty, for I come now rather to be a ſuter and a petitioner, then a preacher; for I come now to take my leave, and to take my *ultimum vale*, at leaſt wiſe in this place, for I have not long to live, ſo that I thinke I ſhall never come here into this place againe, & therefore I wil aske a petition of your Highnes.

Eve was a good woman.

Who be Sons of God.

M. Latimers Vltimum vale.

For the love of God, take an order for Marriages here in England. For here is marriage for pleaſure and voluptuouſneſſe and for goods, and ſo that they may joyne land to land, and poſſeſſions to poſſeſſions, they care for no more heere in *England*. And that is the cauſe of ſo much idolatry, and ſo much breach of wedlocke

locke in the noble men, in the gentlemen, and ſo much divorcing. And it is not now in the noble men onely, but it is come now to the inferiour ſort. Every man if he have but a ſmall cauſe, will caſt off his old wife, and take a new, and will marry againe at his pleaſure, and there be many that have ſo done. I would therefore wiſh that there were a law provided in this behalfe for adulterers, and that adultery ſhould bee puniſhed with death; and that might be a remedy for all this matter. There would not be then ſo much adultery, whoredome, and lechery in England as there is. For the love of God take heed to it, and ſee a remedy provided for it. I would wiſh that adultery ſhould be puniſhed with death. And that the woman being an offender, if her husband would be a ſuter for her, ſhe ſhould be pardoned for the firſt time, but not for the ſecond time. And the man being an offender, ſhould be pardõed if his wife be a ſuter for him the firſt time, but not for the ſecond time, if he offend twice.

Vſe God's remedy againſt adultery.

If this law were made, there would not be ſo much adultery nor lechery uſed in the realme as there is. Well, I truſt once yet as old as I am, to ſee the day that lechery ſhal be puniſhed. It was never more neede, for there was never more lechery uſed in England than is at this day, and maintained. It is made but a laughing matter, and a trifle; but it is a ſad matter, and an earneſt matter. For lechery is a great ſinne: *Sodome* and *Gomorrah* was deſtroyed for it. And it was one of the ſinnes raigning in *Ninivie*, for which it ſhould have beene deſtroyed. But thinke you that lechery was alone? No, no, covetouſneſſe followeth lechery, and commonly they goe together. For why? they that be given to voluptuouſneſſe, and to the vice of lechery, muſt have wherewith to maintaine it, and that muſt be gotten by covetouſneſſe. For at the firſt when men fell to ſin, and cheefely to lechery, wherefore the world ſhould be deſtroyed, the booke ſaith, there were Giants in the earth in thoſe dayes. And after that the ſonnes of God had come to the daughters of men, and there had engendered with them, the ſame became mighty men of the World, and men of renowne, &c. This is covetouſneſſe, for the booke ſaith: *Terra erat repleta iniquitate*, the earth was repleate with iniquity, for they oppreſſed the poore. They made them ſlaves, peſants

Lechery a great ſinne.

ſants, villaines, and bondmen unto them. Theſe were Giants, ſo called of the property of Giants, for they oppreſſe the weak, and take from them what they liſt by force, violence, and oppreſſion. They were Giants of the property of Giants, not that they were greater men of ſtature and ſtrength of body then other men were. For certain writers ſpeaking of this matter, ſay that they were Giants for their cruelty and covetous oppreſſion, and not in ſtature or procerity of body. For there is no reaſon why *Seths* children could beget on *Cains* daughters greater men then others were in ſtature of body. But they were Giants in the property of Giants, for oppreſſing of others by force and violence: And this was covetouſnes, wherewith God was ſo diſpleaſed, that he repented that he had made man, and reſolved utterly to deſtroy the world, and ſo called to *Noe*, and told him of it. And I will not diſpute the matter with them (ſaith God) from day to day, and never the neare, but if they will not amend within an hundreth and twenty yeares, I ſhall bring in an univerſall flood ouer their eares and deſtroy them all. This was preached by *Noe* to them, and ſo that God of his goodnes, patience, and long ſufferance, gave them a time to repent and amend after his threatnings, becauſe they ſhould ſee their evill doings, and returne to God. So they had an hundred and 20. yeares to repent. This *Noe* was laughed to ſcorne, they like dodipolles laughed this godly father to ſcorne. Well, ye thinke little of the hiſtory, if yee will know the meaning of it, it is a great ſhew what anger God hath to ſinne. But how long time haſt thou England, thou England? I cannot tell for God hath not revealed it unto me, if he had, ſo God helpe me I would tell you of it, I would not be afraid, nor ſpare to tell it you, for the good will I beare you; but I cannot tell how long time ye have, for God hath not opened it unto me. But I can tell you that this lenity, this long forbearing and holding of his hand, provoketh us to repent and amend. And I can tell that whoſoever contemneth this riches and treaſure of Gods goodnes, of his mercy, his patience and long ſuffering, ſhall have the more grievous condemnation. This I can tell well enough, *Paul* telleth me this, and I can tell that yee have time to repent as long as you live heere in this world, but af-

Coveteouſneſſe cauſeth God to repent.

Gods lenity ſhould provoke us to repentance.

ter this life I can mak no warrant of any further time to repent. Therefore repent and amend while ye be here, for when ye are gone hence, ye are past that. But how long that shall be, whether to morrow or next day, or 20. yeares, or how long I cannot tell. But in the meane time ye have many Ionasses to tell you of your faultes, and do declare unto you Gods threatnings, except ye repent and amend: therfore to returne to my matter, I say as I said at the beginning: *Videte & cavete ab avaritia, videte*, see it. First see it, & then amend it. For I promise you great complaints there is of it, and much crying out, and much preaching, but no amendment that I see: But *cavete ab avaritia, beware of covetousnesse*. And why of covetousnes? *Quia radix est omnium malorũ avaritia, & cupiditas. For covetousnes is the root of all evil, & mischefe*. This saying of *Paul* tooke me away from the Gospel that is read in the Church this day, it took me from the Epistle, that I would preach upon neither of them both at this time, I cannot tell what ailed me. But to tel you my imperfection, when I was appointed to preach here, I was new come out of a sickneſſe, whereof I looked to have died, and weake I was. Yet nevertheleſſe when I was appointed unto it, I tooke it upon me, howbeit I repented afterward that I had done. I was displeased with my selfe, I was testy as *Ionas* was, when he should go preach to the Ninivites. Well, I looked on the Gospel that is read this day, but it liked me not, I looked on the Epistle: tush I could not away with that neither: And yet I remember I had preached upon this Epistle once before King *Henry* the 8. but now I could not frame with it, nor it liked me not in no sauce. Well, this saying of *Paul* came in my mind and at last I considered and waied the matter deepely, and then thought I thus with my selfe: Is covetousnesse the roote of all mischeefe, and of all evill? then have at the root, and downe with all covetousnes. So this place of *Paul* brought me to this text of *Luke: See and beware of covetousnes*. Therefore you Preachers out with your swords and strik at the root; speak against covetousnesse, and cry out upon it. Stand not ticking and toying at the branches, nor at the boughes (for then there will new boughes and branches spring again of them) but strik at the root, and feare not these Giants of England, these great men and

Repentance must be in this life.

England hath many that preachet's Ionas doctrine.

covetousnesse is the roote of all mischiefe.

Preachers must strike at the roote of all evill.

men of power, theſe men that are oppreſſors of the poore. Feare them not, but ſtrike at the root of all evill, which is miſchievous covetouſnes. For covetouſnes is the cauſe of rebellion. I have forgotten my logicke, but yet I can jumble at a Sillogiſme, and make an argument of it to proove that covetouſnes is the root of all evill: Rebellion is an evill, *ergo* covetouſnes is the root of rebellion. And ſo it was indeed. Covetouſnes was the cauſe of rebellion this laſt Sommer, and both parties had covetouſnes, as well the Gentlemen as the Commons. Both parties had covetouſnes, for both parties had an inordinate deſire to have that they had not, and that is covetouſnes, and inordinate deſire to have that one hath not.

The cauſe of rebellion was covetouſnes.

The Commons would have had from the Gentlemen ſuch things as they deſired. The Gentlemen would none of it, and ſo was there covetouſneſſe on both ſides. The Commons thought they had a right to the things that they inordinately ſought to have. But what then? they muſt not come to it that way. Now on the other ſide the Gentlemen had a deſire to keepe that they had, and ſo they rebelled too againſt the kings commandement, and againſt ſuch good order, as he and his Counſell would have ſet in the realme. And thus both parties had covetouſneſſe, and both parties did rebell. I heard ſay that there were godly ordinances diviſed for the redres of it. But the Giants would none of it in no ſauce. I remember mine owne ſelfe, a certaine Giant, a great man, who ſate in commiſſion about ſuch matters. And when the townes men ſhould bring in what had been incloſed, hee frowned and chafed, and ſo neare looked and theatned the poore men that they durſt not aske their right.

I read of late in an Act of Parliament: and this Act made mention of an act that was made in King *Henries* daies the 3. I trow it was; yea and ſuch another buſines there was in King *Edwards* time the 2. alſo. In this Parliament that I ſpeake of, the Gentlemen & the Commons were at variance, as they were now of late. And there the Gentlemen that were Landlordes, would needes have away much lands from their tennants, & would needs have an Act of Parliament that it might be lawfull for them to encloſe & make ſeverall from their Tennants, and from the Commons

ſuch

ſuch portions of their lands as they thought good: Much adoe there was about this act; at laſt it was concluded and granted that they might ſo do: Provided alway that they ſhould leave ſufficient to the Tennant. Well, it was well that they ſhould leave ſufficient to the Tennant, Well, it was well that they were bound to leave ſufficient for them. But who ſhold be the judge to limit what was ſufficient for them? Or who ſhall now judge what is ſufficient? Well, I for my part cannot tell what is ſufficient. But methought it was well that the tennants and poore Commons ſhould have ſufficient. For if they had ſufficient (thought I) they had cauſe to be quiet. And then fell I to make this argument within my ſelf: if at that time it were put in their wil and power that they might incloſe, leaving to the tennant that were ſuffieient for him; if they had it then in their power (thought I) that they might this do, they would leave no more then ſufficient. If they left to the Tennants and poore Commons no more in thoſe daies but ſufficient: then if they had any more taken from them ſince that time, then had they now not ſufficient. They in Chriſt are equall with yor.

Commons provided for by act of Parliament.

Peeres of the Realme muſt needes be. The pooreſt Plowman is in Chriſt equall with the greateſt Prince, that is. Let them therfore have ſufficient to mainetaine them, and to find them their neceſſaries. A plow Land muſt have ſheepe, yea they muſt have ſheep to dung their ground for bearing of corn; for if they have no ſheepe to help to fat the ground, they ſhall have but bare corn and thin. They muſt have ſwine for their foode to make them veneries or bacon of; their bacon is their veniſon (for they ſhall now have *hangum tuum*, if they get any other veniſon) ſo that bacon is their neceſſary meate to feede on which they may not lack. They muſt have other cattels, as horſes to draw their plow, and for carriage of things to the markets, & kine for their milke and cheeſe, which they muſt live upon and pay their rents.

All are equall in Chriſt.

The ploughman what is requiſite for him.

Theſe cattell muſt have paſture, which paſture if they lack, the reſt muſt needs faile them. And paſture they cannot have if the land be taken in & incloſed from them. So (as I ſaid) there was in both parts rebellion. Therefore for Gods love reſtore their ſufficient to them, & ſearch no more what is the cauſe of rebellion:

A good requeſt.

But ſee and beware of covetouſneſſe, for covetouſneſſe is the cauſe of rebellion. Wel now, if covetouſnes be the cauſe of rebellion, then preaching againſt covetouſnes is not the cauſe of rebellion. Some ſay that the preaching now adaies is the cauſe of all ſedition and rebellion, for ſince this new preaching hath come in, there hath bin much ſedition, and therefore it muſt needes be that the preaching is the cauſe of rebellion here in England: forſooth our preaching is the cauſe of rebellion, much like as Chriſt was the cauſe of the deſtruction of Ieruſalem. For (ſaith Chriſt) *Si non veniſſem & locutus fuiſſem eis, peccatum non haberent, &c.* If I had not come (ſaith Chriſt) and ſpoken to them, they ſhould have no ſin. So we Preachers have come and ſpoken unto you, we have drawne our ſwords of Gods word, and ſtriken at the roots of all evill to have them cut downe; & if ye will not amend, what can we do more? And preaching is cauſe of ſedition here in England, much like as *Elias* was the cauſe of trouble in Iſrael, for he was a preacher there, & told the people of all degrees their faults: & ſo they winced and kicked at him, & accuſed him to *Achab* the King, that he was a ſeditious fellow, & a troublous preacher, & made much uprore in the realm: So the king ſent for him, and he was brought to *Achab* the king, who ſaid to him: Art thou he that troubleth all Iſrael? and *Elias* anſwered & ſaid, nay, thou and thy fathers houſe are they that trouble all Iſrael. *Elias* had preached Gods word, he had plainly told the people of their evil doings, he had ſhewed them Gods threatnings: In Gods behalfe I ſpeake, there is neither king nor Emperour, be they never in ſo great eſtate, but they are ſubject to Gods word, & therfore he was not afraid to ſay to *Achab*: it is thou and thy fathers houſe, that cauſeth all the trouble in Iſraell. Was not this preſumptuſly ſpoken to a king? Was not this a ſeditious fellow? was not this fellows preaching a cauſe of al the trouble in Iſrael? was he not worthy to be caſt in bocardo or little eaſe? No, but he had uſed Gods ſword, which is his word, and done nothing elſe that was evill, but they could not abide it: he never diſobeied *Achabs* ſword which was the regall power. But *Achab* diſobeyed his ſword which was the word of God. And therfore by the puniſhment of God, much trouble aroſe in the Realme for the ſins

Preaching no cauſe of rebellion.

Elias a true Preacher.

Emperours & Kings are ſubject to Gods word.

Achab and his fathers houſe, troubled all Iſrael.

Achab diſobeyed the word of God.

of

of *Achab* and the people. But Gods preacher, Gods prophet, was not the cauſe of the trouble. Then it is not wee preachers that trouble England. But here is now an argument to prove the matter againſt the preachers. Here was preaching againſt covetouſnes all the laſt yeare in lent, and the next ſommer followed rebellion: *Ergo* preaching againſt covetouſnes, was the cauſe of the rebellion. A goodly argument. Here now I remember an argument of Maſter Moores: which he bringeth in a booke that he made againſt Bilney, and here by the way I will tell you a merry toy. Maſter Moore was once ſent in commiſſion into Kent, to helpe to try out (if it might be) what was the cauſe of Goodwin ſands, and the ſhelfe that ſtopped up Sandwich haven. Thither commeth Maſter Moore, and calleth the country afore him, ſuch as were thought to be men of experience, and men that could of likelihood beſt certify him of that matter concerning the ſtopping of Sandwich haven. Among others came in before him an old man, with a white head, and one that was thought to be little leſſe than an hundred yeares old. When Maſter Moore ſaw this aged man, hee thought it expedient to heare him ſay his mind in this matter (for, being ſo old a man, it was likely that he knew moſt of any man in that preſence and company.) So Maſter Moore called this old aged man unto him, and ſaid: Father (ſaid he) tell me if ye can, what is the cauſe of this great ariſing of the Sands and ſhelves here about this haven, the which ſtoppe it up that no ſhips can arive here? Ye are the eldeſt man that I can eſpy in all this company, ſo that if any man can tell any cauſe of it, ye of likelihood can ſay moſt to it, or at leaſtwiſe more than any man heare aſſembled. Yea forſooth good M. (quoth this old man) for I am wel nigh an hundred yeares old, and no man here in this company any thing neare unto mine age. Well then (quoth M. Moore) how ſay you in this matter? What thinke ye to be the cauſe of theſe ſhelves and flats that ſtop up Sandwich haven? Forſooth Sir (quoth he) I am an old man, I thinke that Tenterton-ſteeple, is the cauſe of Goodwin ſands. For I am an old man ſir (quoth he) and I may remember the building of Tenterton-ſteeple, and I may remember when there was no Steeple at all there. And before that Tenterton-ſteeple was in building, there

Preaching againſt covetouſnes.

was no manner of ſpeaking of any flats or ſands that ſtopped the haven, and therfore I think that Tenterton-ſteeple is the cauſe of the deſtroying and decay of Sandwich haven. And ſo to my purpoſe, is preaching of Gods word the cauſe of rebellion, as Tenterton-ſteeple was cauſe that Sandwich haven is decayed.

And is not this a gay matter, that ſuch ſhould be taken for great wiſe men, that will thus reaſon againſt the Preachers of Gods word? But heare I would take an occaſion by the way of digreſſion to ſpeake ſomewhat to my Siſters the women, to doe them ſome good too, becauſe I would doe all folkes good if I could, before I take my *Vltimum vale* (at leaſt wiſe here of this place) for I thinke I ſhall no more come here. For I think I have not long to live. So that I judge I take my leave now of the Court for ever, and ſhall no more come in this place. *Achab* was a king, but *Ieſabell*, *Ieſabell*, ſhe was the perillous woman. Shee would rule her husband the King, ſhe would beare a ſtroake in all things, and ſhe would order matters as pleaſed her, and ſo wil many women doe, they will rule their husbands, and doe all things after their owne mindes: They doe therein againſt the order of God appointed them. They breake their injunction that God gave unto them. Yea, it is now come to the lower ſort, to meane mens wives, they will rule and apparell themſelves gorgeouſly, and ſome of them far above their degrees, whether their husbands will or no. But they breake their injunction, and doe therein contrary to Gods ordinance. God ſaith: *Subdita eris ſub poſtatate viri.* Thou ſhalt be ſubject under the power of thy husband. Thou ſhalt be ſubject. Women are ſubjects, ye be ſubjects to your hnsbands.

Gods injunction maketh women ſubject to their husbands

At the firſt, the man and the woman were equall. But after that ſhe had given credit to the Serpent, then ſhe had an injunction ſet upon her: *Subdita eris ſub poteſtate viri.* Thou ſhalt be ſubject under the power of thy husband. And as for one part of her injunction, ſhe taketh: and ſhe taketh one part of her penance becauſe ſhe cannot avoide it: and that is: *In dolore paries*, Thou ſhalt bring forth Children with paine and travell. This part of their injunction they take, and yet is the fame ſo grievous that *Chryſoſtome* ſaith: if it were not for the ordinance of God, which

Gods ordinance touching women.

cannot

cannot be made fruſtrate by man, they would never come to it againe for worldly good. But God hath provided herein. And (as Chriſt ſaith in the Goſpel:) *Mulier cum parit triſtitiam habet. &c*, The woman when ſhe beareth a child hath ſorrow, but afterward ſhe remembreth not the paine, becauſe there is a ſoule brought forth into the word,

But as it is a part of your pennance yee women to travell in bearing your Children: ſo it is a part of your pennance to be ſubject unto your husbandes, ye are underlings, underlings, and muſt be obedient. But this is now made a trifle and a ſmall matter. And yet it is a ſad matter; a godly matter, a ghoſtly matter, a matter of damnation and ſalvation. And *Paul* ſaith that a woman ought to have a power on her head. What is this to have a power of her head? It is a manner of ſpeaking of the Scripture, and to have a power on her head, is to have a ſigne and token of power, which is by covering of her head, declaring that ſhe hath a ſuperiour above her, by whom ſhee ought to be ruled and ordered. For ſhee is not immediately under God, but mediately. For by this injunction the husband is their head under God and they ſubjects to their husbands. But this power that ſome of them have, is diſguiſed geare and ſtrange faſhions. They muſt weare French-hoods, and I cannot tell you what to call it. And when they make them ready and come to the covering of their head, they will call & ſay, give me my Frenchhood. and give me my bonet, or my cap, and ſo forth. I would wiſh that the women would call the covering of their heads by the tearmes of the Scriptures. As when ſhee would have her cap, I would ſhe ſhould ſay: give me my power, I would they would learne to ſpeake, as the holy Ghoſt ſpeaketh, and call it but ſuch a name as Saint *Paul* doth. I would they would (as they have much prancking) when they put on their cap, I would they would have this meditation, I am now putting on my power upon my head. If they had this thought in their mindes, they would not make ſo much prancking up of themſelves as they do now adaies, But now heere is a vengeance devill: wee muſt have our power from Turkey of Velvet, and gay it muſt be, far fet, deare bought, and when it commeth, it is a falſe ſigne.

Womans pennance,

why womens heads be covered.

I had rather have a true Engliſh ſigne, than a falſe ſigne from Turky. It is a falſe ſigne when it converteth not their heads as it ſhould doe. For if they would keepe it under the power as they ought to doe, there ſhould not any ſuch Thuſſockes nor Tuftes be ſeene, as there be, nor ſuch laying out of the haire nor braiding to have it open. I would marvell of it, how it ſhould come to be ſo abuſed, and ſo farre out of order, ſaving that I know by experience, that many would be ruled by their husbands, as they ought to be. I have bi[illegible] deſired to exhort ſome, and with ſome I could do little in that matter. But there be now many *Adams* that wil not diſpleaſe their wives, but wil in this behalfe let them have al their owne mindes, and do as them liſteth. And ſome others againe there be now adaies that will defend it, and ſay it may be ſuffered well inough, becauſe it is not expreſſed in Scripture, nor ſpoken of by name. Though wee have not expreſſe mention in Scripture againſt ſuch laying out of the haire in Thuſſockes and Tufts, yet we have in Scripture expreſſe mention *De tortis crinibus*, of writhen haire, that is for the nonce forced to curle. But of theſe Thuſſockes that are laid out now adaies, there is no mention made in Scriptures, becauſe they were not uſed in Scripture time. They were not yet come to be ſo farre out of order, as to lay out ſuch Thuſſockes and Tuftes. But I will tell thee if thou wilt needes lay it out, or if thou wilt needes ſhew thy haire, and have it ſeene, go and polle thy head, or round it, as men do: for to what purpoſe is it to pull it out ſo, and to lay it out? Some do it (ſay they) of a ſimplicity. Some do it of a pride. And ſome of other cauſes. But they doe it becauſe they will be quarter-maſter with their husbands. Quarter-maſter? Nay halfe maſters: yea ſome of them will be whole maſters, and rule the roaſt as they liſt themſelves. But theſe defenders of it wil not have it evill, becauſe it is not ſpoken of in Scripture. But there be other things as evill as this, which are not ſpoken of in Scripture expreſſely, but they are implied in Scripture, as well as though they were there expreſſely ſpoken of. For the Prophet *Eſay* ſaith. *Va qui conſurgitis mane ad comeſſandum, ad ebrietatem ſectandam, & potando uſque ad veſperum, ut vino æſtuetis.* Wo unto you that riſe early in the morning, and go to drinking untill night that ye might ſwim in wine.

Many Adams in this world.

This

This is the Scripture againſt banquetting and drunkennes. But now they banquet all night, & lie a bed in the day time till noon, and the Scripture ſpeaketh nothing of that. But what then? the devill hath his purpoſe this way, as well as the other, hee hath his purpoſe as well by revelling and keeping ill rule all night, as by riſing early in the morning and banquetting all day. So the devill hath his purpoſe both waies. Ye Noble men, ye great men, I wot not what rule ye keepe: For Gods ſake heare the complaints and ſuites of the poore. Many complaine againſt you that ye lie abed till eight, or nine or ten of the clocke. I cannot tell what revell ye have over night, whether in banquetting, or dicing, or carding, or how it is. But in the morning when the poore ſuiters come to your houſes, ye cannot be ſpoken withall, they are kept ſometimes without your gates, or if they be let into the Hall or ſome utter chamber, out commeth one or other, Sir ye cannot ſpeake with my Lord yet, my Lord is a ſleepe, or he hath buſines of the Kings all night, &c. And thus poore ſuters are driven off from day to day, that they cannot ſpeake with you in 3, or 4. daies, yea a whole month, what ſhal I ſay more? a whole yeare ſometimes ere they can come to your ſpeach, to be heard of you. For Gods love looke better to it, ſpeake with poore men when they come to your houſes, and diſpatch poore ſuters as indeede ſome Noble men do, and would Chriſt that all Noble men would ſo doe. But ſome doe.

A good leſſon againſt banquetting and drunkennes.

I went one day my ſelfe betime in the morning to a great mans houſe to ſpeake with him, in buſines that I had of my owne. And methought I was up betimes; but when I came thether, the great man was gone forth, about ſuch affaires as behooved him, or I came. Well, yet (thought I) this is well, I like this well. This man doth ſomewhat regurd and conſider his office and duty. I came too late for mine owne matter, and loſt my journey, and my early riſing too. And yet I was glad that I had beene ſo beguiled. For Gods love follow this example ye great men, and ariſe in the mornings, and be ready for men to ſpeak with them, and to diſpatch ſuters that reſort unto you. But all theſe I bring to diſproove them that defend evill things, becauſe they be not expreſſely ſpoken againſt in the Scripture. But what forceth that?

The praiſe of a nobleman.

what

when the devil hath his purpose and is served as well one way, as another way: though it be not expressely spoken against in Scripture, yet I reckon it plainly inough emploied in the Scripture. But now to come to my matter againe. *Videte & cavete ab avaritia. See and beware of covetousnes*, and I shall desire you to consider foure things, *Quis dicat, quid dicat, cui dicat, & quare dicat. who speaketh it, what he speaketh, to whom he speaketh, and wherfore he speaketh it.* As here Christ speaketh to a rich man against avarice. And why against avarice? what shall be the end of all covetous persons? Eternall damnation. For the covetous persons (saith *Paul*) shall not possesse, ne enter into the Kingdome of God. Here therefore I shall desire you to pray, &c.

Foure things to be considered

Videte & cavete ab avaritia. See, and beware of covetousnes. First who spake these Words? Forsooth Christ spake them, if I had spoken them of my self, it had bin little worth. But Christ spake them, & upon a good occasion: The story is. *Duo litigabant inter se.* There were two at strife betweene themselves *Luke* 12. and by this it appeareth that Christ spake them wel, Christ spake these words at that time, and now he speaketh them by his preachers, whom ye ought to beleeve: and so it is all one. But upon what occasion did he speake it? ther were two brethren at strife together for lands, wealthy men (as it appeareth) and the rich fellow would not tarry till Christ had ended his sermon: but interrupted it, & would needs have this matter dispatched by and by. He was at Christs sermon, but yet he would not deferre his worldly cause till Christ had made an end of his Godly exhortation. This was a thorny Brother, hee was a Gospeller, hee was a Carnall Gospeller (as many be now adayes for a peece of an Abbey, or for a portion of Chauntrey lands) and to get somewhat by it, and to serve his commodity. Hee was a Gospeller, one of the new brethren, somewhat worse than a ranke Papist. Howbeit a ranke Papist now adayes shall sooner have promotion, than a true Gospeller shall have, the more is the pitty. But this was a thorny Gospeller, hee hearde Christes preaching; and followed him for company, and heard his words. But he was never the better for it: But the care of the world

A thorny brother worse then a Papist.

so

so choaked the word of God in him, that he could not heare the Sermon to the end, but interrupted the Sermon for his worldly matter ere it were all done. And what was Christ then doing? forsooth hee was sowing of good seed, but it fell upon stony ground, so that it could not take any roote in this fellow to bring forth good fruite in him. And let mee tell you of the seed that Christ was then sowing. Beare with me a while, and seeing that I come now to take my *ultimum vale*, of this place, heare me patiently, and give me leave a little while, and let me take my leave honestly.

Christ soweth good seed.

At the time when this fellow interrupted Christs Sermon, he was preaching a long Sermon to his Disciples, and to the people being gathered together in a wonderful great multitude, as appeareth in the 12 of S. *Lukes* Gospell: and there he first of all taught his Disciples a good lesson, saying: *Cavete vobis a fermento Pharisæorum*: *Beware in any wise* (saith he) *of the leaven of the Pharisees*. What is this leaven of the Pharisees? Leaven is sometimes taken for corrupt living, which infecteth others by the evill example thereof, and against such corrupt living, Gods Preachers must cry out earnestly, and never cease till it be rooted up. In the City of Corinth one had married his stepmother, his Fathers wife. And he was a jolly fellow, a great rich man, an Alderman of the Citty, and therfore they winked at it, they would not meddle in the matter, they had nothing to doe with it; and he was one of the head men, of such rule and authority, that they durst not, many of them. But S. *Paul* hearing of the matter, writ unto them, & in Gods behalf charged them, to do away such abhomination frō among them. S. *Paul* would not leave them, till they had excommunicated the wicked doer of such abhomination. If we should now excommunicate all such wicked doers, ther would be much adoe in England. Ye that are Magistates, shew favour for affection to such, and will not suffer they may be rooted out or put to shame. Oh, he is such a mans servant, wee may not doe him any shame. Oh, he is a Gentleman, &c. And so the thing is not now any whit looked unto. Lechery is used thorow out England, and such lechery as is used in none other place of the world. And yet it is made a matter of sport, a matter of nothing, a laugh-

Leaven is diversly taken.

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ing matter, and a trifle not to be paſſed on, nor to be reformed.

But beware ye that are Magiſtrates, their ſin doth leaven you all. Therefore for Gods love beware of this leaven. Well, I truſt it will be one day amended. I looke not to live long, and yet I truſt (as old as I am) to live ſo long as to ſee lechery puniſhed. I would wiſh that *Moſes* law were reſtored for puniſhment of lechery, and that the offenders therein might be puniſhed according to the preſcription of *Moſes* law. And here I will make a ſute to your Highneſſe to reſtore unto the Church the diſcipline of Chriſt in excommunicating ſuch as be notable offenders; nor never deviſe any other way. For no man is able to deviſe any better way than God hath done, with excomunication to put them from the congregation till they be confounded. Therfore reſtore Chriſts diſcipline for excomunication. And that ſhall be a meane both to pacify Gods wrath and indignation againſt us, and alſo that leſſe abomination ſhall be uſed than in times paſt hath bin, and is at this day. I ſpeake this of a conſcience, and I meane and moove it of a good will to your Grace and your Realme.

God can make beſt lawes.

Bring into the Church of England open diſcipline of excommuuication, that open ſinners may be ſtriken withall. Somtime leaven is taken for corrupt doctrin, and ſo it is heere taken in this place when he ſaith: beware of the Leaven of the Phariſees. For Chriſt intended to make his Diſciples teachers of al the world, and therefore to beware of corrupt doctrine. And that that he ſaid to them, he ſaith alſo to us: Receive no corrupt doctrine, no mingle mangle: yet there be Leaveners ſtill, and mingle manglers that have ſowred Chriſts doctrine, with the Leaven of the Phariſees. Yea, and where there is any place of Leaven, they will maintaine that one piece, more than all the doctrine of Chriſt, and about that purpoſe they occupy and beſtow all their wits. This was the firſt ſeede. The ſecond ſeede was *Nihil occultum quod non revelabitur*. There is nothing privy or hidden that ſhall not be revealed and opened: It pertaineth all to one purpoſe, for there he taught his diſciples to beware of the leaven, which was hypocriſie, declaring unto them that hypocriſy would not be alwaies hidden, but ſuch as were not ſincere ſhould be knowne at the laſt day, and all that was taught ſhould at length be knowne.

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It hath alſo another meaning, for it is Gods proverbe. There is nothing ſo privy but it ſhall be opened, at leaſt wiſe in the great day of reckoning. In the dreadfull day of generall account in the day of revelation. Then ſhall it be openly knowne whatſoever is done, be it never ſo privily done. *Gods proverb.*

Theſe fellowes that have their fetches, and their far compaſſes to bring things to their purpoſes, work they never ſo privily, never ſo covertly, yet at the laſt day, their doings ſhall be openly revealed *Vſque adſatietatem viſionis* (ſaith the Prophet *Eſay*) that is, till all the world ſhall ſee it, to their ſhame and confuſion that are the doers of it. As the Prophet *Ieremy* ſaith: *Sicut confunditur fur qui deprehenditur, &c.* Even as a theife that is taken with the maner that he ſtealeth, ſo ſhall ſinners be openly confounded, and their evill doings opened. Yea and though it be not known in this world, yet it ſhall be knowne at the laſt day to their damnation. Indeed God hath verified his proverbe from time to time, nothing is ſo privy the which ſhall not be revealed.

When *Cain* had killed his brother *Abel*, hee thought he had conveied the matter ſo privily and ſo cloſely that it ſhould never have bin knowne or have come to light; but firſt God knew it well enough, and called unto him ſaying: *Cain, where is thy brother Abel?* But he thought he could have beguiled God too. And therefore he anſwered, I cannot tell: what (quoth *Cain*) *am I ſet to keepe my brother? I cannot tell where he is.* But at laſt hee was confounded, & his murther brought to light. And now all the world readeth in the Bible, *Ioſephs* brethren had ſold him away, they tooke his motly coate, & beſprinkled it over and over with blood, they thought al was cocksſure, they had conveyed the matter ſo ſecretly, that they thought all the world could never eſpy it. And yet out it came to their great benefit. And now it is known to us al as many as can reade the Bible. *David* ſaw a faire woman waſh her naked. Then hee was ſtraight way raviſhed, he was cleane gone by & by, & would needs have her. He ſent for her, yea he had Gentlemen of his chamber about him that went for her by & by to fetch her: and here I have another ſute to your Highnes. When ye come to age, beware what perſons ye have about you. For if ye be ſet on pleaſure, or diſpoſed to wantons, *Cains faute could not be hid.* *Ioſephs brethren wrought ſecretly.* *Davids policy.*

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A bribing brother. *zeus* ſervant, *Giezi*, a bribing brother, hee came coulourably to *Naaman* the *Sirian*, he framed a tale of his maſter *Elizeus*, as all bribers will do, and told him that his maſter had need of this and that, and tooke of *Naaman* certaine things, and bribed it away to his owne behoofe ſecretly, and thought that it ſhould never have come out, but *Elizeus* knew it well enough. The ſervant had his bribes that he ſought, yet was he ſtriken with the leproſy, and ſo openly ſhamed. Thinke on this ye that are bribers, when ye goe ſo ſecretly about ſuch things, have this in your mindes, when ye deviſe your ſecret fetches and conveiances, how *Elizeus* ſer-
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what needeth any bribes giving, except the bils be falſe? No man giveth bribes for warranting of his bils, except they be falſe bils.

Well, ſuch practiſe hath beene in England, but beware, it will out one day; beware of Gods proverbe, There is nothing hidden that ſhall not be opened; Yea even in this world, if ye be not the children of damnation. And here now I ſpeake to you my maſters, Minters, Augmentationers, Receivers, Surveiers, and Auditours, I make a petition unto you: I beſeech you all be good to the King, be good to the King; he hath beene good to you, therefore be good to him, yea be good to your owne ſoules. Yee are knowne well enough what you were afore ye came to your Offices, & what lands ye had then, and what ye have purchaſed ſince, and what buildings ye make daily. Well, I pray you ſo build, that the Kings workemen may be payd. They make their mone that they can get no money. The poore Labourers, Gunmakers, Poudermen, Bowmakers, Arrowmakers, Smiths, Carpenters, Souldiers, and orher crafts, cry out for their duties. They be unpaid ſome of them 3. or 4. months: yea ſome of them halfe a yeare: yea ſome of them put up bils this time 12. months for their money, and cannot be paid yet. They cry out for their money, (and as the Prophet ſaith) *Clamor operariorum aſcendit ad aures meas.* The cry of the workemen is come up to mine eares. Oh for Gods love let the workemen be paid, if there be money enough, or elſe there will whole ſhowres of Gods vengeance raine downe upon your heads. Therefore ye Minters, and ye Augmentationers, ſerve the King truly. So build and purchaſe that the King may have money to pay his workemen. It ſeemeth evill favouredly, that ye ſhould have enough wherewith to build ſuperfluouſly, and the King lacke to pay his poore labourers. Well, yet I doubt not but that there bee ſome good Officers. But I will not ſweare for all.

A leſſon given to all officers.

I have now preached three Lents. The firſt time I preached reſtitution: reſtitution (quoth ſome) what ſhould hee preach of reſtitution? let him preach of contrition (quoth they) and let reſtitution alone. We can never make reſtitution: then (ſay I) if thou wilt not make reſtitution, thou ſhalt goe to the devill for it. Now chuſe thee either reſtitution, or elſe endleſſe damnation. But now there be two manner of reſtitutions, ſecret

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restitution, and open restitution whether of both it be, so that restitution be made, it is all good enough. At my first preaching of restitution, one man tooke remorse of conscience, and acknowledged himselfe to me, that he had deceived the King, and willing he was to make restitution; and so the first Lent came to my hands xx. pounds to be restored to the Kings use. I was promised twenty pound more the same Lent, but it could not bee made, so that it came not. Well, the next Lent came 320. pound more, I received it my selfe, and payd it to the Kings Counsell. So I was asked, what he was that made this restitution; But should I have named him? Nay, they should assoone have this wesaunt of mine. Well, now this Lent came 180. pounds, 10. shillings, which I have payd and delivered this present day to the Kings Counsell: And so this man hath made a godly restitution. And so (quoth I to a certaine Noble man that is one of the Kings Counsell) if every man that hath beguiled the King should make restitution after this sort, it would cough the King 20000 pounds, I thinke (quoth I;) yea that it would (quoth the other) a whole 100000. pounds. Alack, alack, make restitution for Gods sake, make restitution, ye will cough in hell else, that all the devils there will laugh at your coughing. There is no remedy but restitution open or secret, or else hell. This that I have now told yon of, was a secret restitution.

Let not the devils laugh at your coughing.

Some examples hath beene of open restitution, and glad may hee be that God was so friendly unto him, to bring him unto it in this world. I am not afrayd to name him. It was Master *Sherington*, an honest Gentleman, and one that God loveth, Hee openly confessed that hee had deceived the King, and hee made open restitution. Oh what an argument may hee have against the devill, when hee shall move him to desperation, God brought this out to his amendment. It is a token that he is a chosen man of God, and one of his elected. If he be of God, he shall be brought to it, therefore for Gods sake make restitution, or else remember Gods Proverbe. There is nothing so secret, &c. If you doe either of these two in this world, then are yee of God; if not, then for lacke of restitution, yee shall have eternall damnation. Yee may doe it by meanes, if you dare not doe it your selves; bring it to another and so make restitution. If yee bee

An argument of Gods election.

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not of Gods flocke, it ſhall be brought out to your ſhame, and damnation at the laſt day, when all evill mens ſins ſhall be laid open before us. Yet there is one way, how all our ſins may be hidden: which is repent and amend, *Reſipiſcentia, reſipiſcentia*, repenting and amending is a ſure remedy and a ſure way to hide all, that it ſhall not come out to our ſhame and confuſion. Yet there is another ſeede that Chriſt was ſowing in that ſermon of his, and this was the ſeed. I ſay to you my friends, feare not him that killeth the body, but feare him that after he hath killed, hath power alſo to caſt into hell fire, &c. And ther to put his diſciples in comfort and ſure hope of his help, & out of all doubt and miſtruſt of his aſſiſtance, he bringeth in unto them the example of the Sparrows, how they are fed by Gods meere providence and goodnes, & alſo of the hairs of our heads, how that not ſo much as one haire falleth from our heads without him: fear him (ſaith he) that when he hath killed the body, may alſo caſt into hel fire. Matter for all kinds of people here, but eſpecially for Kings.

The way to hide ſinne.

And therefore here is another ſute to your highnes. Feare not him that killeth the body: Feare not theſe forraigne Princes and forraigne powers. God ſhall make you ſtrong enough. Stick to God, feare God, feare not them, God hath ſent you many ſtorms in your youth, but forſake not God, and he will not forſake you. Peradventure ye ſhall have that ſhall moove you, and ſay unto you. Oh ſir, oh ſuch a one is a great man, he is a mighty prince, a king of great power, ye cannot be without his friendſhip, agree with him tn Religion, or els ye ſhall have him your enemy, &c. Well, fear them not. but cleave to God, and he ſhall defend you. Do not as king *Ahaz* did, that was afraid of the Aſſirian king, & for feare leaſt he ſhould have him to his enemy, was content to forſake God, and to agree with him in Religion, & worſhipping of God. And anone ſent to *Vryas* the high Prieſt, who was ready at once to ſet up Idolatry of the Aſſirian king. Do not your highnes ſo, fear not the beſt of them al, but feare God. The ſame *Vrias* was *Capellanus ad manum, a Chaplaine at hand*, an elbow Chaplaine. If ye will turne, ye ſhall have that will turn with you, yea even in their white rochets. But follow not *Ahaz*. Remember the haire how it fals not without Gods providence. Remember the

A ſute to the King.

Sparrowes how they build in every house? and God provideth for them, And ye are much more precious to mee (saith Christ) then Sparrowes or other birdes. God will defend you, that before your time commeth, ye shall not die nor miscarry.

God will defend his.

On a time when Christ was going to Ierusalem his Disciples saide to him. They there would have stoned thee, and wilt thou now go thither againe? What (saith he againe to them) *Nonne duodecim sunt horæ in die. &c. Be there not twelve houres in the day?* (saith he.) God hath appointed his times, as pleaseth him, and before the time commeth that God hath appointed, they shal have no power against you. Therfore sticke to God and forsake him not, but feare him, and feare not men. And beware cheifly of two affections feare and love. Feare as *Ahaz*, of whom I have told you, that for feare of the Assirian king he changed his religion, and thereby purchased God his indignation to him and his Realme, And love, as *Dina Iacobs* daughter, who caused a change of religion, by *Sichem*, and *Hemor*, who were contented for lust of a wife to the destruction and spoyling of all the whole Citty: Reade the Chronicles of England and France, and ye shall see what changes of religion hath come by marriages, and for marriages. Marry my daughter and be baptized, and so forth, or els, &c. Feare them not. Remember the sparrowes. And this rule should all estates and degrees follow, whereas now they feare men and not God. If there be a judgement between a great man, and a poore man: then must there be a corruption of justice for feare. Oh he is a great man, I dare not displease him, &c. Fie upon thee, art thou a Iudge, and wilt be afraid to give right judgment? Feare him not be he never so great a man, I say, but uprightly do true justice. Likewise some pastors go from their cure they are afraid of the plague, they dare not come nie any sick body, but hire other, and they go away themselves. Out upon thee: The wolfe commeth upon thy flock to devour them, and when they have most need of thee, thou runnest away from them. The souldiour also that should go on warfare, he will draw backe as much as he can. Oh I shall be slaine. Oh such and such went, and never came againe: Such men went the last yeare into Northfolk and were slaine there. Thus they are afraid to go. They will labor

to tarry at home. If the king command thee to goe, thou art bound to goe, and serving the king thou serveſt God. If thou ſerve God, he will not ſhorten thy daies to thine hurt. Wel ſaith ſome, if they had not gone they had lived to this day. How knoweſt thou that? who made thee ſo privy of Gods counſell? follow thou thy vocation, & ſerve the king when he calleth thee. In ſerving him thou ſhalt ſerve God. And til thy time come, thou ſhalt not die. It was marvel that *Ionas* eſcaped in ſuch a citty, what then? Yet God preſerved him, ſo that he could not periſh. Take therfore an example by *Ionas*, and every man follow his vocation, not fearing men but fearing God.

Man dieth not before his time.

Another ſeed that Chriſt was ſowing in the Sermon was this: *Qui confeſſus me fuerit hominibus, confitebor & ego illum coram patre meo. He that confeſſeth me before men, I ſhall alſo confeſſ him before my Father.* We muſt confeſſe him with mouth. It was of a Biſhop not long agoe asked as touching this: (Lawes ſaith he) muſt be obeyed, and civill ordinances I will follow outwardly, but my heart in religion is free to thinke as I will: ſo ſaid Fryer Forreſt halfe a papiſt, yea worſe then a whole papiſt. Well, another ſeed was: he that ſinneth againſt the Holy-Ghoſt it ſhall not be forgiven him, neither in this world nor in the world to come. What is this ſame ſin againſt the holy-Ghoſt an horrible ſin that never ſhall be forgiven, neither in this world nor in the world to come? what is this ſin? Finall impenitency, and ſome ſay, impugning of the truth. One came to me once, that deſpaired, becauſe of ſinne againſt the holy Ghoſt. He was ſore troubled in his conſcience, that he ſhould be damned, and that it was not poſſible for him to be ſaved, becauſe hee had ſinned againſt the holy-Ghoſt. I ſaid to him: what man (quoth I) comfort your ſelfe in theſe words of the Apoſtle: *Chriſtus eſt propitiatio peccatis noſtris.* And again: *Ideo me miſit pater in mundum, ut qui credit in me non pereat, ſed habeat vitam æternam. My Father hath for this purpoſe ſent me into the world, that he which beleeveth in me may not periſh, but may have the life everlaſting.* Alſo, *Quacunque hora ingemuerit peccator, ſalvus erit*, In what houre ſoever the ſinner ſhall mourne for ſinne, he ſhall be ſaved. I had Scriptures enough for mee (as I thought:) but ſay what

Comfort againſt diſpaire.

I could say, he could more against himselfe, then I could say at that time to do him good withal. Where some say the sin against the holy Ghost, is originall sin: I alledged against that, the saying of S. *Paul*, *Sicut per unius delictum &c.* And *si quis egerit pœnitentiam.* If a man had done all the sins in the world, and have true repentance, with faith and hope in Gods mercy he shall be forgiven. But whatsoever I saide, he could still object against me and avoid my reasons. I was faine to take another day, and did so. Let me go to my Booke (quoth I) and go you to your praiers, for ye are not altogether without faith. I got me to my study. I read many Doctours, but none could content mee, no expositour could please me, nor satisfie my minde in the matter. And it is with me as it is with a scholler of Cambridge, who being demanded of his Tutor how hee understood his lesson, and what it meant: I know (quoth he) what it meaneth, but I cannot tell it, I cannot expresse it. So I understood it well inough, but I cannot well declare it. Nevertheless I will boungle at it as well as I can.

Why some sin is called irremissibla.

Now to tell you by the way, what sin it was that he had committed, he had fallen from the truth knowne. And afterward fel to mocking & scorning of it. And this sin it was that he thought to be unforgiveable. I said to him that it was a vehement maner of speaking in Scripture, yet (quoth I) this is not spoken universally, nor it is not meant that God doth never forgive it, but it is commonly called irremissible, unforgiveable, because that God seldome forgives it: but yet there is no sin so great but God may forgive it, and doth forgive it to the repentant heart, though in words it sound that it shall never be forgiven: As *Privilegium paucorum non destruit regulam universalem.* The priviledge of few persons doth not destroy an universall rule or saying of Scripture. For the Scripture saith: *Omnes moriemur.* We shall die every one of us: yet some shall be rapt and taken alive, as Saint *Paul* saith. For this priviledge of a few, doeth not hurt a generality. An irremissible sinne, an unexcusable sinne, yet to him that will truely repent, it is forgiveable, in Christ it may be remitted, if there be no more but one man forgiven, yee may be that same one man that shall bee forgiven. *Ubi abundavit*

No sin that is repented, is irremissible.

delictum

delictum: ibi abundabit & gratia. Where iniquity hath abounded, there shall grace abound: Thus by little and little this man came to a setled conscience againe, and tooke comfort in Christs mercy. Therefore despaire not, though it be saide it shall never be forgiven. Where *Cain* saide, my wickednes is so great that God cannot forgive it. Nay thou lyest, saith *Austen* to *Cain*: *Major est Dei misericordia, quam iniquitas tua.* The mercy of God is greater then thine iniquity. Therefore despaire not, but this one thing I say: beware of this sinne that ye fall not into it. For I have knowne no moe but this man, this one man, that hath fallen from the truth and hath afterward repented and come to grace againe: I have knowne many since. God hath opened mine eyes to see a little, I have knowne many (I say) that knew more then I, and som whom I have honored, that have afterwards fallen from the truth, but never one of them (this man except) that have returned to grace and to the truth againe. But yet though God doth very seldome forgive this sin, and although it be one of the sins that God doth hate most of all others, and such as is almost never forgiven, yet it is forgiveable in the blood of Christ, if one truely repent; and loe it is universall. As ther is also another Scriptur. *Ve terræ cuius Rex puer est. Wo be to the land, to the Realm whose King is a Child*, which som interpret and refer to Childish conditions. But it is commonly true the other way too, when it is referred to the age and years of Childhood. For where the King is within age, they that have governance about the King, have much liberty to live voluptuously, and licentiously; and not to be in feare how they governe, as they would be, if the King were of full age, and then commonly they governe not well. But yet *Iosias* and one or two moe, though they were children, yet had they their Realms well governed and raigned prosperously, and yet the saying. *Ve terræ cuius Rex puer est*, nevertheless true for all that. And this I gather of this irremissible sin against the holy Ghost, that the Scripture saith, it is never forgiven because it is seldome forgiven. For indeede I thinke that there is no sinne, which God doth so seldome, nor so hardly forgive, as this sin of falling away from the truth, after that a man once knoweth it. And indeede this tooke best place with the man that I have told

A rare example.

A Realme may be well governed under a Child.

The best perswasion for a desperate person.

told you of, and best quieted his conscience.

Another seed was this: be not carefull (saith Christ) what ye shall say, before Iudges and Magistrates, when ye are brought afore them, for my names sake; for the Holy-Ghost shall put in your minds even at that present houre, what ye shall speake.

A comfortable saying, and a goodly promise of the Holy-Ghost. That the adversaries of the truth (saith he) shall not be able to resist us. What? Shall the adversaries of the truth bee dumbe? nay, there be no greater talkers, nor boasters, and facers then they be. But they shall not be able to resist the truth to destroy it.

Here some will say, what needeth Vniversities then? and the preservation of Schooles? the holy Ghost will give alwaies what to say. Yea, but for all that we may not tempt God, wee must trust in the holy Gstost, but we must not presume on the holy Ghost. Here now should I speake of the Vniversities, and for preferring of Schooles. But hee that preached the last Sunday, spake very well in it, and substantially, and like one that knew the state and condition of the Vniversities and Schooles very well. But thus much I say unto you Magistrates: If you will not maintaine Schooles and Vniversities, yee shall have a brutality.

we may not tempt God.

Therefore now a sute againe to your Highnesse. So order the matter that preaching may not decay. For surely if preaching decay, ignorance and brutishnesse will enter againe. Nor give the preachers livings to secular men. What should the secular men doe with the living of preachers? I thinke there be at this day, ten thousand Students lesse then were within these 20. yeares, and fewer preachers, and that is the cause of rebellion: if there were good Bishops, there should be no rebellion. I am now almost come to my matter, saving one saying of Christ which was another seede. *Date, & dabitur vobis. Give, and it shall be given unto you, &c.* But who beleeves this? if men beleeved this promise, they would give more then they doe, and at least wise they would not sticke to give a little; but now adaies mens study is set rather to take gifts, and to get of other mens goods, then to give any of their owne: so all other the promises are mistrusted and unbe-

Another necessary sute.

Gods promise is not beleeved.

unbeleeved. For if the rich men did beleeve this promise of God, they would willingly and readily give a little to have the overplus. So where Christ saith of injuries or offences and trespasses, *Mihi vindictam, & ego retribuam, &c.* Leave the avenging of wrongs alone unto me, and I shall pay them home, &c. If the rebels had beleeved this promise, they would not have done as they did. So all the promises of God are mistrusted. *Noe* also after the flood feared at every raine, least the world should be drowned, and destroyed againe, till God gave the raine-bow. *The raine-bow may teach us.* And what exercise shal we have by the raine-bow? we may learn by the raine-bow, that God will be true of his promise, and will fulfil his promises. For God sent the raine-bow, and 4000. yeares it is, and more since this promise was made, and yet God hath bin true of his promise unto this day. So that now when wee see the raine-bow we may learn that God is true of his promise. And as God was true in this promise, so is he and will be, in all the rest: but the covetous man doth not beleeve that God is true of his promise, for if he did, he would not sticke to give his goods to the poore.

But as touching that I spake before, when wee see the raine-bow, and see in the raine-bow that it is like water, and of a watry colour, and as we may, and ought not only to take therof hold & comfort of Gods promise, that hee will no more destroy the world with water for sin: but also we may take an ensample to feare God, who in such wise hateth sin. Likewise when in the rainebow we see that is of a fiery colour, and like to fire, we may gather an example of the end of the world, that except we amend the world shall at last be consumed with fire for sin, and to feare the judgement of God, after which they that are damned shall be burned in hell fire. *What the rainbow teacheth.* These were the seedes that Christ was sowing, when this covetous man came unto him. And now I am com to my matter.

While Christ was thus preaching, this covetous fellow would not tarry till all the Sermon was done, but interrupted the sermon, even sodenly chopping in. Master (quoth hee) speake to my brother, that hee may devide the inheritance with mee. Hee would not abide till the end of the Sermon.

But his minde was on his halfepeny, and he would needes have his matter dispatched out of hand, Master (quoth he) let my brother divide with me. Yet this was a good fellow, hee could be contented with part, he desired not to have altogether alone to himselfe, but could be content with a division, and to have his part of the inheritance, and what was the inheritance? *Ager*, So that it was but one peece of ground, or one farme. This covetous man could be content with the halfe of one farme, where our men now adaies cannot be satisfied with many farmes at once: one man must now have as many farmes as wil serve many men, or else he will not be contented or satisfied. They will jarre now adaies one with another except they have all. Oh saith the wise man: There be three things wherein my soule delighteth: *Concordia fratrum, amor proximorum, & vir ac mulier bene sibi consentientes.* The unity of brethren, the love of neighbours, and a man and wife agreeing well together. So that the concord of brethren, and agreeing of brethren is a gay thing. What saith *Salomon* to this matter? *Frater qui adiuuatur a fratre, quasi civitas firma, & turris fortis.* The brother that is holpen of his brother, is a sure and wel fenced Citty, and a strong Tower, he is so strong. Oh tis a great matter when brethren love and hold together: But if the one goe about to pull downe the other, then are they weake both of them, and when one pulleth downe his fellow, they must needs downe both of them, there is no stay to hold them up. Mark in the Chronicls of England. Two brethren have raigned joyntly together, the one on this side Humber, and the other beyond Humber in Scotland and all that way. And what hath come of it? So long as they agreed well together, so long they have prospered. And when they have jarred they have gone to wrack. Brethren that have so raigned here in England, have quarrelled one with another, and the younger had not been contented with his portion (as indeede the younger brother commonly jarreth first) but by the contention both fared the worse. So when there is any contention betweene brother and brother for Land, commonly they are both undone by it. And that crafty Merchant (what ever he be) that will set Brother against Brother, meaneth to destroy them both, but of these.

Our covetous men love no divisions.

Two brethren have raigned in England.

two brethren whether this man here were elder, or the yonnger, I cannot say. Scripture telleth me not whether of these two were the younger. But a likelihood this was younger, for once it was a plaine law that *primogenitus*, that is to say, the elder brother had *duplicia*, and therefore of all likelihood it should be the youngest brother that found himselfe agreeved, and was not content. But Christ said unto him, thou man, who hath made me a Iudge or a divider betweene you? Christ answereth him by a question, and marke this question of Christ, thou man? *Quis me constituit judicem aut divisorem super vos.* It is no small matter (saith *Austen*) of what intention one asketh a question, as Christ in another place of the Gospel, asketh who was neighbour to the Pilgrime that was wounded. There was (saith Christ) a man that went from Ierusalem to Ierico, and fel among theeves, and they wound him, and left him for dead. And a Priest came by, that was his owne Countrieman, and let him lie; a Levite came by, and would shew no compassion upon him: at last a Samaritane came by, and set him on his horse, and conveied him to a Citie, and provided surgery for him, &c. Now who was neighbour to this wounded man (saith Christ;) *Qui fecit illi misericordiam* (quoth the Lawyer.) He that shewed mercy unto him. He that did the office of a neighbour, he was a neighbour. As ye may perceive by a more familiar example of the Bishop of Exeter, at Sutton in Stafford shire. Who is a Bishop of Exeter? Forsooth Master *Coverdale*. What? doe not all men know who is Bishop of Exeter? What, he hath beene Bishop many yeares. Well say I, Master *Coverdale* is Bishop of Exeter, Master *Coverdale* putteth in execution the Bishops office, and he that doth the office of the Bishop, here is the Bishop indeed. Therefore say I, Master *Couerdale* is Bishop of Exeter. But to the purpose of Christs question, who made me a judge betweene you? Here an Anabaptist will say: Ah, Christ refused the office of a Iudge, *Ergo* there ought to bee no Iudges nor Magistrates among Christian men. If it had beene a thing lawfull, Christ would not have refused to doe the office of a Iudge, and to have determined the variance betweene these two brethren. But Christ did thereby, signifie that he was not sent for that office. But if thou wilt have a

The intent of a question asked.

triall

triall and a ſentence of the matter according to the Lawes, thou muſt goe to the temporall Iudge that is deputed therefore. But Chriſts meaning was, that he was come for another purpoſe, hee had another office deputed unto him, than to be a Iudge in temporall matters, *Ego veni vocare peccatores ad pœnitentiam*, I am come (ſaith he) to call ſinners to repentance. He was come to preach the Goſpell, the remiſſion of ſinnes, and the Kingdome of God, and meant not thereby to diſallow the office of temporall Magiſtrates. Nay, if Chriſt had meant that there ſhould bee no Magiſtrates, he would have bid him take all, but Chriſt meant nothing ſo. But the matter is, that this covetous man, this brother, tooke his marke amiſſe; for he came to a wrong man to ſeeke redreſſe of his matter, nor Chriſt did not forbid him to ſeeke his remedie at the Magiſtrates hand, but Chriſt refuſed to take upon him the office that was not his calling.

Anabaptiſts are a wicked ſect.

For Chriſt had another vocation than to bee a Iudge, betweene ſuch as contended about matters of land. If our rebels had had this in their mindes, they would not have beene their owne iudges, but they would have ſought the redreſſe of their griefe at the hands of the King, and his Magiſtrates under him appointed. But no marvaile of their blindneſſe and ignorance: for the Biſhops are out of their Dioceſſe, that ſhould teach them this geare. But this man perchance had heard, and did thinke that Chriſt was Meſſias, whoſe raigne in words ſoundeth a corporall and a temporall raigne, which ſhould doe juſtice, and ſee a redreſſe in all matters of worldly controverſie. Which is a neceſſary office in a Chriſtian realme, and muſt needs bee put in execution for miniſtring of juſtice. And therefore I require you (as a Suter rather than a Preacher) looke to your office your ſelfe, and lay not all on your officers backes. Receive the bils of ſupplication your ſelfe, I do not ſee you do ſo now adaies, as ye were wont to do the laſt yeare.

The lack of preaching is the cauſe of ignorance.

For Gods ſake looke unto it, and ſee to the miniſtring of juſtice your owne ſelfe, and let poore ſuters have anſwer. There is a King in Chriſtendome, and it is the King of Denmarke, that ſitteth openly in juſtice, thrice in the weeke, and hath doores kept open for the nonce. I have heard it reported of one that

hath

hath been there, and ſeene the proofe of it, many a time and oft. And the laſt juſtice that ever he ſaw done there, was of a Prieſts cauſe, that had had his glebe Land taken from him: and now here in England ſome goe about to take away all: But this Prieſt had had his glebe land taken from him by a great man. Well, firſt went our Letters for this man, to appeare at a day: proceſſe went out for him according to the order of the Law, & charged by vertue of thoſe Letters, to appeare before the King at ſuch a day. The day came. The King ſate in his Hall ready to miniſter juſtice. The Prieſt was there preſent: The Gentleman, this Lord, this great man was called and commanded to make his appearance according to the writ, that had beene directed out for him. And the Lord came, and was there, but hee appeared not: No? (quoth the King) was he ſummoned as he ſhould be? had he any warning to be heere? It was anſwered, yea, and that he was there walking up and downe in the hall, and that he knew well inough that that was his day, and alſo that hee hath already beene called, but hee ſaide he would not come before the king at that time, alledging that he needeth not as yet to make an anſwere, becauſe hee had had but one ſommoning. No? (quoth the king) is he here preſent? yea forſooth ſir. (ſaid the Prieſt) The king commanded him to be called, and to come before him. And the end was this: Hee made this Lord, this great man, to reſtore unto the prieſt, not only the glebe land, which he had taken from the prieſt, but alſo the rent and profit thereof, for ſo long time as he had withholden it from the Prieſt, which was eight yeares, or thereabout: (ſaith he) When you can ſhew better evidence then the prieſt hath done, why it ought to be your land, then he ſhall reſtore it to you againe, and the profits therof, that he ſhall receive in the meane time. But till that day come, I charge ye, that ye ſuffer him peaceably to enjoy that is his. This is a noble king, and this I tell for your example, that ye may doo the like. Looke upon the matter your owne ſelfe. Poore men put up bils every day, and never the neere. Confirme your kingdome in judgement, and begin doing of your office your ſelfe, even now while you are young, and ſit once or twice in the weeke in counſell among your Lords, it ſhall cauſe things to have

good

good ſucceſſe, and that matters ſhall not be lingred forth from day to day. It is good for every man doe his owne office, and to ſee that well executed, and diſcharged.

Ozias King in Iuda, hee would needes doe the office of the Prieſt, and he would needes offer incenſe in the ſanctuary, which to do, was the Prieſts office. But he was ſodainly ſtriken with the leproſy for his labor, and ſo continued a leper all the daies of his life. S. *Iohns* diſciples would have had their maſter to take upon him that he was Chriſt. But what ſaid *Iohn*? *Nemo ſibi aſſumit quicquam, niſi datum fuerit ei deſuper*: *No man may take any thing upon himſelf, except it be given unto him from above*. If the Devonſhire men had wel conſidered this, they had not provoked the plagues, that they have had light upon thē. But unpreaching prelacy hath bin the cheefeſt cauſe of al this hurly burly & commotions. But if Chriſt may challeng any kind of men for taking his office upon them, he may ſay to the Maſſe-mungers: Who gave you commiſſion to offer up Chriſt? Who gave you authority to take mine office in hand? For it is only Chriſts office to do that. It is a great matter to offer Chriſt, if Chriſt had offered his body at the laſt ſupper, then ſhould we do too. Who is worthy to offer up Chriſt? An abhominable preſumption, *Paul* ſaith: *Accepit panem, poſtquam gratias egiſſet fregit, ac dixit: Accipite. He tooke bread, and after that he had given thanks, he brake it, & ſaid: Take ye, eate ye, &c.* and ſo ſaid: *Hoc eſt corpus meum*. He gave thanks; well then; in thankeſ-giving there is none oblation, and when he gave thanks it was not his body.

None may meddle with other office.

Maſſe-mungers uſurpe Chriſts office.

When I was in examinations I was asked many queſtions, and it was ſaide to me: What Chriſt did, that ſhould we do: a Biſhop gathered that upon theſe words, *Hoc facite in mei recordationem*: Then ſaid he to me: How know ye, that they eate it before he ſaid, *Hoc eſt corpus meum*? I anſwered againe and ſaide: How know ye that they did not eate it, &c. So I brought unto him the place of *Paul* above ſaide, and that in thankſ-giving is none oblation, and when he gave thanks it was not in his body; for he gave thanks in the beginning of ſupper, before they eate any manner thing at all, as his accuſtomed manner was to doe. I wonder therefore, that they will not dare by this text, take upon

them

them to offer Christs body. They should rather say: *Quis me constituit oblatorem? Who made me an offerer?* But when Christ said, *Quis me constituit iudicem, aut divisorem super vos? Who hath made me a Iudge, or devider of lands among you?* Christ did refuse another mans office, an office of that he was not of his Father deputed unto. Christs kingdome was a spirituall kingdome, and his office was a spirituall office, and he was a spirituall judge. And therefore when the woman taken in adultery was brought before him, he refused also to play the judge, but said *Quis te accusat?* and shee said againe: *Nemo Domine: no Man Lord* (said shee.) Then saide he: *Nec ego te condemno: nor I condemne thee not. Vade & noli amplius peccare: goe thy waies and sinne no more.* Here he tooke upon him his owne office, and did his office, for his office was to preach, and to bid sinners amend their evill living: and not to be a temporall judge in temporall causes. And here is another occasion of a sute to your Highnes, for the punishment of lechery: for lechery floweth in England like a flood. But now to make an end of temporall causes, he said; *Quis me constituit iudicem? &c.* Who made me a judge of temporall causes among you, and of worldly matters? Thus came this fellow in here with interrupting of Christs Sermon, and received the answere which I have rehearsed. Thou man, who made mee a judge amoug you? And he saide unto all the audience: *Videte & cavete ab avaritia. See and beware of covetousnes:* Why so? *Quia non in abundantia cuiusquam vita eius est, ex his quæ possidet: For no mans life standeth in the abundance of the things which he possesseth,* We may have things necessary, and we may have abundance of things, but the abundance doth not make us blessed. It is no good argument, *Quo plus quisque habet, tanto beatius vivit*: The more riches that a man hath, the more happily and the more blessedly he liveth. For a certaine great man that had purchased much lands, a thousand marks a yeare, or I wot not what, a great portion he had: And on the way as he was in his journey towards London, or from London, he fell sicke by the way. A disease tooke him, that he was constrained to lie upon it: And so being in his bed, the disease grew more and more upon him, that he was by his friends that were about him, very godly

Christ refuseth another mans office.

Another sute to the King.

A terrible example.

godly adviſed to looke to himſelfe,& to mak him ready to God, for there was none other likelihood but that he muſt die without remedy, He cryed out: what? ſhall I die (quoth he) wounds, ſides, heart, ſhall I die? and thus goe from my goods? goe; fetch me ſome Phiſition that may ſave my life: wounds, and ſides, ſhall I thus die? There lay he ſtill in his bed like a block, with nothing but woundes, and ſides, ſhall I die? Within a very little while, he died indeede, and then lay hee like a blocke indeede: There was blacke gownes, torches, tapers, and ringing of belles; but what is become of him, God knoweth and not I. But here by this ye may perceive, that it is not the abundance of riches that maketh a man to live quietly and blisfully. But the quiet life is a mediocrity. *Mediocres optime viuunt*, (ſaith he) they that are in a meane do live beſt. And there is a proverbe which I read many yeares agoe: *Dimidium plus toto*: The halfe ſometimes more then the whole. The meane life is the beſt life, and the moſt quiet life of all. If a man ſhould fill himſelfe up to the throate, he ſhould not find eaſe in it, but diſpleaſure, and with the one halfe he might ſatisfie his greedy appetite. So this great riches never maketh a mans life quiet, but rather troublous. I remember here a ſaying of *Salomon*, and his example, *Coaceruavi mihi argentum & aurum*, I gathered ſilver and gold together (ſaith her I provided me ſingers & women which could play on inſtruments to make men mirth and paſtime, I gat me Pſalteries and ſongs of muſicke, &c, and thus my heart rejoyced in all that I did. But what was the end of all this? *Cum conuerti ſſem me ad omnia*. When I conſidered (ſaith *Salomon*) al the workes that my hands had wreught, &c, loe. all was but vanity and vexation of mind, & nothing of any value under the ſun. Therefore leave covetouſnes, for beleeve me, if I had an enemy, the firſt thing that I would wiſh to him ſhould be, that he might have abundance of riches: for ſo I am ſure he ſhould never be in quiet. But thinke ye there be not many that would be ſo hurt? But in this place of the Goſpel, Chriſt ſpake and declared this unquietnes, and uncertainty of great richs, by a ſimilitude and parable of a great rich man, who had much Land, that brought foorth all fruits plentifully. And he being in a pride of the matter, and much unquiet by reaſon

A true proverb.

ſon that he had ſo much, ſaid to himſelfe: What ſhal I do, becauſe I have not roome inough wherein to beſtow my fruites that hath growne unto me of my lands? I will thus doe (ſaith he) I will pull downe my barnes, and builde greater barnes, and I will ſay to my ſoule. My ſoule thou haſt much goods laid up in ſtore for many yeares, take thine eaſe, eate, drinke, and be merry. But God ſaid to him: *Stulte, hac nocte animam tuam repetent abs te:* Thou foole, thou foole, this night will they take thy ſoule from thee againe, and then whoſe ſhal theſe things be which thou haſt provided? Even ſo it is with him (ſaith Chriſt) that gathereth riches unto himſelfe, and is not rich toward God. &c. But yet the covetous man can never be content. I walked one day with a Gentleman in a parke, and the man regarded not my talk, but caſt his head and his eies this and that way, ſo that I perceived hee gave no great eare to me, which when I ſaw I held my peace. At laſt, (quoth the Gentleman) if this parke were mine, I would never deſire more while I lived. I anſwered and ſaid: Sir, & what if you had this park too: for there was another park even hard by? This gentleman laughed at the matter. And truly I think he was diſeaſed with the dropſie, the more he had, the more covetous he was to have more and more. This was a farmer that had a farm hard by it, and if he might have had this Parke to it, hee would never have deſired more. This was a Farmer not altogether ſo covetous a man, as there be now adaies, as for one gentleman to rake up al the farmes in the countrey together into his hands all at once. And here one ſute more to your Highnes. There lacketh one thing in this realme, that it hath need of, for Gods ſake make ſome promoters. There lacke promoters, ſuch as were in King *Henry* the 7. daies your graundfather. There lacke men to promote the kings officers when they doe amiſſe, and to promote all offenders. I think there is a great neede of ſuch men of godly diſcretion, wiſedome and conſcience, to promote tranſgreſſors, as rentraiſers, oppreſſors of the poore, extortioners, bribers, uſurers. I heare there be uſurers in Eugland. that will take 40. in the hundred, but I heare of no promoters to put them up. We read not, thia covetous farmer or landed man of the Goſpell, bought corne in the markets to lay it up in ſtore, & then ſel it again. But

Lacke of Promoters.

and

Regraters. and if it pleaſe your Highnes, I heare ſay that in England, we have Landlords (nay ſteplords I might ſay) that are become graſiers, and Burgeſſes are become Regraters, and ſome Farmers will regrate and buy up all the corne that commeth to the markets, and lay it up in ſtore, and ſell it againe at an higher price when they ſee their time. I heard a Merchant man ſay that he had travailed all the daies of his life in the trade of Marchandize, and had gotten 3. or 4. thouſand pounds by buying and ſelling; but in caſe he might bee licenced or ſuffered ſo to doe, hee would get a thouſand pounds a yeare, by onely buying and ſelling of graine here within this Realme. Yea and (as I heare ſay) Aldermen now adaies are become Colliers. They bee both Woodmongers and makers of Coales. I would wiſh he might eate nothing but coales for a while, till he had amended it. There cannot a poore body buy a ſacke of coales, but it muſt come through their hands. But this rich man that the Goſpell ſpeaketh of was a covetous man, God had given him plenty, but that made him not a good man: It is another thing that maketh a good man; God ſaith, *Si non audieris vocem meam*, If thou obey not my voyce, &c. And therefore worldly riches do not declare the favour or diſfavour of God. The Scripture ſaith, *Nemo ſcit an ſit amore dignus, an odio*. God hath ordained all things to be good; and the devill laboureth to turne all things to mans evill. God giveth men plenty of riches to exerciſe their faith and charity, to confirme them that bee good, to draw them that bee nought, and bring them to repentance: and the devill worketh altogether to the contrary. And it is an old Proverbe, the more wicked, the more fortunate. But the unquietneſſe of this covetous rich man, declareth the unquietneſſe of the minde, that riches bringeth with it. Firſt they are all in care how to get riches, and then they are in more care how to keepe it ſtill. Therefore the Apoſtle ſaith; *Qui volunt diteſcere, incidunt in tentationes varias*: They that ſtudy to get great riches, doe fall into diverſe & many temptations. But the roote of all evill is couetouſneſſe. What ſhall I doe? (ſaith this rich man) Hee asked his owne braineleſſe head what hee ſhould doe, hee did not aske of the Scripture. For if hee had asked of the Scripture, it would have told him, it would have ſaid unto him: *Frange eſurienti panem tuum. &c.*

Aldermen colliers.

The devill is contrary to God.

Riches bring unquietneſſe of minde.

Breake

Breake thy bread unto the hungry. All the affection of men now adaies is in building gay and sumptuous houses, it is in setting up and pulling downe, and never have they done building. But the end of all such great riches and covetousnes is this: This night thou foole, thy soule shall be taken from thee. It is to be understood of all that rise up from little to much, as this rich man that the Gospel spake of. I do not despise riches, but I wish that men should have riches, as *Abraham* had, and as *Ioseph* had. A man to have riches to helpe his neighbour, is goodly riches. The worldly riches, is to put al his trust & confidence in his worldly riches that he may by them live here gallantly, pleasantly and voluptuously. Is this godly riches? No, no, this is not godly riches. It is a common saying now adaies among many: Oh, he is a rich man, he is well worth 500. pounds, that hath given 500. pounds to the poore, otherwise it is none of his. Yea but who shall have this 500. pounds? For whom hast thou gotten that 500. pounds? What saith *Salomon*? *Ecclesiastes* 5. *Est alia infirmitas pessima, quam vidi sub sole, divitiæ conservatæ in malum Domini sui.* Another evill (saith hee) and another very naughty imperfection, riches hoorded up, and kept together to the owners harme: for many times such riches do perish and consume away miserably. Such a one shall sometimes have a sonne (said he) that shall be a very begger, and live in all extreme penury. O goodly riches, that one man shall get it, and another come to devoure it. Therefore *Videte, & cavete ab avaritia*: *See and beware of covetousnes.* Beleeve Gods words, for they will not deceive you nor lie. *Heaven and earth shall perish, but Verbum Domini manet in æternum. The word of the Lord abideth, and indureth for ever.* Oh, this leavened faith, this unseasoned faith, beware of this unseasoned faith. A certaine man asked me this question. Diddest thou ever see a man live long that had great riches? Therefore saith the wise man: If God send thee riches, use them. If God send thee abundance, use it according to the rule of Gods word, and study to be rich in our Savior Iesus Christ. To whom with the Father, and the Holy Ghost, be all honour, glory, and praise, for ever and ever, *Amen.*

Of whom this is spoken.

Who is rich

¶ Sermons made upon the Lords prayer by the Right Reverend Father in God, M. *Hugh Latimer*, before the right honourable Lady *Katherine* Dutcheſſe of *Suffolke*. *An.* 1552.

Our Father which art in heaven, &c.

I Have entred of late into the way of preaching, & ſpoken many things of prayer, and rather of prayer then of any other thing. For I thinke there is nothing more neceſſary to be ſpoken of, nor more abuſed then prayer was by the craft and ſubtilty of the Devill: for many things were taken for prayer when they were nothing leſſe. Therefore now alſo I have thought it good to intreat of prayer, to the intent it may be knowne how precious a thing right prayer is. I told you firſt, what prayer is. Secondarily, to whom wee ought to pray. Thirdly, where and in what place we ought to pray. And fourthly I told you the diverſity of prayer, namely of common prayer and the private. Theſe and ſuch like things I have dilated and expounded unto you in the open pulpit.

Now at this preſent time I entend as by the way of a lecture, at the requeſt of my moſt gracious Lady, to expound unto you (her houſhold ſervants, and other that be willing to heare) the right underſtanding and meaning of this moſt perfect prayer which our Saviour himſelfe taught us, at the requeſt of his diſciples, which prayer we call *Pater Noſter*. This prayer of our Lord may be called a prayer above all prayers, the principall and moſt perfect prayer, which prayer ought to be regarded above all others, conſidering that our Saviour himſelfe is the author of it; he was the maker of this prayer, being very God and man. He taught us this prayer which is a moſt perfect ſchoolmaſter, and commanded to ſay it, which prayer conteineth great and wonderfull things, if a learned man had the handling of it. But as for mee, ſuch things as I have conceived by the reading of learned mens bookes, ſo farre forth as GOD will give me his grace and ſpirit, I will ſhew unto you touching the very meaning of it, and what is to bee underſtood by

Note heere what prayer is.

by every word conteined in this praier. For there is no word idle or ſpoken in vaine. For it muſt needs be perfect, good, and of great importance being our Saviors teaching, which is the wiſedom of God it ſelfe. There be many other Pſalmes and praiers in Scripture very good and Godly, and it is good to know them. But it is with this praier, the Lords praier I ſay, like as with the Law of Love. All the lawes of *Moſes*, as concerning what is to be done to pleaſe God, how to walke before him uprightly and godly: All ſuch lawes are contained in the law of love. *Diliges Dominum Deum tuum ex toto corde tuo, & in tota anima tua, & in tota mente tua, & proximum ſicut teipſum*: *Thou ſhalt love the Lord thy God, with all thy heart, with all thy ſoule, and with al thy mind; and thy neighbour as thy ſelfe*: even ſo it is with this praier. For like as the law of love is the ſum and abridgement of the other laws, ſo this prayer is the ſum and abridgement of all other prayers: all the other Prayers are conteined in this prayer, yea whatſoever mankind hath neede of to ſoule and body, that ſame is conteined in this prayer. Math. 22.

This prayer hath two parts, it hath a preface, which ſome call a ſalutation or a loving entrance: ſecondarily the prayer it ſelfe. The entrance is this: *Cum oratis dicite, Pater noſter qui es in cœlis*: When ye pray, ſay: *Our Father which art in heaven*, as who ſay, you Chriſtian people, you that beare the name of Chriſtians, you may pray ſo. Before I goe any farther, I muſt put you in remembrance to cõſider how much we be bound to our Savior Chriſt, that he would vouchſafe to teach us to pray: and in this prayer to ſignifie unto us the good will which our heavenly Father beareth towards us. Now to the matter. Math. 6. Luke 11.

Our Father. Theſe words pertaine not to the petitions, they be but an entring, a ſeeking favour at Gods hand, yet if wee will weigh and conſider them, they admoniſh us of many things and ſtrengthen our faith wonderous well. For this word *Father*, ſignifieth that we be Chriſts brothers, and that God is our Father. He is the eldeſt Son, he is the Sonne of God by nature, we be his ſons by adoption thorough his goodnes, therefore he biddeth us to call him our Father, which is to be had in freſh memory, and great reputation. For here wee are admoniſhed how that wee *The entrance into prayer.*

be reconciled unto God: we which before times were his enemies, are made now the children of God, and inheritours of everlasting life. This wee be admonished of by this word *Father*. So that it is a word of much importance and great reputation. For it confirmeth our faith, when we call him Father. Therfore our Saviour when he teacheth us to call God, *Father*, teacheth us to understand the fatherly affection which God beareth towards us, which thing maketh us bold and hearty to call upon him, knowing that he beareth a good wil towards us, and that he will surely heare our prayers.

What Christ ment by Father

When wee be in trouble wee doubt of a stranger whether hee will helpe us or not: but our Saviour commaunding us to call GOD *Father*, teacheth us to bee assured of the love and good will of God towards us. So by this word *Father*, wee learne to stablish and to comfort our faith, knowing most assuredly that he will be good unto us. For Christ was a perfect Schoolemaster, hee lacked no wisedome, hee knew his Fathers will and pleasure: he teacheth us, yea and most certainly assureth us that God will be no crnell judge, but a loving *Father*. Here we see what commodities we have in this word, *Father*. Seeing now wee finde such commodities by this one word, we ought to consider the whole prayer with great diligence and earnest minde. For there is no word nor letter contained in this prayer, but it is of great importance, and therefore it is necessary for us to know and understand it throughly, and then to speake it considerately with great devotion: else it is to no purpose to speake the words without understanding, it is but lip-labour and vaine babling, and so unworthy to be called praier: as it was in times past used in England.

No word in this prayer lacketh his waight.

Therfore when you say this Praier, you must wel consider what you say: for it is better once said deliberately with understanding, then 1000. times without understanding, which is in very deed but vaine babling: and so is more a displeasure then pleasure unto God. For the matter lyeth not in much saying, but in well saying. So, if it bee saide to the honour of God, then it hath his effect, and wee shall have our petitions, for God is true in his promises: and our Saviour knowing him to be well affected

towards

towards us, commandeth us therefore to call him Father.

Heere you muſt underſtand, that like as our Saviour was moſt earneſt and fervent in teaching us, how to pray & call upon God for aide and help, and for things neceſſary both to our ſoules and bodies: So the devil that old ſerpent, with no leſſ diligence endevoureth himſelfe to let and ſtop our praiers: ſo that we ſhall not call upon God. And amongſt other his lets, he hath one eſpecially wherewith he thinketh to keepe us from praier, which is the remembrance of our ſins. When he perceiveth us to be diſpoſed to pray, he commeth with his crafty and ſubtle conveiances, ſaying: What, wilt thou pray unto God for aid and help? Knoweſt thou not that thou art a wicked ſinner, and a tranſgreſſour of the law of God? Looke rather to be damned and judged for thy ill doings, than to receive any benefit at his hands. Wilt thou call him father which is ſo holy a God? and thou art ſo wicked, and miſerable a ſinner?

The divell is diligent to let prayer.

This the divell will ſay, and trouble our mindes to ſtoppe and let us from our prayer: and ſo to give us occaſion not to pray unto God. In this temptation we muſt ſeeke for ſome remedy and comfort: for the devill doth put us in remembrance of our ſins to that end, to keepe us from prayer and invocation of God. The remedy for this temptation is to call our Savior to remembrance, who hath taught us to ſay this prayer: he knew his Fathers pleaſure, he knew what he did. When he commanded us to call God our Father, he knew we ſhould finde fatherly affections in God towards us. Call this (I ſay) to remembrance, and again to remember that our Saviour hath cleanſed, through his paſſion, all our ſins, and taken away all our wickedneſſe. So that as many as beleeve in him ſhall be the children of God. In ſuch wiſe let us ſtrive and fight againſt the temptations of the devill, which would not have us to call upon God: becauſe we be ſinners. Catch thou hold of our Saviour, beleeve in him, be aſſured in thy heart, that hee with his ſuffering tooke away all thy ſinnes; Conſider againe, that our Saviour calleth us to prayer, and commaundeth us to pray: Our ſinnes let us, and withdraw us from prayer, but our Saviour maketh them nothing: when wee beleeve in him, it is like as if we had no

As many as beleeve in Chriſt are the children of God

sins. For he changeth with us, he taketh our sins and wickednes from us, and giveth unto us his holines, righteousnes, justice, fulfilling of the Law, and so consequently everlasting life: So that we be like as if we had don no sin at al, for his righteousnes standeth us in so good steade, as though we of our selves had fulfilled the law to the uttermost.

Therefore our sins cannot let us, nor withdraw us from praier: for they be gone, they are no sins, they cannot be hurtfull unto us. Christ dying for us, as all the Scripture both of the new and old Testament witnesseth: *Dolores nostros ipse portavit. He hath taken away our sorrowes.* Like as when I owe unto a man an hundred pounds, the day is expired, he will have his money, I have it not, and for lacke of it, I am laide in prison. In such distresse commeth a good friend and saith: Sir, be of good cheere, I will pay thy debts, and forthwith payeth the whole sum, and setteth me at liberty, Such a frend is our Savior, he hath paide our debts, and set us at liberty; else we should have beene damned world without end, and in everlasting prison and darkenes. Therefore though our sinnes condemne us, yet when we alledge Christ and beleeve in him, our sins shall not hurt us. For S. *Iohn* saith: *Si quis peccaverit, advocatum habemus apud Patrem, Iesum Christum justum: We have an Advocate with God the Father, Iesus Christ the righteous.* Marke what he saith, *advocatum, non advocatos,* hee speaketh singularly, not plurally.

Esay. 53.

1 Iohn 2.

We have one advocate, not many, neither Saints, nor any body els, but only him and none other, neither by the way of mediation, nor by the way of redemption. He onely is sufficient, for he is only all the deoer, let him have all the whole praise. Let us not withdraw from him his majesty, and give it to creatures: for he only satisfieth for the Sins of the whole world. So that al that beleeve in Christ be clean from all the filthines of their sins. For S. *Iohn Baptist* saith, *Ecce agnus Dei qui tollit peccati mundi, Behold the lamb of God that taketh away the sins of the World:* Doth the devill call thee from praier? Christ calleth thee unto it again: For so it is Writtē. *In hoc apparuit filius Dei ut destrueret opera Diaboli. To that end the Son of God appeared to destroy the works of the devill.*

Christ is our onely advocat.

Iohn 1.

1 Iohn 3.

But

But mark heere: Scripture speaketh not of impenitent sinners, Christ suffered not for them, his death remedieth not their sins. For they be the bondmen of the devil and his slaves, and therfore Christs benefits pertain not unto them. It is a wonderfull saying, that S. *Iohn* hath. *Behold the Lambe of God that taketh away the sinnes of the world.* The devill saith unto me: thou art a sinner: Yea saith Saint *Iohn*: but the Lambe of God hath taken away thy sinnes. Also, *Habentes igitur pontificem magnum, qui penetravit cœlos, Iesum filium Dei, accedamus cum fiducia, ad thronum gratiæ ut consequamur misericordiam.* We therefore having a great high Priest, which hath passed through the Heavens, even Iesus the Sonne of GOD, let us with boldnesse goe unto the seate of his grace, that we may obtaine mercy. Oh tis a comfortable thing that we have an accesse unto God. *Esay* saith, *In livore ejus sanati sumus*; The paines of our punishment was laide upon him, and with his stripes are wee healed. Farther in the new Testament we reade, *Huic omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes qui credunt in eum.* Unto the same beare all Prophets witnes, that all they doe receive forgivenesse of sinnes by his name, which beleeve on him. Now ye see how ye be remedied from your sins, you heare how you shall withstand the devill when hee will withdraw you from prayer. Let us therefore not give over prayer, but sticke unto it, let us rather beleeve Christ our Saviour, than the devill, which was a lier at the beginning. You know how you may prevent him: how ye may put him off, and avoide his temptations.

Christ suffered not for impenitent sinners.

Heb. 4.

Esay 53.

Acts 10.

There is one other addition afore wee come to the petitions, which doth much confirme our faith, and increase the same: *Qui es in cœlis*, which art in heaven. These words put a diversity betweene the heavenly Father, and our temporall fathers. There bee some temporall fathers which would faine helpe their Children, but they cannot, they bee not able to helpe them. Againe there bee some Fathers which are rich and might helpe their Children, but they bee so unnaturall they will not helpe them. But our heavenly Father, in that wee call him Father, wee learne that hee will helpe, that hee bea-

reth a fatherly love towards us. In Heaven: heere wee learne that he is able to helpe us, to give us all good things necessary to soule and body: and is mighty to defend us from all ill and perill. So it appeareth that he is a Father which will helpe, and that hee being celestiall, hee is able to helpe us. Therefore we may have a boldnes and confidence, that hee may helpe us, and that hee will helpe us, where and when soever wee call.

Iere. 23. Hee saith, *Cœlum & terram impleo, I fill Heaven and Earth.*

Esay 66. And againe. *Cœlum mihi sedes est, & terra scabellum pedum meorum. Heaven is my seate, and the earth is my foote-stoole.* Where wee see, that he is a mighty God, that hee is in Heaven and earth, with his power and might. In heaven hee is apparantly, where face to face he sheweth himselfe unto his Angels and Saints. In earth hee is not so apparantly, but darkely, and obscurely hee exhibiteth himselfe unto us, for our corrupt and feeble flesh could not beare his Majesty. Yet hee filleth the earth, that is to say, hee ruleth and governeth the same, ordering all things according unto his will and pleasure. Therefore we must learne to perswade our selves, and undoubtedly beleeve that he is able to helpe: and that he beareth so good and fatherly a will towards us that he will not forget us. Therefore the

Psal. 53. King and Prophet *David* saith, *Dominus de cœlo prospexit. The Lord looked downe from Heaven.* As farre as the earth is from heaven, yet God looked downe, he seeth all things, he is in every corner. Hee saith, the Lord hath looked downe, not the Saints. No, he saith, not so. For the Saints have not so sharpe eyes to see downe from heaven: they be pur-blinde, and sand-blinde, they cannot see so farre, nor have not so long eares to heare. And therefore our petition and prayer should be unto him, which will heare and can heare. For it is the Lord that looked downe. Hee is heere in earth (as I told you) very darkely, but hee is in heaven most manifestly: where he sheweth himselfe unto his

Gene. 4. *God heard the cry of Abels blood.* Angels, and Saints face to face. We reade in Scripture that *Abels* blood did cry unto God: Where it appeareth, that he can heare, yea not onely heare, but also see, and feele. For he seeth over all things, so that the least thought of our hearts is not hid from him.

There-

Therefore ponder and consider these words well, for they fortify our faith. We call him Father, to put our selves in remembrance of his good will towards us. Heavenly, we call him, signifying his might and power that he may helpe and do all things according to his will and pleasure. So it appeareth most manifestly, that there lacked neither good will, nor power in him. There was once a Prophet, which when he was ill intreated of King *Ioas*, saide: *Dominus videat & requirat: The Lord looke upon it, and revenge it.* There be many men in England, and other where else, which care not for God, yea they be cleane without God, which say in their hearts, *Nubes latibulum eius, nec nostra considerat, & circa cardines cœli ambulat, Tush, the clowdes cover him that he may not see, and he dwelleth above in Heaven.* But as I told you before, *Abels* blood may certifie of his present knowledge. Let us therefore take heed that we do nothing that might displease his Majesty, neither openly, nor secretly. For he is every where, and nothing can be hid from him, *Videt, & requiret. He seeth and will punish it.*

1 Para. 24.

Iob 22.

Farther, this word Father, is not onely apt and convenient for us to strengthen our faith withall (as I told you) but also it mooveth God the sooner to heare us when wee call him by that name, Father. For he perceiving our confidence in him, cannot choose but shew him like a Father. So that this word, Father, is most meete to moove God to pitty and to grant our requests. Certaine it is, and prooved by holy Scripture, that God hath a fatherly, and loving affection towards us, farre passing the love of bodily parents to their children. Yea, as farre as heaven and earth is assunder, so farre his love towards mankinde exceedeth the love of naturall Parents to their children, which love is set out by the mouth of his holy Prophet *Esay*, where hee saith: *Num oblivioni tradet mulier infantem suum, quo minus misereatur filij uteri sui? sic esto, obliviscatur illa, ego tamen tui non obliviscar. Can a Wife forget the childe of her Wombe, and the son whom shee had borne? and though shee doe forget him, yet will not I forget thee.* Heere are shewed the affections and unspeakeable love, which GOD beareth towardes us. Heo saith: *Num quid potest mulier? May a Woman?* He speaketh of the woman

Another commodity of this word Father.

Esay. 49.

man, meaning the man too; but becauſe women moſt commonly are more affected towards their children than men bee, therefore he nameth the woman. And it is a very unnaturall woman that hateth her childe, or neglecteth the ſame. But O Lord, what crafts and conveyances uſeth the devill abroad, that he can bring his matters ſo to paſſe, that ſome women ſet aſide not only all motherly affections, but alſo all naturall humanity, inſomuch that they kill their owne Children, their owne blood and fleſh.

Vnnaturall women.

I was of late credibly enformed of a Prieſt which had taken in hand to be a midwife: Oh what an abhominable thing is this? but what followed? he ordered the matter ſo, that the poore innocent was loſt in the meane ſeaſon. Such things the devill can bring to paſſe, but what then? God ſaith; Though a woman doe forget her children, though they kill them, yet will I not forget thee, ſaith the Lord God almighty. True it is, there be ſome women very unnaturall and unkinde, which ſhall receive their puniſhments of God for it; but for all that we ought to beware and not to beleeve every tale told unto us, and ſo raſhly judge. I know what I meane. There hath beene of late ſuch tales ſpread abroad, and moſt untruely: ſuch falſe taletellers ſhall have a grievous puniſhment of the Lord when he ſhall come to reward every one according to his deſerts.

Heere I have occaſion to tell you a Story which happened at Cambridge. Maſter Bilney (or rather Saint Bilney that ſuffered death for Gods word ſake) the ſame Bilney was the inſtrument whereby God called me to knowledge, for I may thanke him, next to God, for that knowledge that I have in the word of God For I was as obſtinate a Papiſt as any was in England, inſomuch that when I ſhould be made Batcheler of divinity, my whole Oration went againſt *Phillippe Melanćthon*, and againſt his opinions. Bilney hearde mee at that time, and perceived that I was zealous without knowledge, and hee came to me afterward in my ſtudy, and deſired mee for Gods ſake to heare his confeſſion: I did ſo: And to ſay the very truth, by his confeſſion I learned more than before in many yeares. So from that time forward I beganne to ſmell the word of GOD,

Latimer is converted by hearing M. Bilneis confeſſion.

and

and forsooke the schoole doctors: and such fooleries.

Now after I had beene acquainted with him, I went with him to visite the prisoners in the Tower at Cambridge, for he was ever visiting prisoners and sicke folke. So we went together, and exhorted them as well as we were able to doe, mooving them to patience, and to acknowledge their faultes. Among other prisoners, there was a woman which was accused that she had killed her childe, which act she plainely and stedfastly denied, and could not be brought to confesse the act, which denying gave us occasion to search for the matter, & so we did. And at the length we found that her husband loved her not, and therfore he sought meanes to make her out of the way. The matter was thus. *Bilneys excuse.*

A child of hers had bin sicke by the space of a yeare, and so decayed as it were in a consumption: At the length it dyed in harvest time. Shee went to her neighbours and other friends to desire their helpe, to prepare the childe to the buriall, but there was no body at home, every man was in the filde. The woman in an heavines and trouble of spirit, went and being her selfe alone, prepared the Child to buriall: her husband coming home, not having great love towards her, accused her of the murther, and so she was taken and brought to Cambridge: But as farforth as I could learne, thorough earnest Inquisition, I thought in my conscience the woman was not guilty, all the circumstances well considered. *Note this history.*

Immediately after this, I was called to Preach before the King, which was my first Sermon, that I made before his Majesty, and it was done at Windsor: wher his Majesty after the Sermon was done, did most familiarly talke with me in a Gallery. Now when I saw my time I kneeled down before his Majesty, opening the whole matter, and afterward most humbly desired his Majesty to pardon that woman. For I thought in my Conscience shee was not guilty; or else I would not for all the world sue for a murtherer. The King most graciously hearde my humble request, in so much that I had a pardon ready for her at my returning homeward. In the meane season that woman was delivered of a Childe in the Tower of Cambridge, whose God-father I was, and Mistresse Cheeke was God-mother. But all

that

that time I hid my pardon, and told her nothing of it, onely exhorting her to confesse the truth. At the length the time came when shee looked to suffer, I came as I was wont to doe, to instruct her, shee made great mone to me, and most earnestly dequired me, that I would find the meanes that shee might be purified before her suffering. For she thought she should have bin damned, if she should suffer without purification. Where M. Bilney and I, told her that that law was made unto the Iewes, and not unto us; and that women lying in childe-bed be not uncleane before God, neither is purification used to that end, that it should cleanse from sinne, but rather a civill and politicke law made for naturall honesty sake: signifying that a woman before the time of her purification, that is to say, as long as shee is a greene Woman, is not meete to doe such actes as other Women, nor to have company with her Husband: for it is against naturall honesty, and against the common wealth: to that end purification is kept and used, not to make a superstition or holynes of it, as some doe, which thinke that they may not fetch neither fire nor any thing in that house where there is a greene woman, which opinion is erronious and wicked. For Women (as I said before) be as well in the favour of God, before they be purified as after. So we travelled with this Woman till we brought her to a good trade, and at length shewed her the kings pardon, and let her goe.

An ignorant and simple woman.

This tale I told you by this occasion, that though some women be very unnaturall, and forget their children, yet when we heare any body so report, we shold not be too hasty in beleeving the tale, but rather suspend our judgements till they know the truth.

And againe, wee shall marke hereby the great love, and loving kindenesse of God our loving Father. Who sheweth himselfe so loving unto us, that notwithstanding Women forget sometime their owne naturall children, yet hee will not forget us, hee will heare us, when wee call upon him, as hee saith by the Evangelist *Matthew*; *Aske, and it shall bee given unto you: Seeke, and yee shall finde: knocke, and it shall bee opened unto you. &c.* Then hee commeth, and

bringeth

bringeth in a pretty similitude, saying: *is there any man amongest you, which if his son aske bread, will offer him a stone? If ye then, Cum sitis mali Being evil, can give your children good gifts, &c.* In these words where he saith; *Cum sitis mali; which be evill,* he giveth us our owne proper name, he painteth us out, he pincheth us, he cutteth off our combes, he plucketh downe our stomackes. And heere, wee learne to acknowledge our selves to be wicked, and to know him to be the welspring and fountaine of all goodnes, and that all good things come of him. Therefore let every man thinke lowly of himselfe, humble himselfe, and call upon God, which is ready to give us, not only bread and drink, or other necessaries, but the holy Ghost. To whom will he give the holy Ghost? to Lords and Ladies? to gentlemen or gentlewomen? No, not so, he is not ruled by affections, he hath not respect unto personages. *Poscentibus* (saith he) unto those which call upon him, being rich or poore, Lords or Knights, begers or rich, he is ready to give unto them, when they come to him. And this is a great comfort unto those which be poore and miserable in this world. For they may be assured of the help of God, yea and as boldly go unto him, and desire his help as the greatest King on earth. But we must ask, we must inquire for it, he would have us to be importunate, to be earnest and diligent in desiring, then we shall receive when we come with a good faith and confidence. To whom shal we cal? not unto the Saints: *poscentibus illum* (saith he) those that call upon him shall be heard: therefore we ought to come unto him only, and not unto the Saints.

God our Father is more carefull for us then the naturall father is for his childe.

He that wil receive must aske with faith.

But one word is left, which we must needs consider. *Noster, our,* he saith not *my,* but *our:* Wherefore saith he, *our?* This word *our,* teacheth us to consider that the Father of heaven is a common Father, as well my neighbours father as mine, as well the poore mans father as the rich; so that he is not a peculiar father, but a father to the whole Church, and congregation, to all the faithfull be they never so poore, so vile, so foule, and despised, yet he is their Father as well as mine. and therefore I should not despise them, but consider that God is their Father as well as mine.

Heere may wee perceive what communion is betweene us,

so

so that when I pray, I pray not for my selfe alone, but for all the rest: Againe when they pray, they pray not for themselves only, but for me: for Christ hath so framed this praier, that I must needs include my neighbour in it. Therefore all those which pray this prayer, they pray as well for me as for themselves, which is a great comfort to every faithfull heart, when he considereth that all the Church prayeth for him. For amongst such a great number there be some which be good, and whose prayer God will heare. As it appeareth by *Abrahams* prayer, which prayer was so effectuous, that God would have pardoned *Sodome* and *Gomorrah* if hee might have found but ten good persons therein. Likewise S. *Paul* in shipwracke preserved his company by his Prayer. So that it is a great comfort unto us to know that all good and faithfull persons pray for us. There be some learned men which gather out of Scripture that the prayer of S. *Steven* was the occasion of the conversion of S, *Paul*. S. *Chrysostome* saith, that that prayer that I make for my selfe is the best, and is of more efficacy then that which is made in common. Which saying I like not very well. For our Saviour was better learned than S. *Chrysostome*. He taught us to pray in common for all: therefore we ought to follow him, and to be glad to pray one for another: For we have a common saying among us: Whosoever loveth me loveth my hound: So, whosoever loveth God, will love his neighbour, which is made after the image of God.

Gen. 18.

Acts 27.

Acts 7.

Chrisostomes judgement.

And here it is to be noted that prayer hath one property before all other good workes: for with my almes I helpe but one or two at once, but with my faithfull prayer I helpe all. I desire God to comfort all men living, but especially *domesticos fidei*, *Those which be of the houshold of faith*: Yet we ought to pray with all our hearts for the other which beleeve not, that God will turne their hearts and renew them with his Spirit, yea our prayers reach so farre, that our very capitall enemy ought not to be omitted.

The excellency of prayer.

Here ye see what an excellent thing prayer is, when it proceedeth from a faithfull heart, it doth farre passe all the good workes that men can doe.

Now to make an end, we are monished here of charity, and taught

taught, that God is not only a private Father, but a common Father unto the whole world, unto all the faithfull, be they never so poore & miserable in this world, yet he is their Father. Where we may learn humility & lowlines, specially great and rich men shall learn here not to be lofty or to despise the poore. For when ye despise the poore miserable man, whom despise you? ye despise him which calleth God his Father as well as you: and peradventure more acceptable, and more regarded in his sight then you be. Those proud persons may learne here to leave their stubbornnesse and loftinesse. But there be a great many which little regard this; they thinke themselves better than other men be, and so despise and contemne the poore, insomuch that they will not heare poore mens causes, nor defend them from wrong and oppression of the rich and mighty. Such proud men despise the Lords praier, they should be as carefull for their brethren, as for themselves. And such humility, such love and carefulnes towards our neighbours, we learne by this word *Our* Therefore I desire you on Gods behalfe, let us cast away all disdainfulnes, all proudnes, yea and all bibble babble. Let us pray this praier with understanding and great deliberation, not following the trade of monkery, which was without all devotion and understanding. There be but few which can say from the bottom of their harts, *Our Father*, a little number. Neither the Turks, neither the Iewes nor yet the impenitent sinners can call God their Father. Therefore it is but vaine babling whatsoever they pray: God heareth them not, he will not receive their praiers. The promise of hearing is made unto them onely which be faithfull and beleeve in God, which endevour themselves to live according to his commandements, For Scripture saith, *Oculi Domini super justos. The eyes of the Lord, are over the righteous, and his eares open unto their praiers.*

What it is to despise the poore.

A lesson for proud persons.

Psal. 34.

But who are those righteous? Every penitent sinner that is sorry from the bottom of his heart for his wickednes, and beleeveth that God will forgive him his sins, for his Son our Saviour Iesus Christs sake,

This is called in Scripture a just man, that endevoureth himselfe to leave al wickednes. In such sort *Peter* and *Paul* were just, because

becauſe they did repent, and beleeve in Chriſt, and endeavoured themſelves to live according unto Gods Lawes. Therefore like as they were made juſt before God, ſo may we too, for we have even the ſelfe ſame promiſe. Let us therefore follow their example, let us forſake all ſins and wickednes, then God wil heare our praiers. For Scripture ſaith, *Dominus facit quicquid volunt timentes eum, & clamorem eorum exaudit ac ſervat eos. The Lord fulfilleth the deſire of them that feare him. he alſo will heare their cry, and helpe them.* In another place he ſaith, *Si manſeritis in ſermone meo, & verba mea cuſtodiveritis: quicquid volueritis petentes accipietis, If ye abide in me, and my words abide in you, aske what you will, and it ſhall be done for you.* So we ſee, that the promiſes pertaine only to the faithfull, to thoſe which endeavour themſelves to live according to Gods will and pleaſure, which can be content to leave off wickednes & follow godlines, thoſe God will heare at all times, whenſoever they ſhall call upon him.

Whom the ſcripture accounteth a juſt man.

Pſal. 145.

Who they are whom God will heare.

Remember now what I have ſaid. Remember what is meant by this word *Our*, namely, that it admoniſheth us of love and charity, it teacheth us to beware of ſtubburnes & proudnes: conſidering that God loveth aſwel the Begger as the rich man, for he regardeth no perſons. Again, what is to be underſtood by this word *Father*, namely, that he beareth a good wil towards us, that he is ready and willing to helpe vs. *Heavenly*, that admoniſheth us of his potency and hability, that he is ruler over al things. This I ſay remember and follow it, then we ſhall receive all things neceſſary for this life, and finally, everlaſting joy and felicity. *Amen.* Let us pray. *Our Father. &c.*

The ſecond Sermon upon *the Lords prayer.*

Sanctificetur nomen tuum. Hallowed be thy name.

The firſt petition of the Paternoſter.

THeſe few words containe the firſt petition of the Lords prayer: the other words which goe before this, be no part of this petition, but rather an introduction unto theſe petitions: and they be

like

like a preface, or learned entrance to the matter, that the petitions might be the sooner and with more favour heard. For our Saviour being a perfect schoolemaster, as a learned and an expert Orator, teacheth us, how we should begin our prayer that we might be speedily heard, and how to get favour at Gods hand.

I have a maner of teaching which is very tedious to them that be learned, I am wont ever to repeat those things which I have saide before, which repetitions are nothing pleasant to the learned: but it is no matter, I care not for them, I seek more the profit of those which be ignorant, then to please learned men. Therefore I oftentimes repeat such things which be needfull for them to know, for I would speake so that they might be edified withall.

I spake some things this day in the commendation of this praier. And first I told you, that it was our Saviours own making and hand worke, which is a perfect schoolemaster put in authority by God the heavenly Father himselfe, which saith: *Hic est filius meus dilectus, in quo mihi benè complacitum est, ipsum audite* Mat. 17. *This is my welbeloved Sonne, in whom I have pleasure, heare him.* This praier is a perfect prayer, an abridgement and compendious summe of all other prayers. There is nothing that we have need of, neither to our soules or bodies, but is contained in some of these petitions; nor nothing that God promiseth in his word to give us, but it is expressed in one of these seven petitions.

The Lords praier is the sum of all other prayers.

I shewed you this day why wee call God *Father*, namely because he beareth a loving and fatherly heart towards us. It is a sweet word, *Father*, and a word that pleaseth God much when it is spoken with a faithfull heart, which above all things God requireth. This word *Father*, moveth Gods affection in a manner towards us, so that he hearing the word *Father*, cānot chuse but shew himselfe a *Father* indeede. So that it is a word profitable to us in Gods behalfe, and againe for our owne selves. For it mooveth God to pitty, and also helpeth our faith: So that we doubt not, bnt that we shall finde him a *Father*, which will grant our requests and petitions made unto him in the name of Christ. Now what crafty conveyances the devill daily useth to withdraw and let us from prayer, I told you to day afore

The cause why we call God Father.

To call God our father is profitable to us two waies.

noone. If you exercise praiers, you shall finde the temptations of the devill, for he sleepeth not: hee ever intendeth to withdraw us from prayer. But I told you what remedy you shall use against him, how you shall strive against him, namely with faith, beleeving that our Saviour hath taken away our sins, so that they can not hurt us. For they be no sinnes in the sight of God, for he hath taken away both the guiltinesse of sinnes, and the paines and punishments which follow sinnes. Christ hath deserved that those which beleeve in him shal be quit from all their sins. These benefits of Christ are set out in Scripture in many places, & these be the weapons wherewith we must fight against the devill and his illusions; not with holy water, for I tell you the devill is not afraid of holy water. It is Christ that hath gotten the victory over him, it is he that vanquisheth the Serpents head, and not holy water. Further, in that we call him *Father*, his will and fatherly affection is expressed: that wee call him *heavenly Father*, his might and power, his omnipotency is expounded unto us. So that you preceive that he is both loving and kinde towards us, that he beareth a good will, and also is able to helpe, able to defend us from all our enemies spirituall or temporall. Therefore let us put our trust and confidence in him: let us not despaire of his helpe, seeing he is so loving, kinde, and gentle towards us, and then so mighty, that he hath al things in his hands This affection and love towards us, passeth all motherly affections. And here I brought in to day, a woman which was accused that shee should have killed her childe: I told you what busines good Master Bilney and I had with her, afore wee could bring her to a good trade. For shee thought her selfe to be damned if she should suffer before her purification, There I told you, purification is continued in the Church of God, for naturall honestie's sake, that man and wife should not company together afore that time; and not to that end, that it should clense from sinne, for there is nothing that clenseth from sin neither in heaven nor earth, saving onely the blood of our Saviour Iesus Christ.

With faith we must fight against the devill.

The devill is not afraid of holy water.

God is both willing and able to helpe us.

Only the blood of Christ clenseth from sinne.

For how can a woman having company with her husband, and bringing forth children according to Gods Injunction: how

can

can ſhe be made an heathen woman, doing nothing but that God hath commanded her to do? Therefore againſt ſuch fooliſh opinions that women have, thinking themſelves out of the favour of God lying in childbed. I ſpake to day, & told you that it is no offence afore God: only let every man and wife take heede and uſe themſelves honeſtly: for a man may ſin deadly with his owne wife, if he contrary to Gods order miſuſe her.

Further you have heard how the good will of God towards us is ſet out by this word *Father*, and his power and omnipotency by this Word *Heavenly*. But I would have you to conſider well this word *Our*. For it a great helpe unto us, and ſtrengtheneth much our faith, ſo that we may be aſſured that every good man in the whole world will pray for us and with us; whiles we have one Father and one manner of prayer. And this word *Our*, putteth us in remembrance that we be brethren in Chriſt: wher we be admoniſhed to deſpiſe no man, be he never ſo miſerable or poore, for we have one Father, which hath made us all of one mettall of Earth. So that the higheſt Prince in the world is made as well of earth as the pooreſt, and ſo ſhall turne into the ſame againe as well as the pooreſt Shepheard. Let theſe proud Perſons marke this well, which be ever ready to deſpiſe every man. Such proud perſons ſay never the Lords prayer with good minde: yea God is not their Father. For he abhorreth all proudnes: therefore ſuch ſtubborn fellows when they will pray, they ſhould not ſay, *Our father which art in heaven*, but rather, Our father which art in hell. God is their father, as concerning their ſubſtance: for he giveth them ſoules and bodies: but they make themſelves the members of the devill, contrary unto Gods will and pleaſure.

To call God our Father helpeth us much

Therefore ſet aſide all arrogancy and proudneſſe. Likewiſe all ſuperſtitious and all hipocriticall babling, ſpeaking many words to little purpoſe. As I heard ſay of ſome Lawyers, which bable and prate and pretend a great diligence and earneſt deſire to defend the poore mans cauſe; but in their hearts they be falſe, they ſeeke money and nothing elſe, ſo that their hearts and mouth diſagree: Let us (I ſay) not follow ſuch Lawyers, let us not make a ſhew of holineſſe with much babling:

for God hath no pleasure in it: therefore away with it: yea not alone with this, but with all that may let us in our prayer, set aside, and come reverently to talke wit God; like as when you go to the communion you must be prepared unto it, you must be in charity with your neighbours: so likewise when yee will talke with God, and pray to him, you must be prepared.

Here you may perceive that all those persons that will not be corrected for their faults, that cannot beare godly admonitions, they talke never with God to his pleasure, they be not ruled by Gods Spirit, and so not meete for him: all rebellious persons, all bloodthirsty persons, all covetous persons, all Lecherous persons, all Lyers, Drunkards, and such like, be not in the case to speake with God. God will not heare them, he cannot abide them, they stincke before his face; as long as they come before him with such abhominable sinnes, not intending to leave them. Remember now what a doctrine is conteined in this preface, weigh it, for it is better to say it sententiously one time, then to run it over an hundred times with humbling and tumbling.

One praier with understanding is better then a hundreth without.

Now when we have begun as we ought to doe, what shall we desire? *Sanctificetur nomen tuum. Hallowed be thy name.* Thy name *Father*, be hallowed, sanctified, magnified. What is this? What meant our Saviour when he commandeth us that we shall desire that Gods name be hallowed? There is a great number of people which speake these words with their mouth, but not with their heart, contrary to that saying: *Quicquid petimus, ardenter petamus, tanquam cupientes habere:* But they say it without knowledge, therefore they say it not, *ut oportet*, as they ought to do. Thy name: we require not that his name may be hallowed in him, for this is already done without our prayer: but wee desire that he will give us grace, and assist us, that we in all our doings throughout our life may sanctifie his name.

Musculus

And heere wee are admonished againe of love and charity. For when wee say, *Hallowed be thy name*, wee aske in all mens names, where wee may perceive what Communion and fellowship is betweene the Faithfull flocke of GOD. For every faithfull Man and Woman requireth, that the whole

Church

Church may hallow, and sanctifie Gods word. What is it to be hallowed? Wee desire that the name of God may be revealed, opened, manifested, and credited throughout al the world. What is Gods name? marry all that is spoken of him in holy Scripture that is his name. He is called *Clemens*, *gracious*, *Misericors*, *mercifull*, *Iustus*, *righteous*, *Puniens iniquitatem*, *a punisher of wickednes*, *Verax*, *true*, *Omnipotens*, *Almighty*, *long suffering*, *patient*, *fortis*, *hardy*, *ignis consumens*, *a consuming fire*, *Rex omnis terræ*, *the King over the whole earth*, *Iudex a Iudge*, *Salvator*, *a Saviour*. These and such like are the names of God. Now when I make my petition unto him, saying, *Hallowed be thy name*, I desire that his name may be revealed, that wee may know what Scripture speakes of him, and so beleeve that same, and live after it. I doe not desire that his name be hallowed of himselfe, for it needeth not: he is holy already. But I desire that he will give us his spirit that we may expresse him in all our doings, and conversations; so that it may appeare by our deedes that God is even such a one indeede as Scripture doth report him. Wee are tried many times whether his name be hallowed amongst us or no: hee sendeth us troubles and adversities to proove us whether we will hallow his name or no; but hee findeth us cleane contrary. For some of us when we be in trouble doe runne hither and thither to Sorcerers and Witches to get remedy: some againe sweare and curse, but such fellowes hallow not the name of GOD. But God is *Vindex severus*, *a sharpe punisher*, hee will punish sinne, and those which blaspheme his holy name.

What the name of God is.
Exod. 9.
Zach. 9.
Rom. 3.
Ierem. 10.
Iosu. 4.
Deu. 4.
Psal. 49.
Nehe. 9.
Exod. 22.
Ierem. 50.
Gen. 18.
Exod. 15.
Psal. 18.
Psal. 7.
Psal. 46.
Esay. 12.
Sapien. 12.

I heard of late that there be some wicked persons (despisers of God and his benefites) which say it is no matter whatsoever we doe; we be baptised we cannot be damned: For all those that be baptised, and be called Christians, shall be saved. This is a false and wicked opinion. And I assure you that such which beare the name of Christians, and be baptised, but follow not Gods commandements, that such fellows (I say) be worse then the Turkes and Heathen. For the Turks and Heathen have made no promise unto Christ to serve him. These fellowes have made promise in Baptisme to keepe Christs rule, which thing they

doe not. And therefore they be worse then Turkes. For they breake their promise made before God, and the whole congregation. And therefore such Christians be most wicked, periured persons; and not onely be perjured, but they goe about to make God a lier, so much as lieth in them. There be some againe, which when they be in trouble they call upon God; but he commeth not by and by, minding to proove their patience: they perceiving hee commeth not at the first call, give over by and by, they will no more call upon him. Doe they beleeve now thinke yee? doe they sanctify Gods holy name? God promiseth in his holy word, *Omnis qui petit*, *Every one that calleth or that desireth helpe of me, shall have it.* *Item, Invoca me in die tribulationis, & exaudiam te, glorificabis me*, *Call upon me in the day of trouble, and I will heare thee, and thou shalt praise mee.* Likewise Saint *Paul* saith: *Fidelis est Deus qui non patietur vos tentari, supra id quod potestis*. *God is faithfull, which will not suffer you to be tempted above that you be able.* Now when we give over prayer being in trouble, doe we sanctify the name of God? No, no, wee slander and blaspheme his holy name, we make him a lier as much as lieth in us. For he saith, *Eripiam te*, *I will deliver thee, I will helpe thee.* We will call no more: for we say, he will not helpe. So we make him and his word a lier. Therefore God saith to *Moses* and *Aaron*, *Quandoquidem non credidistis mihi, ut sanctificaretis me. &c.* *Because ye beleeved me not, to sanctifie me in the sight of the children of Israell, therefore you shall not bring this Congregation into the land which I have given them.* Where it appeareth what it is to hallow Gods name, that is, to beleeve his words, to shew our selves that hee is true in his doings and sayings. He saith farther: *A terrore eius ne formidetis, neque animo frangamini, quin potius Dominum exercituum ipsum sanctificate.* Feare them not, neither be afraid of them, but sanctifie the Lord of hostes.

Mat. 7.

Psal. 50.

1 Cor. 10.

To give over prayer in trouble is to blaspheme his name.

Esay 8.

Here you see what it is to sanctifie his name, that is, to beleeve that all things be true that be spoken of him, that is, to beleeve that our enemies are not able to goe farther then it pleaseth God. And so did the Apostles when they suffered for Gods sake, they beleeved that God would doe with them according

cording to his word and promise. And so they sanctified God: that is, they declared with their acts and deedes, that God is a true and faithfull God. This did the martyrs of GOD. This did the three young men which would not worship the Idoll set up by the king, and therefore were cast into the burning oven, to which paine they were willing to goe. Wee know (saide they) that God is able to helpe and defend us when it pleaseth him. *The Apostles and Martyrs sanctifie Gods name.* Dan. 3.

So must wee likewise offer our selves unto the Crosse, content to suffer whatsoever hee shall lay upon us. Wee may call upon him, and desire his helpe; but wee may not appoint unto him the manner and way, how hee shall helpe, and by what meanes; neither may wee appoint unto him any time, but onely sanctifie his name, that is, to call upon him for deliverance, not doubting but when it is to his honour and our profite to be delivered, that hee will helpe. But if hee helpe not, but let us suffer death, happy are wee: for then wee be delivered from all trouble. And so these three young men, sanctified the name of God, they beleeved that God was a helper: and so according to their beleefe he holpe them, merveilously shewing his power, and defending them from the power of the fire. In such wise did *Achior* that good man, when *Holophernes* that sturdy captaine made great brags what he would doe, and how he would handle the Iewes. This *Achior* knowing God, and beleeving him to bee the ruler over heaven and earth, stept forward and said to *Holophernes: If this people have done wickednes in the sight of their God, then let us goe up against them: but if this people have not displeased their God, wee shall not be able to withstand them, for GOD shall defend them.* Here this *Achior* shewed himselfe to beleeve that which was spoken of God in Scripture, namely, that God would be a deliverer and defender of those which beleeve in him. But for all that hee suffereth: being before a great and mighty Captaine, hee was now handled like a vile beast, but what then? Happy are those that suffer for Gods sake. The Prophet saith: *Commenda Domino viam tuam, & ipse faciet. Commit thy way unto the Lord, and hee shall bring it to passe*, that is to say: when thou art in trouble, *Achior did sanctifie Gods name.* Iudith 4. Dan. 3. Psal. 25. 22. 2 Mac. 8.

call upon the Lord, beleeve in him: and if it be good for thee, he will deliver thee: so to sanctifie Gods name, is to beleeve in him.

Iudith did sanctifie Gods name. Iudith, 13

Lady Iudith that good, godly and holy woman, sanctified the name of the Lord. For she and her people being in great distresse and misery, shee put her hope in God, she fasted and prayed devoutly, and afterward being moved or monished by a secret admonition, was not affraide to put her selfe in great danger. In so much that she took in hand, being a woman to kil the great Captaine (of whom all men were afraid) *Holofernes*. (I say) shee was not afraide of him. I trow shee rebuked the Priestes, which would appoint God a time, as who should say, Hee shall be no more my God, except he come by that time; which was very wickedly done of them. For wee ought to be at his pleasure, whensoever and whatsoever he wil do with us, we ought to be content with all. If we were earnest and zealous as we should be: Oh how hot we would bee in promoting Gods honour and sanctifying his name: wee would nor could not suffer that any body should goe about to dishonest the holy name of God. But wee be very cold, we are not for his honour; wee ought to be patient in our owne quarrell, when any body doth us wrong, wee ought to beare and forbeare it: but in Gods behalfe wee ought to be whot and earnest to defend his honour as much as lyeth in us to doe. But it is cleane contrary with us, for our owne quarrell wee be as whot as coales, but in Gods cause, for his honour, we care not; we regard it as nothing, where as it ought most of all to be regarded. For God bee is just, righteous, faithfull, and kinde, and therefore wee ought to take his part. But nothing maketh more for the sanctifying of Gods holy name, then to be thankefull for such gifts, as we receive at his hands.

Iudith. 8.

In Gods quarrell we ought to be stout.

To be thankfull to God is to sanctifie his name.

And this hallowing standeth in all things that may make for the furtherance of God honour. To heare Gods word, and highly to esteeme the same, that is hallowing of Gods name. How hallow they now the name of God, which refuse to heare the word of God, or for lack of preachers cannot heare it, and how can they beleeve when they heare it not? There-

fore

fore they that doe somewhat for the furtherance of learning, for maintaining of schooles and schollers, they sanctifie Gods holy name: As for those preachers which have beene in my time, they goe away. How shall now this office of preaching, the office of salvation, how shall it be maintained, except there bee made some provision for the same? Here I could say much against those which let that office, which withdraw the goods where with schooles should be maintained, and take it to themselves; but my audience is not thereafter. This office of preaching is the office of Salvation, for S. *Paul* saith, *Visum est Deo per stultitiam prædicationis salvos facere credentes. It hath pleased God to save the beleevers by the foolishnesse of preaching*: How can men beleeve, but by the office of preaching? preachers are Christs Vicars, *legatione funguntur pro Deo, They are Christs Ambassadors*. Saint *Paul* saith, *Evangelium est potentia Dei ad salutem omni credenti. The Gospell is the power of God unto salvation for every beleever*: it is the mighty instrument of God.

To maintaine good learning is to hallow Gods name.

1 Cor. 1.

The office of salvation.

When wee say, *hallowed be thy name*: wee desire God that he through his goodnesse will remove and put away all things that may let and stoppe the honour of his name. But I feare mee there bee many which would not that it should bee so: we desire here that God will remove all infidelitie, wee require that all witchcrafts be removed, that art Magick and sorcery be pulled out? Nigromancy taken away: and so nothing left but his holy word, wherewith we may dayly prayse the name of God. For I feare me there be a great many in England which use such sorceries to the dishonour of God and their owne damnation. Wee require here farther, that all heresie, all Popery may bee abolished and extinguished. Farther wee require heere that all wicked living may bee amended and reformed. Next werequire that all Magistrates may doe their duties. Finally, wee require that every man in his vocation may doe the worke whereunto God hath called him. There bee many vocations. The Magistrates vocation is to see that the common wealth be well ordered, to see that the schooles be maintained, to see that Universities bee well furnished, to see that justice bee executed, that the wicked bee punished, and the good rewarded. Finally, to keepe every one in

good

For churchmen good order. This is their duty. Farther, wee pray that the Priestes, the Spirituality, or the Church men, (as they call them) doe their duties, to preach Gods Word, to live godly, and to give a good ensample by their conversation: else doe they against the honour of God, and their owne honesty.

For servants. Likewise, wee pray that servants may doe their duties. For to bee a servant is an honest estate, and much commended in Scripture, and Scripture speaketh much to the comfort of them. And truely those that live in the feare of God (considering that they serve not onely their carnall masters, but God himselfe) they be in a good case: but they may not be eye servants. Saint *Paul* noteth this fault, and saith, that they shall not be murmurers, nor froward answerers. Saint *Paul* would have them to live so, that they may ornate and sanctifie the name of God. For that servant that doth the thing whereunto hee is called, hee doth adorne his estate: that servant is a good Gospellour that will not be an eye servant. There be some Servants which doe their duties as long as their master is in sight: but as soone as their master is gone, they play the lubbers. Vnto such fellowes I say, beware, for though your bodyly master see you not, yet your great Master God seeth you, and will punish you. *Quod agis, tuto pectore agito. What thou doest, doe it from the bottome of thy heart*, with a good will, goe not away with the devils *Pater noster*, as some doe; doe all things with a good minde. For I tell you, you be not forgotten in Scripture, you are much commended in the same. Saint *Paul* speaketh very honourably of you, saying: *Domino Christo seruitis, you serve the Lord Christ*: it becommeth you not to put a difference what busines you be commanded to doe. For whatsoever it be, doe it with a good will, and it is Gods service. Therefore you ought to doe it, in respect that God would have you to doe so: for I am no more assured in my preaching that I serve God, then the servant is in doing such businesse as hee is commanded to doe, scouring the Candlesticks, or whatsoever it be. Therefore for Gods sake consider the matter. Some of you thinke, if Christ were here, you would goe with him and serve him. I tell you, when you follow your service, and doe such

Tit. 2.

Servants are not forgotten in the scripture

things as your Master and Mistresse shall commaund you, you serve him as wel as if he were here bodily. He is not here bodily now, but his word is here. *Domino Christo servitis*, saith Saint *Paul*, *you serve the Lord Christ*. Therefore I desire you in Gods behalfe to walke uprightly, and Godly. Consider what GOD saith unto you: *Maledictus qui facit opus Domini negligenter.* Ierem.48. *Cursed be hee that doth the worke of the Lord negligently*. This Scripture pertaineth to you as well as to me. For when you doe your businesse negligently, you be cursed before the face of God. Therefore consider the goodnesse of God, that hee would have you as well saved as your masters. Surely mee thinketh it is a great benefit of God, to be a good servant. For those that keepe houses, must mak account afore God for their Family, they must watch and see, that all things be wel. But if a servant can discerne what standeth with Gods Commandements, and what is against it, it is enough for him: but he must know that hee ought not to obey his Master or Mistresse when they would commaund him to doe against God, in such a case he may refuse and withstand them. For it is written, *we must rather obey God, then man*: we should not doe against God, to please our Masters. Againe, Masters and Mistresses, are bound to consider their duties, to pay unto their servants their wages, and meate and drinke convenient. For it is a great sinne to defraud the Labourer of his wages; for it is written, *The cry of the Labourers shall come before the Lord*, it is a great fault afore God to defraude them: but there be some servants which be so wicked that they will complaine without a cause, when they cannot have that that they would have, nor beare all the rule themselves. But I say, it is a great thing for a master to defraude his servant: and againe the Servant which hath his whole wages, and doth but halfe his worke or is a sluggard, that same Fellow I say is a Theefe before God. For like as the Master ought to pay the whole wages, so likewise the servant ought to doe his whole worke.

It is a great benefit to be a good servant.

Act.5.

A thing to be marked both of masters and servants.

Heere I might have occasion to shew how man and wife ought to live together, how they ought to bee faithfull, loving, and friendly one to the other: how the man ought not to

despise

despise the wife, considering that she is partaker with him of everlasting life. Therefore the man ought *cohabitare, to dwell with her*, which is a great thing. Againe, see how the woman ought to behave her selfe towards her husband, how faithfull she ought to be. Now when they both yeeld their duties the one to the other, then they sanctifie the name of God; but when they doe contrary to their calling, then they slaunder the holy name of God. Therefore let every man and woman walke in their vocations.

We must have a good and earnest minde, and will to sanctifie the name of God; for that person that prayeth and desireth of God that his name may be hallowed, and yet hath no will nor pleasure to doe it indeed, that is not the right sanctifying of the name of God. S. *Peter* teacheth us how we shall sanctifie Gods name, saying, *Conversationem inter gentes habentes bonam. Have a good and holy conversation, live uprightly in your calling*, so that your light may so shine before men that they may see your good workes, and so glorifie God.

A short rehearsall of that is said before.

I will trouble you no longer, it is better a little well perceived and borne away, than a great deale heard and left behind. Consider wherefore our Saviour commandeth us to call God *Our Father*, then afterward weigh this, *which art in heaven*. Then come to the petition, *Hallowed be thy name*, weigh and consider this. For now it is the very time wherein the name of God should be hallowed. For it is a pittifull thing to see what rule and dominion the Divell beareth, how shamelesse men be, how the name of God is brought in derision. Therefore let us say from the bottome of our heart *Sanctificetur*, hallowed, that is to say, Lord God through thy goodnesse remove all wickednesse, give us grace to live uprightly. And so consider every word: for it is better one word spoken with good affection, than an hundreth without it: Yet do I not say this to let you from saying the whole *Pater noster*, but I say one word well sayd, is better then a great many else. Reade throughout all the Scripture, and ye shall finde that all faithfull men have made but short prayers: *Abraham, Isaac, Iacob, Dauid, Ezechias*, our Saviour himselfe in the garden saith: *Pater, si possibile est, transeat a*

me

me calix iſte, Father, if it be poſſible let this cup paſſe from me. This was but a ſhort prayer. So likewiſe againe he ſaith: *Pater, ignoſce illis, quia neſciunt, quid faciunt, Father forgive them, becauſe they know not what they doe.* The Publican praying in the temple made but a ſhort prayer: ſaying, *Propitius eſto mei peccatori, Lord be merciſull unto me a ſinner.* So the theefe hanging upon the croſſe ſaith, *Domine memento mei cum veneris in regnum tuum, Lord remember me when thou commeſt into thy kingdome.* Heere was not much babling. But I ſpeak not this to diſſwade you from long prayer, when the ſpirit and the affections do ſerue, for our Saviour himſelfe ſpent a whole night in prayer.

Mat. 26. Luke 23. Luk. 18. Luk. 23.

Sanctificetur, Hallowed be thy name, that is to ſay, Lord remoove away thy diſhonor, remoove away ſin, moove them that be in authority to doe their duties, moove the man and wife to live rightly, moove ſervants to doe well. And ſo it ſhould be a great greife unto us when we ſhould ſee any body diſhonor the name of God, in ſo much that we ſhould cry out, *Our Father, hallowed be thy name.* This one thing beare away with you above al others: conſider that when we wil come to God and talk with him, we muſt be penitent ſinners, we muſt abhor ſin, purpoſe to leave them, and to live unrightly; which grant us God the Father, Sonne, and holy Ghoſt. *Amen.*

A ſhort and plain expoſition of this petition.

The third Sermon upon *The Lords prayer.*

Adueniat regnum tuum. Thy kingdome come.

THis is the ſecond petition of the Lords prayer. I truſt you have not forgotten the 2. leſſons before rehearſed unto you. Firſt, the beginning of the Lords praier, what a treaſure of doctrine is contained in every word. *Our* what it ſignifieth. *Father,* what it meaneth: and then this addition, *which art in heaven.* How many things is to be noted by every one of thoſe words: and I truſt alſo you have remembred the con-

contents of the first petition, *Sanctificetur nomen tuum: Hallowed be thy name.* Here I told you wherein standeth the holines of his name, and what it meaneth: namely we require that his name may be sanctified in us, that is to say, we require all our conversations may be to the honor of God: which followeth when we indevour our selves to doe his pleasure, when we heare his word with great diligence and earnest reverence, and so walke in the workes of our vocation every man wherunto God hath appointed him. And because the word of God is the instrument & fountaine of all good things, we pray to God for the continuance of his word, that he will send godly and well learned men amongst us, which may declare to us his wil and pleasure. So that we may glorifie him in the houre of our visitation, when God will visit us, and reward every one according to his desert.

One thing we must wel consider and not forget it, namely that our Saviour teacheth us to pray and desire of God that his name may be hallowed. Where he painteth us in our owne colour, and would have us to confesse our owne imperfections, that we be not able to doe any thing according to Gods will, except we receive it first at his hands. Therefore he teacheth us to pray, that God will make us able to do all things according to his will and pleasure.

Adveniat regnum tuum. This is our request. *Thy kingdom come:* thou Father, we beseech thee let thy kingdome come to us. Here we pray that the kingdome of God come not to one only, but to us al. So that when I say this prayer, I require God that he will let his kingdom come to you as wel as to me. Again when you pray you pray as well for me as for your owne selves: Let thy kingdome come. You must understand that to speake properly, these words are not to be understood of Gods inferior kingdom, of his earthly kingdome, as though it did hang upon our petitions, so that he could not be Lord & ruler over the earth, except we pray for him. No, we pray not for his inferior kingdome its, come already: he ruleth and governeth all things. He is called in Scripture, *Rex regum*, the king above all kings, *Dominus Dominantium, the Lord above all Lords.* Therefore he ruleth and governeth all things according to his will and pleasure, as Scripture

We pray not for our selves alone.

What kingdome it is that we pray for.

faith

ſaith, *Voluntati eius quis reſiſtet. Who will withſtand his will?*

So our Saviour reporteth, ſaying: *Pater meus operatur uſque modo. My Father worketh hitherto & I work alſo:* what worketh he? he worketh the works of governance. For at the firſt beginning he did create all things. But he left them not ſo. He aſſiſteth them, he ruleth them according to his will. Therefore our Saviour doth not teach us to pray for his worldly kingdom to come. For he ruleth already as Lord and king, yea and all the kings and rulers rule by him (by his permiſſion) as Scripture witneſſeth: *Per me reges regnant.* Through me, that is, by my permiſſion Kings do raigne. I would wiſh of God that all Kings and Potentates in the world would conſider this well, and endevour themſelves to uſe their power to the honor and glory of God, and not to preſume in their ſtrength. For this is a good monition for them, when God ſaith, *Per me reges regnant: Through me kings do raigne:* yea they be ſo under Gods rule, that they can think no thing nor do any thing without Gods permiſſion. For it is written: *Cor regis in manu Domini, & quo vult vertit illud. The heart of the King is in the hands of the Lord,* and hee turneth the ſame whither ſoever it pleaſeth him. This is good to be conſidered, and ſpecially ſubjects ſhould marke this text well, when the Rulers be hard, and oppreſſe the people, think ever: *Cor regis in manu Domini, the kings hart is in the governance of God.* Yea, when thou art led to priſon, conſider that the governors heart is in the hand of the Lord.

Ezechi. 26.
1 Tim. 6.
Rom. 9.
Iohn 5.
Pro 8.
Pro. 21.
A good leſſon for ſubjects.

Therfore yeeld obedience, make thy mone unto God, and he will help, & can help: ſurely I think there is no place in the Scripture more pleaſant then this. The hart of the king is in the hand of God. For it maketh us ſure, that no man can hurt us without the permiſſion of God our heavenly Father. For al thoſe great rulers that have bin from the beginning of the world til now, have bin ſet up by the appointment of God; & he pulled them down when it pleaſed him. 1. There have bin principally 4. Monarchies in the world, the firſt were the Babilonians, which had great and many nations underneath them: which was Gods ordinance and pleaſure, for he ſuffered them ſo to doe.

2. After thoſe came the Perſians, which were great Rulers and mighty

mighty kings, as it appeareth by stories written of learned men at that time.

3. Then came in the Grecks and tooke the dominion from the Persians, and ruled themselves for a while, till they were plucked downe.

4. At the last came the Romanes with their Empire, which shall be the last: and therefore it is a token that the end of the world is not farre of. But wherefore were those mighty Potentates plucked downe? marry for wickednes sake. The Babilonians, Persians, and Grecians, (and a good part of the Romanes) were cast downe for wickednes sake: what were their doings? they would not execute justice: the Magistrates were wicked, lofty, and high minded: The subjects taking ensample of their Magistrates, were wicked too, and so worthy to be punished together, Therefore the majesty of God saith, *Vidi sub Sole in loco judicij impietatem & in loco justicia iniquitatem*, *In the place where poore men ought to be heard, there have I seene impiety, I have seene oppression, and extortion*, this have I seene. Yea, and in the place of justice, there I have seene bearing and boulstering. So for these causes sake, these great Emperours were destroyed: so shall we if we follow their wicked ensamples. *Esay* that hearty Prophet confirmeth the same, saying: *Expectavi ut facerent iudicium, & ecce iniquitas, expectavi ut facerent justitiam, & ecce clamor. I looked they should execute justice, defend the good, and punish the ill: but there was nothing but crying.* This is a great matter (*Clamor populi*) *the cry of the people*: when subjects be oppressed, so that they cry unto God for deliverance, truely God will heare them, he wil helpe and deliver them. But it is to be pitied, that the devill beareth so much sway, and so much prevailes both in Magistrates and subjects, in so much that he beareth almost all the rule, not that hee ought to doe so. For God hee is the lawfull ruler of the world, unto him we owe obedience: but the devill is an usurper, hee commeth to his dominion by craft and subtlety, and so maketh himselfe the great ruler over the world. Now, he being the great ruler would have all the other rulers to go after him, and follow his ensample, which commonly happeneth so. For you know there is a common saying, *Similis si-*

Eccle. 3.

The devill is not the right Lord of the world.

mili

mili gaudet. Like to like: therefore he useth all homely tricks to make all rulers to goe after him: yea he intendeth to inveigle even very Kings, and to make them negligent in their busines and office. Therefore such kings and potentates were pulled downe, because they followed the instructions of the devill.

But our Saviour speakes not of such worldly kingdomes, when he teacheth us to say: *Thy kingdome come.* For these worldly kingdomes bring us not to worldly felicity, they be full of calamities and miseries, death, perditions and destructions. Therefore the kingdome that he speaketh of, is a spirituall kingdome: a kingdome where God only beareth the rule, and not the devill. This kingdome is spoken of every where in Scripture and was revealed long ago, & daily God hath his preachers, which bring us to knowledge of this kingdome. Now we pray here that the kingdome of God may be encreased, for it is Gods fellowship, they are Gods subjects that dwell in that kingdom, which kingdom doth consist in righteousnes and justice, and it delivereth from all calamities, and miseries, from death and all perill.

And in this petition wee pray that God will send unto us his Spirit, which is the leader unto this kingdom; & all those which lacke this spirit shall never come to God. For S. *Paul* saith, *Qui spiritum Christi non habet, non est eius. Whoso ever hath not the spirit of Christ he perteineth not unto him.* Likewise our Saviour saith: *Regnum Dei intra vos est. The kingdome of God is within you.* Signifying that those that have the spirit of God shal be sure of that kingdome: yea it beginneth here in this world with them that be faithfull.

Rom. 8.

Luke 17. *The kingdome of God beginneth here.*

The instrument wherewith we be called to this kingdome, is the office of preaching. God calleth us daily by preachers to come to this kingdome, to forsake the kingdome of the devill to leave all wickednes. For customable sinners, those that be not content to leave sinne, they pertaine not to that kingdome, they are under the dominion of the devill, he ruleth them: like as our Saviour saith to the Iewes: *Vos ex patre Diabolo estis, The divel is your Father. Item, qui facit peccatum ex Diabolo est. He that doth sinne is of the Devill.* Therefore by this petition we pray that wee may be delivered from all sinne and wickednesse, from the

Preaching is the instrument to call us to Gods kingdom.

Iohn 8. 1 Iohn 3.

devil and his power. We desire God that we may be his subiects, which is a very godly and needfull praier.

Farther, by this petition we be put in remembrance what we be, namely, captives of the devill, his prisoners, and bondmen, & not able to come at liberty through our owne power: therefore we desire Gods help and aide, as Christ hath taught us to call him Father: he knew his affection, therfore he commandeth us to call him father, and to desire his help to be delivered out of the kingdom of the devil. Happy are those which are in his kingdom, for they shall lacke nothing; and this kingdome commeth to us by preaching, and by hearing of Gods word. Therefore those that find scholers to schoole, they are helpers and furtherers of this kingdome; and truly it is needfull that there be made some provision for them. For except schooles and universities be maintained, we shall have no preachers: when we have none which should shew unto us Gods word, how shall wee come to that blessed kingdome which we desire? What availeth it when you have gotten many 100. *lib.* for your childrē, & lack Gods word? Therfore I say, this office must needs be maintained: for it is a necessary office that furthereth to this kingdome, of which our Saviour speaketh in the Gospel to the Iewes, saying: *Instat regnum cælorum. The kingdom of God is come neere.* Likewise he saith to one. *Sequere me, & annuncia verbum dei. Follow me, & preach the Kingdome of God.* So ought all preachers to do, they ought to allure every man to come to this kingdom, that his kingdom may be repleniſhed. For the more that be converted, the more is the Kingdom of God. Againe, those that be wicked livers, they help to multiply the kingdom of the devil. To this heavenly kingdom our Saviour exhorteth us, saying: *Querite primum regnū dei & justitiam eius, & catera omnia adycientur vobis. Seeke first the Kingdom of God & his righteousnes, and al other things shall come upon you unlocked for. Iacta super Dominū curā tuā. Cast all thy care upon God,* as *David* saith: then our princiall study shall be to heare Gods word, and when we have heard it, we shal beleeve & follow it, every man in his vocation. Then servants shall yeeld their obedience to their masters, as God requireth of them. Thē the parents shall bring up their children in the feare of GOD.

It is better to lack livelihood then Gods word.

Luke 10.

Luk. 9.

Psal. 55.

Two commodities come of casting our care upon God.

Then

Then children ſhall be obedient to their paren-s. Then ſubjects ſhall be obedient to their king and prince, & al his officers under him. So go thoroughout all eſtates, every one ſhall live uprightly in his calling; then God will bleſſe us, ſo that we ſhall lack no neceſſaries in this world, and then at the end we ſhall come to that perfect felicity and joy, that God hath laid up and prepared for them that ſtudy here to live according to his will and Teſtament. But we muſt labour and travaile as long as we be in this world, we muſt be occupied. For S *Paul* ſaith: *Si quis non vult operari, ne manducet*: *Whoſoever will not labor, let him not eate.* 2 Theſſ. 3. Likewiſe *David* ſaith, *Labores manuum tuarum comedes, & bene tibi erit. Thou ſhalt eate the labors of thy hand, and it ſhall goe well with thee.* Pſalm. 128. For he that will labor, and is content to travel for his living, God wil proſper him, he ſhall not lack. Let every man therefore labour in his calling. For ſo did our Saviour himſelfe, which came into this world to teach us the way to heaven, and to ſuffer death for us. Now how diligent he hath bin in his office, it appeareth every where. For the Evangeliſt ſaith: *Loquebatur illis de regno Dei, hee talked with them of the kingdome of God.* *Chriſt taught not of the kingdome of this world.* Marke here; he taught them of the Kingdome of God, he taught them nothing of the kingdome of this world, For he ſaith ſtanding before *Pilate*, *Regnum meum, non eſt de hoc mundo: My kingdome is not of this world.* Iohn 18. He raigneth by faith through his holy Ghoſt, in all thoſe which pertaine unto him. He is not an earthly king as the Iewes hope to have their *Meſſias*. Therfore when I feele ſuch motions within me, then it is time to call upon God, for ſuch motions come of the devill, therefore I muſt run to God ſaying: Thy kingdome come moſt loving father; help thou, fight thou for me againſt my enemies, ſuffer me not to be taken priſoner: let not my enemies have the victory over me. So wee muſt cal upon God without intermiſſiō. For you may be ſure we ſhall never be without battel & travell, & we are not able to withſtand our adverſary by our owne power. Therefore it is needfull for us to cal & cry unto him for help: if we do ſo, then we ſhall have grace to withſtand the devil: for he cannot, neither is able to ſtrive with God for al his craft. For the Scripture ſaith. *Non eſt conſilium contra Dominum, No wiſedom, no craft can prevaile againſt* Prov. 21.

None can prevaile against God.

the Lord. He will helpe and deliver us when he seeth his time. For commonly the nature of God is to helpe when all mans help is past: when the devill thinketh himselfe cocksure, then God commeth & subverteth his wicked intents, as it appeared in our Saviour himselfe. For when the devill had brought the Iewes to such a madnes that they went and crucified him: when this was done, the devill triumphed and made merry: he thought himselfe sure inough of him. But what was the end of it? his triumphing was turned into his owne destruction. For Christ hanging upon the crosse, did by his death destroy the power of the devill. So we see how God suffereth the devill for a while, and then when he seeth his time, he commeth with his gracious helping hand. But as I told you before, the devill hath many inventions, many impediments & lets wherewith he trappeth us. For we see there be a great many Gospellers which begun very well and godly, but now the most part of them become ambitious and coveteous persons, all the world is full of such fellowes.

But what then? God wil preserve his kingdom: he will wraftle with the devils kingdome, and so shall prevaile and pull it down to the bottom. Therefore all those which be in the kingdome of God must wrastle, strive, and fight with the devil: not as the carnall gospellers do, which commonly begin well at the first, but now having rest and tranquility, and all things going with them, they leave the Gospel, & set their mind upon this naughty world Therfore it is good and needful for us to have afflictions and exercise, for as S. *Augustine* saith: *Sanguis Christianorum est veluti semen fructuum Evangelicorum. The blood of the Christians is as it were the seed of the fruit of the Gospel.* For when one is hanged here, & another yonder, then God goeth sowing of his seede. For like as the corn that is cast into the ground, riseth up againe, and is multiplied: even so the blood of one of those which suffer for Gods holy words sake stirreth up a great many, & happy is he to whom it is given to suffer for Gods holy words sake. For it is the greatest promotion that a man can have in this world, to die for Gods sake, or to be despised and contemned for his sake. For they shall be well rewarded for their paines and labors. *Merces vestra multa est in cœlis. Your reward* (saith our Saviour) *shall be great in heaven.*

Carnall gospellers.

The blood of christians is as the seed of the fruites of the Gospell.

Mat. 5.

Farther

Farther when we pray: *Adveniat regnum tuum. Thy kingdome come*, we desire of God that there may come more and more to the knowledge of Gods word. And secondly we desire of God to bring those, which be come already, to the perfect knowledge of his word, and so to keepe them in it still to the very end, for not he that beginneth, but he that endureth shall be saved.

This kingdome of God is double; *Regnum gratiæ, & regnum gloriæ. The kingdome of grace, and the kingdome of glory, honour, joy, and felicity.* As long as wee be in this world, wee be in the kingdome of grace: when we are gone, then we shall come to the kingdome of glory. For as long as we be here, God sheweth himselfe unto us by grace: he ascertaineth us through his spirit, of his favor, and so he raigneth within us by grace. But when we be once gone, then we shall see him face to face, which we cannot as long as we be heere. For he exhibiteth himselfe unto us, not so plainly as he doth unto his Angels, which be with him in the kingdome of glory. Therefore when we say, *Thy kingdom come*, we desire of God that he will helpe us to this perfect kingdom, that he will deliver us out of this troublous world: and give us everlasting rest.

The kingdome of God is double.

I feare there be a great many in England, which if they knew what they meant in speaking these words, *Thy kingdome come*, they would never say them. For they are so given to the world, and so set their minde upon it, that they could be content that there should never be an end of it. Such worldlings when they say these words, *Thy kingdome come*, they pray against themselves. For they desire God to take them out of this world, speedily, and yet they have all their delight in it. Therefore such worldlings when they say, *Thy kingdome come*, either they mock God, or else they understand not the meaning of these words. But we ought not to trifle with God, wee should not mocke him, he will not be despised. *Quicquid petimus, ardenter petamus, tanquam cupientes habere. Let us pray heartily unto him, desirous to have the thing wherefore we pray.* But the accustomable impenitent sinner cannot say, from the bottome of his heart, this praier. For he would have no end of this worldly life, hee would have his heaven here. Such fellows are not meete to

worldlinges pray against themselves when they say this prayer.

ſay, *Thy Kingdome come*: For when they doe, they pray againſt themſelves. Therefore none can ſay this petition, but ſuch as be weary of this World. Such faithfull folke would have him to come ſpeedily, and make an end of their miſeries. It is with the Chriſtians, like as it is in a realme where there is a confuſion, and no good order: thoſe which are good would faine have a Parliament. For then they think it ſhall be better with them, they truſt all things ſhall be well amended.

Sometimes the counſels be good, but the conſtitutions like not the wicked, and ſo they begin to cry out as faſt as they did before. Sometimes the counſels be naught, then the good people crieth out, & ſo they be never at reſt. But there is one Parliament that will remedy all the matters, be they never ſo weighty or heavy, it will diſpatch them cleane. And this Parliament will be ſufficient for all Realmes of the whole World, which is the laſt day: Where our Saviour himſelfe will beare the rule, there ſhall be nothing done amiſſe I warrant you, but every one as he hath deſerved, ſo he ſhall have. The wicked ſhall have Hell, the good ſhall poſſeſſe Heaven. Now this is the thing that wee pray for when we ſay, *Thy Kingdome come*: And truely the faithfull penitent ſinners, do deſire that Parliament, even from the bottome of their harts. For they know, that therin reformation of all things ſhall be had, they know that it ſhall be well with them at that day. And therfore they ſay from the very bottom of their hearts, *Thy Kingdome come*. They know that there ſhall be a great difference between that Parliament that Chriſt ſhall keepe, and the Parliaments of this world. For in this world this is the common rule: *Quo ſceleratior eo fortunatior, the more wicked, the better lucke*. Which is a wonderfull thing to conſider how it commeth to paſſe, that for the moſt part wicked people have the beſt lucke: they are in health and wealth: in ſo much that a man may much marvaile at it, as *Eſdras*, *David*, and others doe: Specially conſidering that God curſeth them in his lawes, and threatneth them that they ſhall have none of his benefits. *Si non audieris vocem Domini, maledictus in agro. If thou wilt not heare the voyce of the Lord thy GOD, thou ſhalt be curſed in the fielde. &c.*

The Parliament kept by Chriſt at the day of judgement, will reforme and put in order all things.

The faithfull and penitent ſinners make this petition from the bottom of their hearts.

These be the words of God, which hee speaketh against the wicked, and it must needes be so, but yet wee see by experience daily the contrary. Wherefore doth God suffer the wicked to subvert his order? The order is, that those which doe well, shall receive good things at Gods hand, they shall be blessed, and all things shall goe well with them. Now, how chanceth it, that we see daily the wicked to be blessed of God, to have and possesse his benefits, and the good to be cursed? which is a wonderfull thing.

God the Almighty, which is most true, yea the truth it selfe, dooth it not without cause. One cause is, that it is his pleasure to shew his benefits as well unto the wicked as to the good. For he letteth them have their pastime heere, as it is written: *Solem suum oriri finit super justos & injustos. He letteth his Sun shine, as well over the wicked as over the good.* And I tell you this is for the exercise of those which serve God with godly living: they are promised, that it shall goe well with them, and yet have they all the ill. This maketh them to thinke that there is another world, wherein they shall be rewarded: and so giveth them occasion to hauke and hunt for the other world; whereas otherwise they wold forget God, if they shold have al things according to their hearts desire, as the wicked have, which in very deed doe forget God, their minde being so occupied with other busines, that they can have no leisure to enquire for God, or his kingdome. Againe, he suffereth them to turne his order, to the intent that they may be brought to repentance when they see his great goodnes shewed unto them, in that notwithstanding all their wickednes, he suffereth them to enjoy the good things of the world. And so by his benefits he would give them occasion to leave sinne and wickednes. As S. *Paul* saith: *Dei bonitas te ad pœnitentiam adducit. The goodnesse of God, alloreth us to the amendment of our life;* but when they will not amend, then *Cumulant sibi ipsis iram in die iræ. They heape up to themselves the wrath of God in the day of wrath.*

One cause.

Mat. 5.

Another cause.

A third cause.

Now you have heard the causes, wherefore God suffereth the wicked to enjoy his gifts. But I would will and desire you most heartily for Gods sake, to consider that the judgement of

God at the latter day ſhall be right, according unto juſtice, it will then appeare who hath beene good or bad. And this is the onely comfort of all Chriſtian people, that they know that they ſhall be delivered from all their troubles and vexations. Let us therefore have a deſire that this day may come quickely: let us haſten God forward: Let us cry unto him day and night: *Adveniat regnum tuum, moſt mercifull Father Thy kingdome come.* Saint *Paul* ſaith: *Non veniat Dom. niſi veniat defectio. The Lord will not come till the ſwarving from faith commeth,* which thing is already done and paſt: Antichriſt is knowne throughout the whole world. Wherefore the day is not farre off. Let us beware, for it will one day fall upon our heades. Saint *Peter* ſaith: *Finis omnium appropinquat: The end of all things draweth neare.* If Saint *Peter* ſaide ſo in his time, how much more ſhall wee ſay ſo? For it is a long time ſince Saint *Peter* ſpake theſe wordes. The world was ordained to endure (as all learned men affirme and proove it with Scripture) ſixe thouſand yeares. Now of that number there be paſt five thouſand, 550. two, ſo that there is no more left but foure hundred and forty eight. And furthermore thoſe daies ſhall be ſhortened, it ſhall not be full ſixe thouſand yeares. *Nam abbreviabuntur dies propter electos: the daies ſhall be ſhortned for the elects ſake.* Therefore all thoſe excellent learned men, which without doubt God hath ſent into this world in thoſe latter daies to give the world warning: all thoſe men doe gather out of Scripture that the laſt day cannot be farre off. And this is moſt certaine and ſure, that whenſoever hee commeth, hee commeth not too timely, for all things, which ought to come before are paſt now. So that if he come this night, or to morrow, he commeth not too early. Therefore good people let us make ready towards his comming. And though hee commeth not at this time, yet let us make ready. For wee are not ſure when wee ſhall be called to make account before the Lord. All good and godly people ſince the World began, endeavoured themſelves to make ready towards this day; but O Lord how wretched and miſerable, yea and how careleſſe we be! Therefore it ſhall be like as he ſaith, *Cum dixerint, pax & tranquillitas. When they ſay, all thing is well*

The comfort of Chriſtians.

and

and quiet: Tunc repentinus ſuperveniet illis interitus, then they ſhall be ſodenly taken and periſh, like as *Dives epulo*, that rich glutton did. He eate and dranke, he builded a new Barne, for the old was too little for him. Then he ſaide to himſelfe. Now my ſoule, now be merry and take thy pleaſure: for thou haſte riches enough for many yeares. But what ſaide God? What ſaide he? *Stulte, hac nocte, &c. Thou foole, this night they will fetch thy ſoule from thee*, whoſe ſhall thoſe riches be then, which thou haſt heaped up? And ſo ſhall all thoſe be taken and trapped like this *epulo*, which will not make ready, which refuſe the warnings of God: they ſhall be taken ſo ſodenly to their everlaſting woe. For Scripture giveth warning unto every one ſaying: *Sicut in diebus Noah, &c. Like as in the dayes of Noe they will eate and drinke, and marry, &c.* To eate and drinke, and marry, is godly and lawfull: but to doe it otherwiſe then God hath commanded, it is wicked and damnable. To eat without thanksgiving, or to eate either mans fleſh, or to play the glutton, more than ſuffiſeth nature, this is wicked. Item to mary upon other reſpects than God hath appointed, & expreſſed in his moſt holy lawes, is wicked and damnable. Els *Honorabile conjugium inter omnes. Marriage is honourable amongſt all men*, but to marry for wantonnes ſake, that is wicked. *Viderunt filij Dei filias hominum. The Sons of God ſaw the daughters of men.* This did *Noe* rebuke in his time, but they laughed at it: he prepared the Arke, and went into it; at the length it fell upon their heades. *Sicut in Diebus Loth. As in the daies of Lot.* What did they? *Ingreſſus es advena. Thou art come hither a ſtranger*: regarding nothing Gods word which was ſhewed unto them through that good man *Lot*; they were wicked, whoremongers, drunkardes, covetous perſons. But what followeth? What followeth (I ſay) conſider the end. The fire from heaven fell upon them ſodenly and conſumed them all. *At nos non ſumus in tenebris: we be not in darkeneſſe.* We have the word of God, wee know what is his will. Therefore let us watch, for he will come like a theefe in the night, happy are we if he ſhall finde us watching.

The laſt day ſhalbe like that day of Noe

We are not in darknes.

This is the effect of this petition, wherein we deſire that God

The effect of this petition.

God will ſend downe faith from Heaven, that he will continue in me my faith, and every mans, ſo that we may be ready to goe with him when his Kingdome ſhall come.

Now as many as pertaine to the Kingdome of God, ſhall have one propertie amongſt other things. They ſhall have an earneſt and ſtedfaſt purpoſe to leave ſin, according to S *Pauls* ſaying: *Ne regnet igitur peccatum in veſtro mortali corpore, Let not ſin therfore raigne in your mortall bodies.* Gods Kingdome ſhall raigne in us, and not the devils. Therfore when the devill tempteth thee, withſtand him, give not over, let him not get the victory: as for an example: When thou ſeeſt a faire woman, an ill deſire riſeth up in thy heart towards her; this luſt is of the devill, call therefore for helpe, let him not occupy thy heart; then ſurely God wil helpe: For he hath promiſed, *Nulla condemnatio ijs qui ſunt in Chriſto: There is no condemnation to ſuch as are in Chriſt Ieſus:* When we do not allow ſin nor agree unto it. Therefore diſpoſe your ſelves ſo to live according unto his will: which can and will preſerve us from the devil, and bring us into his kingdome. Which grant us God the Father, God the Son, and God the holy Ghoſt, *Amen.*

God will helpe when we call.

The fourth Sermon upon
The Lords prayer.

Fiat voluntas tua. Thy will be done.

The third petition.

AFter this forme our Saviour a perfect Schoole-maſter taught Chriſtian People to pray. *Our Father which art in heaven, thy will be done.* And heere he teacheth us two things as he did afore in the other petitions. Firſt he teacheth us to underſtand what we be of our ſelves, namely nothing at all, not able to doe any thing pleaſant to God: and ſo he plucketh us downe, cutteth off our combe, bringeth us low, whichelſe would be proud, as though we could do ſomewhat, that we cannot doe indeed; like as theſe meritemongers doe, which eſteeme themſelves after their merits, thinke themſelves perfect

Chriſt teacheth us two things in this petition.

perfect: in ſo much that their workes ſhall not onely helpe themſelves, but alſo others: Therefore they take in hand to ſell them for money.

To know our ſelves, is the firſt, and what we ſhall do the ſecond.

Theſe fellowes know not themſelves, and therefore they doe contrary unto this petition. Where our Saviour teacheth us, that we can doe nothing of our ſelves: They (contrary to that petition) will doe all things alone, and with their merits bring to paſſe all matters. But our Saviour contrary to that teacheth us 2. things in this petition. Firſt he pulleth down our ſtomackes, and teacheth us to know our ſelves. Secondarily, he ſheweth us what we ſhall doe, namely call upon God our heavenly Father who will helpe us, that we may bee able to doe his will. For of our owne ſelves we are not able to doe any thing acceptable unto him. And this is a good doctrine which admoniſheth us to give all praiſe unto God, and not to aſcribe it to our owne ſelves. For ſo did S. *Paul* when he ſaid: *Omnia poſſum in eo qui confortat me, I am able to doe all thing that appertaine to Gods honour and glory, through him that ſtrengtheneth me:* hee ſaid not, through mine owne ſelfe: but through God which helpeth mee. And here appeareth the right humiliation, and lowlines, which our Saviour teacheth us in this petition. For he would have us to know our own impoſſibilitie and unableneſſe to do any thing. And then againe he would have us to call for ayde and helpe to God; therefore he teacheth us to ſay: *Adveniat regnum tuum, Thy kingdome come.* So that though we be not able of our owne ſelves to doe any thing, yet when we call upon him hee will helpe. For Chriſt knew his Fathers will and loving affections towards us: he knew that he would helpe us, for he was a perfect ſchoolemaſter; elſe he would not have commanded us to pray: *Fiat voluntas tua, Thy will be done.* Here we muſt underſtand, that the will of God is to be conſidered after two ſorts. Firſt, as it is omnipotent, unſearchable, and that cannot be knowne unto us. Now we doe not pray that his will ſo conſidered be done. For his will ſo conſidered, is and ever ſhal be fulfilled, though we would ſay nay to it. For nothing either in heaven or in earth, is able to withſtand his will. Wherefore it were but folly for us to pray to have it fulfilled otherwiſe than to ſhew thereby that wee give

our

our consent to his will, which is to us unsearchable.

But there is another consideration of Gods holy will, and that consideration, we and all faithfull Christians desire that it may be done. And so considered, it is called a revealed, a manifested, and declared will: and it is opened unto us in the Bible in the new and old testament: There God hath revealed a certaine will, therefore wee pray that it may be done, and fulfilled of vs. This will was opened by *Moses* and the holy Prophets, and afterward by our Saviour himselfe and his Apostles, which he left behinde him to that end, that they should instruct the world and teach them his will: which Apostles have done according to their Masters commandement. For they not only spake, but also wrote it, to that end that it should remaine to the worlds end. And truely we are much bound to God, that he hath set out this his will in our naturall mother tongue, in English (I say) so that you may not only heare it, but also reade it your selves, which thing is a great comfort to every christian heart. For now you can no more be deceived, as you have bin in times past, when we did beare you in hand that Popery was the word of God: which falshood we could not have brought to passe if the word of God the Bible, had bin abroade in the common tongue. For then you might have perceived your selves, our falshood and blindnesse. This I speake to that end to moove you to thankfulnes towards him, which so lovingly provideth all things necessary to our salvation.

A blessing of God.

The law of God must be our looking glasse.

Now to the matter: Almighty God (I say) set out his will by *Moses* and his Prophets, and this will is contained in certaine lawes, which laws God commandeth that we should keepe ever before our eyes, and looke upon them as in a glasse, and so learne to order our lives according unto the same. And in case that a man swerve from the same, and so fal into the danger of damnation, God revealed farther his will how to remedy the matter, namely by repentance and faith. So that whosoever from the bottom of his heart is sory for his sins, & studieth to leave them and live uprightly, and then beleeveth in our Saviour, confessing that he came into this world to make amends for our sinnes, this man or woman shall not perish, but have forgivenes of sinnes,

and

and ſo obtained everlaſting life. And this will God revealeth eſpecially in the new teſtament, where our Savior ſaith, *Qui credit in me, habet vitam æternam: Whoſoever beleeveth in me hath life everlaſting*, where we learne that our Saviour is ordained of God to bring us to heaven, elſe we ſhould have bin all damned world without end. So that in this praier when we ſay, *Thy will be done:* We deſire of God that he wil help & ſtrengthen us, that we may keepe his holy laws & commandements. And then again we deſire of him (that he will indue us with the gift of faith) ſo that we may beleve that al thoſe things which we do contrary to his lawes be pardoned and forgiven unto us through his Son for his paſſions ſake. And farther wee deſire that hee will fortify and ſtrengthen us, ſo that we may withſtand the devils will and our owne, which fight againſt Gods wil. So that we may be able to beare all our tribulations and afflictions willingly and patiently, for his ſake. This is the ſimple meaning of this petition when we ſay, *Thy will be done.* I will go a little farther, and ſhew you ſomewhat more of it, yet I intend not to tarry long, for I am not very well at eaſe this morning, therefore I will make it ſhort,

I have ſaide now many times, and I ſay it yet againe, *Quod petimus, ardenter petamus tanquam cupientes habere. Whatſoever we deſire of God, let us deſire it from the bottom of our hearts:* but I feare me, there be many which ſay this praier and yet canot tell what they ſay, at the leaſt their harts are contrary diſpoſed unto it. Such people I exhort on Gods behalfe to conſider their duties, to conſider that God will not be mocked withall, hee will not be derided. We laugh God to ſcorne when we ſay one thing with our mouth, and thinke another with our hearts. Take this for an enſample.

Our rebels which roſe about 2. yeares ago in Northfolke and Devonſhire, they conſider not this petition, they ſaid it with their lips only, but not with their hearts. Almighty God hath revealed his will as concerning Magiſtrates, how he will have them to be honored and obeyed. They were utterly bent againſt it; he revealed this his will in many places of the Scripture: but ſpecially by S. *Peter* where he ſaith, *Subditi eſtote omni humanæ creaturæ*, that is thus much to ſay in effect, *Be ye ſubject to all* Rom. 13.

The rebels were of this ſort, that laughed God to ſcorne.

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the common laws made by men of authority; by the Kings Majesty, and his most honourable Counsell, or by a common Parliament, be subject unto them, obey them, saith God. And heere is but one exception, that is, against God. When lawes are made against God and his word: then I ought more to obey God than man. Then I may refuse to obey with a good conscience: yet for all that I may not rise up against the Magistrates, nor make any uprore: for if I doe so, I sinne damnably: I must be content to suffer whatsoever God shall lay upon mee, yet I may not obey their wicked lawes to doe them. Onely in such a case, men may refuse to obey, else in all the other matters wee ought to obey. What lawes soever they make as concerning outward things wee ought to obey, and in no wise to rebell, although they be never so hard, noysome and hurtfull: our duty is to obey, and commit all the matters unto God, not doubting but that God will punish them, when they doe contrary to their office and calling. Therefore tarry till God correct them, we may not take upon us to reforme them. For it is no part of our duty. If the rebels (I say) had considered this, thinke you they would have preferred their owne will before Gods will? For doing as they did, they prayed against themselves. But I thinke that ignorance was a great cause of it, truely I thinke if this had beene opened unto them, they would never have taken such an enterprise in hand. And heere we have occasion to consider how much we be bound unto God, that he openeth unto us his Word so plainly, and teacheth us truely how we should behave our selves towards the Magistrates and their Lawes: but for all that, I feare there be some of us which little regard their laws and statutes: all such despisers of Magistrates when they pray, they pray against themselves. There be lawes made of diet, how wee should feede our bodies, what meate we should eate at all times, and this law is made in pollicy, (as I suppose) for victuals sake, that fish might be uttered as well as other meate. Now as long as it goeth so in pollicy we ought to keepe it. Therefore all except those that be dispensed withall, as sicke, impotent persons, women with child, or old folkes, or licensed persons, all the rest ought to live in an ordinary obedience to those lawes, and not doe against the same

There is no obedience against God.

God will punish Princes.

Abstinence from flesh.

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in any wise. There be lawes made of apparel, how we shall cover our nature. Is there not many which go otherwise than God and the Magistrates command them to goe? There is made a law for gaming, how we shal recreate our bodies: (for we must have some recreation because of the weakenesse of our nature.) In that law we be inhibited carding, dicing, tabling, and bowling, and such manner of games, which are expressed in the same act: you may reade it, and you ought to reade it, and to know the acts. For how can you keepe them when you know them not? every faithfull subject will not disdaine to reade the acts, and the Kings Majesties proceedings, so that he may know what is allowed, or forbidden in the same acts. And I my selfe reade the acts, for it is meete so for us to do. Now again, this is a great matter that God is so kinde towards us, that he disdaineth not to reveale his will, what order we shall keepe in our diet, in our refreshing and garments.

A law for apparell.

A law for gaming.

Therefore it is most meete for us to live in subjection, and not to preferre our owne will before Gods will. For when I doe stubburnly against those acts set out by our naturall King, and his most honourable Counsellers: then I preferre my will before Gods will, and so sin damnably. These things ought well to be noted: for it is not a trifling matter, there hangeth damnation or salvation upon it. Therefore (as I saide before) it is good to know the lawes, and I call him a good man, and her a good woman that are content to be ruled by the lawes, and so declare their subjection and obedience unto God, and the Magistrates. There be some men that say, when the Kings Majesty himselfe commandeth me to doe so, then I will doe it, not before; this is a wicked saying, and damnable. For we may not so be excused. Scripture is plaine in it, and sheweth us that we ought to obey his officers, having authority from the King, as well as unto the King himselfe. Therefore this excuse will not, nor cannot serve before God. Yet let the Magistrates take heede to their office and duties. For the Magistrates may not doe all things according to their pleasures, and mindes; they have authority of God to counsell, and not harme: to edifie and not to destroy: to punish the wicked and obstinate, & to comfort those which live

The offices of Magistrates.

well

well and godly, to defend the same from wrong and injuries of the wicked. So it appeareth that every one in his order, in his degree and calling ought to do the will of God and not our own wil and pleasur. This is our duty, happy are we if we do it indeed. O that men in authority would consider wherunto God hath ordeined them. S. *Paul* saith, The Magistrate is *Vltor ad iram. He is Gods ordinary Minister to punish malefactors and ill doers.* God saith, *Mihi Vindictam, ego retribuam, I will avenge my selfe, saith God,* and so he doth by his magistrates. For that is his ordinary way whereby hee punisheth malefactors. But magistrates must take heede they go no farther then God alloweth them to doe: If they do, they themselves shall be punished. As there be many ensamples in Scripture whereby it appeareth how grievously God hath punished wicked magistrates.

Rom. 13.

Let Magistrats marke this.

Finally, Saint *Peter* giveth a rule not onely unto the Magistrates, but unto the subjectes, saying: *Hæc est voluntas dei, ut obturetis os adversariorum bene agendo. It is the will of God* (saith Saint *Peter*) *that you with your good, godly, and honest conversation shall stop the mouth of your Adversaries.* What called Saint *Peter* Well doing? well doing is to live according to Gods laws and commandements. Gods commandement is that we shall obey Magistrates: therefore those which disobey and transgresse the lawes of Magistrates they doe not according to Gods will and pleasure, they doe but mocke God, they stop not the mouth of the adversaries (as S. *Peter* would have them to do) but they give rather occasion unto the wicked to slander & blaspheme the holy word of God. Saint *Peter* would have us to stop their mouth with well doings Many men when they have bene reproved of preachers because of their wicked living, they have gone about to stop their mouth with slaunderous words; this stopping is an ill stopping. S. *Peter* would have us to stoppe with well doing. Now will magistrates not be spoken ill of, and rebuked of preachers? Let them do well. Likewise saith S. *Paul* of the Subjects, *Vis non timere potestatem? bene fac, & habebis laudem, Wilt thou not feare the higher power? do well and thou shalt be commended.* Now even as it is with the temporall sword, so is it with the spirituall. There be some men that cannot away withall

1 Pet. 2.

Rom. 13.

withall if they be rebuked; they cannot beare when the preacher ſpeaketh againſt their wickednes: unto them I ſay: *Vis non timere prædicatorem? bene fac. Will you not be rebuked of the Preacher? then do wel:* Leave off your covetouſnes, your ambition, your irefulnes, vengeance, and malice, your lechery and filthines, your blood-ſhedding, and ſuch like ſins; leave them, amend your life, or elſe the Preacher according to his office will rebuke and reproove you, be you never ſo great Lordes, or Ladies: he will rub you on the gall. For a good and godly preacher can doe no leſſe, ſeeing God diſhonored, perceiving him to be blaſphemed, his will to be neglected, and not executed of them that ought with all their ſtudy and indeavour to apply themſelves that his will might be don. For he is well worthy, he is the Lord, he created heaven and earth, and is therefore the right naturall Lord over it. But for all that the devill is lord more then he is, not by right or inheritance, but by conqueſt, uſurpation, hee is an uſurper. God (as I ſaide before) is the naturall and lawfull Lord over the earth, becauſe he made it, yet it pleaſed his divine Majeſty to make mankinde, as ye would ſay Lieutenant over it, ſo that mankind ſhould beare the rule over the whole earth. Therfore God ſaide unto him. *Dominamini, Be ruler over it, Item replete terram & ſubijcite illam. Alſo repleniſh the earth and ſubdue it.* Here *Adam* and his wife and ſo all his poſterity were by God made rulers over the earth, as Gods high deputies, or his Lieutenants. So as concerning Gods ordinance, mankind was the lawfull inheritor of this kingdom. But now commeth in the devill with his crafty conveyances, and with his falſe ſubtleties, he inveigled firſt the woman, and afterward the man, perſwading them to tranſgres Gods holy commandements: with which doing they loſt the favour of God, and their dignities: and ſo the devill through his falſe lies ſubſtituted himſelfe as an uſurper or conqueror: and ſo he is a poſſeſſor, *non per fas, ſed nefas, not lawfully, but wrongfully.* Though he did ſay to our Savior ſhewing him all the kingdomes of the world, *Cuicunque volo do illa, I may give them to whomſoever I will.* He lyeth falſely, God will deſtroy him at the length for all his ſubtleties and lies, they ſhall not ſave him. Yet for all that hee is a greater ruler. For

Learne to ſtop the preachers mouth.

Mankind is Gods lieutenant upon earth.

The devill is a great ruler, and hath many servants.

this is moſt certain and true, a great many more do the wil of the devil, than of God: whatſoever they babble with their mouthes, looke upon their workes, and you ſhall finde it ſo. For all proud perſons, all ambitious perſons (which be ever clyming up, and yet never be well) all ſuch do not the will of God, and therefore pertaine not to his kingdome: all irefull rebellious perſons, all quarrellers and wranglers, all blood ſhedders, doe the will of the devill, and not Gods will. God ſaith: *Mihi vindictam, ego retribuam, I will avenge my ſelfe.* Which he doth through the Magiſtrate, and when the Magiſtrate is ſlack, he doth it himſelfe. Now thoſe irefull malicious perſons that hate their neighbours, they doe not the will of God, but of the devill. Alſo theſe ſubtle, deceitfull perſons, which have no conſcience to defraude and beguile their neighbours, that care not for breaking their promiſes, nor are not aſhamed to utter falſe ware, they pertaine all to the devill. Item, thoſe that will not make reſtitution of goods ill gotten, they ſerve the devill. The Scripture ſaith: *Qui peccat ex diabolo eſt. Whoſoever ſinneth is of the devill*; which is a very hard word to be ſpoken of the holy Ghoſt, and a fearefull word, able to withdraw us from ſin, if we had any feare of God in our hearts. Amongſt theſe may be numbred all ſlothfull perſons, which will not travell for their livings, they doe the will of the devill. God biddeth us to get our living with labour: they will not labour, but goe rather about a begging; and ſpoile the very poore and needy. Therfore ſuch valiant begers are theeves before God. Some of the valiant Lubbers, when they came to my houſe I communed with them, burthening them with the tranſgreſſion of Gods lawes. Is not this a great labour (ſay they) to run from one towne to another to get our meate? I thinke we labour as hard as other men doe. In ſuch wiſe they goe about to excuſe their unlawfull beggery and theevery: but ſuch idle Lubbers are much deceived. For they conſider not that ſuch labour is not allowed of God. Wee muſt labour ſo as may ſtand with godlines, according to his appointment: elſe theeves which rob in the night time, doe they not labour? yes ſometimes they labour with great care, perrill, and danger of their lives. Is it therefore godly, becauſe it is a labour? No, no, we muſt labour

He that revengeth his owne quarrel, doth the will of the devill.

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as God hath appointed us, every man in his estate. Farther, these drunkards which abuse the gifts of God. Also these Letcherers and Whoremongers, that live in adultery; These violators of holy matrimony, which live not according unto Gods lawes. Also these swearers, forswearers, lyers, all those doe not the will of God. Therefore it is to be lamented of every Christian heart, when they see how many servants the devill hath, and God so few. But all those which serve the devill, are rebels against God; God was their Lord, they swarve from him through wicked living, and so become servants of the devill. Therefore those Christian people that have a desire to live after Gods will and commandements, they live amongst the wicked even as it were amongst the rebels. They that dwelled in *Northfolke* or *Devonshire* at the time of rebellion, they which were faithfull to their King and Prince, how thinke you they were intreated? Full miserably God knoweth; either they were constrained to helpe their wicked purposes, or else they must suffer all calamities which could be devised. Even so shall all those be intreated which intend to live well, according to Gods commandements. For the rebels, that is, the wicked which have forsaken their Lord God, and taken the devill to be ruler over them, they shall compell them to follow, or else to suffer all calamities and miseries. And so shall be verified the saying of our Saviour Christ: *Non veni ut mittam pacem sed gladium*, I am not come (saith he) to send peace, but the sword. Which is indeed a strange saying, but he hath his understanding; God is a God of peace and concord, he loveth unity and concord: but when he cannot have peace, by the reason of the devill, then he will have the sword; that is to say, God loveth unity, he would have us all agree together, but because of the wicked we cannot; Therefore he will rather have us to chuse the sword, that is, to strive & withstand their wickednesse, than to agree unto them. And therefore this doctrine is called a seditious doctrine; but who are those rebels? even they themselves which call this doctrine seditious, they thmselves (I say) are traytors against God. Wherefore our Saviour, seeing he can have no peace with the wicked, he wil have us rather to withstand their wickednesse, & so to bring them to

God hath few servants.

A similitude taken of the Rebels.

Math. 10. *How Christ sendeth not peace but a sword.*

his reformation: and this is the cause wherefore he will have his flocke segregated from the wicked.

Therefore let us pray unto God our Father: *Fiat voluntas tua. Thy will be done.* This is the praier of all Christian people, which have a will to Gods will; but those impenitent sinners, which are not yet weary of their sins, doe never pray, for though they say the words, yet it is to no purpose, they say them without understanding: therefore it is but liplabour, it is no prayer, it is but the devils service. For a man may serve the devil, with saying the *Pater noster*, when he saith it with a defiled minde. Let us therefore order our selves so, that we may say it worthily as it ought to be. Let us lay away all wickednes and ill living, so that we may say from the bottom of our heart, *Our Father which art in heaven, thy will be done.* And so did *Susanna*, that godly woman: So did Lady *Iudith*: so did Queene *Esther*: so did all good Saints of God: and though this praier was not made at that time (by reason they were a great while afore Christs comming:) yet they had this prayer in effect. For they beleeved in almighty God, they beleeved in *Abrams* seed, which was promised: which faith stood them in as good stead, and they were as well saved through the same beleefe, as we now through our beleefe. For there is no difference betweene their beleefe and ours, but this: They beleeved in Christ which was to come, and we beleeve in Christ, which is come already.

The difference betweene the fathers faith and ours.

Now their beleefe served them as well as ours doth us. For at that time God required no further at their hands then was opened unto them: we have in our time a farther and more perfect knowledge of Christ then they had. Now *Susanna*, when the Iudges (the same wicked men) came unto her, & moved her with fearfull threatnings to do their wils, that is, to sin against God in doing that filthy act of lechery (for the same wicked judges bare a wicked damnable love toward her,) think you not she resorted unto God? Yes, yes, without doubt, she said these words in effect *Pater noster, Fiat voluntas tua*: *Our Father, thy will be done*, and not the will of the wicked men. Therefore shee putting all her hope and trust in God, having a respect that his will might be done, and not the devils will, God which is ever true,

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did not faile her: for you know she was delivered through yong *Daniel*. This is written to our instruction: for he is now the selfsame God that he was at that time: he is as mighty as he was, he is as ready as he was; she was in anguish and great distresse, shee sought to hallow his holy name: therefore he did help her, he suffered her not to perish. So certainly he will do unto us too. Therfore when we be in trouble let us hallow his name, and then we shall find his helpe like as *Susan* did.

In such wise did *Iudith* when she was provoked of *Holofernes* to doe wickedly. Shee sought rather to sanctify Gods name, to do his will, then the will of the devill, therefore God gave her such a tryumphant victory. So did Queene *Hester*, when *Hammon* that wicked fellow had power over her: she committed all the matter unto God, with fasting and prayer. But S. *Peter* what did he? Marry he forgot his *Pater noster*, for when there came but a foolish wench asking him: art not thou a Gallilean? art not thou one of this new learning? art not thou a Gospeller? what did *Peter*? He was gone quite: he denied it, he forgot his *Pater noster*. For if he had had grace to consider that he ought rather to suffer death, than to forsake his Master Christ, then hee would have saide, *Pater noster, fiat voluntas tua. Our Father, thy will be done.* I am ready to suffer for thy sake whatsoever thou shalt lay upon me. But he did not so, he forgot himself. What did our Saviour? he turned back & looked upon him. Happy was *Peter* that our Saviour looked upon him again, for it was a gracious token.

Peter forgot his Pater noster.

Iudas that false man, that traitor, forgot this same petition, and remained so in his errour still to the end. Surely hee was a sorrowfull, and a heavy man, insomuch that hee made restitution. Hee was much better then a great many of us bee, which when they have injured any wronged poore man, wil make no restitution, I tell you truth, *Iudas* was much better then such fellowes bee, *Pœnitentia ductus, lead to repentance* saith the text, but he lacked faith. And so betweene *Peter* and him, which were both two sorrowfull men, this was the difference. *Peter* had faith, *Iudas* lacked it: yet he was exceeding sorrowfull for his wickednes, in so much that he went and hanged himselfe, therefore he forgot this petition. So likewise all

Iudas forgot this petition.

The difference betweene Peter and Iudas.

voluntary ſinners, all unrepentant ſinners, none of them all ſaith this petition as they ought to doe: they ſay it not worthily nor profitably. For they have no will to doe his will, their will is to doe their owne will and pleaſure. But above all things, theſe Queſtmongers had neede to take heede: for there all things goeth by oath. They had neede to ſay: *Our Father, thy will be done.* For they ſhall be mooved to doe this and that, which is againſt God. They muſt judge by their oath, according to conſcience, guilty or not guilty. When he is guilty, in what caſe are thoſe which ſay, not guilty? Scripture doth ſhew what a thing it is, when a man is a malefactor, and the Queſtmongers juſtify him, and pronounce him not guilty, ſaying: *Et qui juſtificat impium, & qui condemnat juſtum, amboabhominables coram Domino. He that juſtifieth the wicked, and he that condemneth the juſt man, they are both abhominable before the Lord.* Who is abhominable? He that doth not the will of God: the will of God is, that the wicked ſhould be puniſhed. I my ſelfe did once know wher there was a man ſlaine of an other man in an anger, it was done openly, the Man-killer was taken and put in Priſon. Sute was made to the Queſtmongers, for it was a rich man that had done the act. At the length every man had a crowne for his good will: and ſo this open man-killer was pronounced not guilty. Loe, they ſold their ſoules unto the devil for five ſhillings. For which ſoules Chriſt ſuffered death. And I dare pronounce, except they amend, and be ſorry for their faults, they ſhall be damned in hell World without end. They had cleane forgotten this petition, *Thy will be done.* For they did the will of the divell. It had bin a good deed to cut off their crownes by their Neckes, to the enſample of all other. Therefore (I ſay) theſe Queſtmongers had neede to ſay: *Our Father which art in heaveu, thy will be done;* For truely it is marvell that this Realme ſinketh not downe to hell headlong, What perjuries, ſwearing and curſing is every where, in every corner: Therfore (I ſay) we had need to pray earneſtly, that Gods will may be done. And wee ſhould be content to loſe our lives for righteouſnes ſake. For he that loſeth his life, becauſe he will not agree to the diſhonour of GOD, hee ſeeketh Gods will may be done; happy is that man, for hee findeth

Prov. 17.

A ſhamefull perjury.

findeth his life, hee looseth it not: For Christ will be his keeper.

Ioab, that great and valiant Captaine, he knew well enough when *David* sent unto him good *Vrias* with letters; he knew (I say) that the Kings will was against Gods will, yet he looked through his fingers, hee wincked at it, hee would rather doe the wicked will of the King then the will of God. Of such fellows there be a great number, which are not for the honor & will of God. These Chaplaines about the King and great men, had need to say: *Fiat voluntas tua*, *Our Father, thy wil be don*; but they are very slow and slack: they winck commonly at al matters be they never so bad. They be *Capellanus ad manus*. They will not *arguere mundum de peccato*, *they dare not rebuke the world of sinne*: they dare not doe as the Prophet commandeth them to doe, when he saith: *Audiant montes indicia Domini*, *Let the hilles heare the Iudgements of the Lord*, though they smoke, as he saith: *Tange montes & fumigabunt*. *Touch the Hilles, and they will smoke*. Yea, and though they smoke, yet strike them: spare them not, tell them their faultes. But great men cannot suffer that, to be so rebuked; their chaplaine must be taught a discretion, if they will go so to worke. They say commonly, Magistrates should be brought out of estimation, if they should be handled so. Sirs, I wil tell you what you should do to keepe your estimation and credite: do well, handle uprightly and indifferently all matters, defend the people from oppressions, doe your office as God hath appointed you to do; if you do so (I warrant you) you shall keep your estimation and credite. And I warrant you againe, the preacher will not strik nor cut you with his Sword, but rather praise you, and commend your well doings. Else when you do naught, and wickedly oppresse the poore, and give false judgements: when you doe so, there is no godly Preacher that will hold his peace, and not strike you with his sword, that you smoke againe. But it is commonly as the Scripture saith, *Laudatur impius in desideriis animæ suæ*. *The wicked is praised in the desires of his wickednes*. Chaplaines will not doe their duties, they will not draw their Swords, but rather flatter, they will use discretion: But what shall follow? Marry they shall have Gods curse upon their

A mean whereby magistrates may keep themselves in estimation.

The good preacher must strike with his sword,

heads for their labour: this shall be all their gaines that they shall get by their flatterings.

Another Scripture saith: *Qui potestatem exercent hi benefici vocantur. The great and mighty men be called benefactors & well doers*, but of whom be they called so? Marry of flatterers, of those which seeke not to do the will of God, but the pleasures of men.

S. *Iohn Baptist* that hardy knight, and excellent preacher of God, he said this petition aright with a good faith. *Our Father, thy will be done.* Therfore he went to the king, saying: *Non licet tibi. Sir, it is not lawfull for thee so to doe.* See what boldnes he had? How hot a stomacke in Gods quarrell to defend Gods honor and glory? But our Chaplaines what doe they now adaies? Marry they wincke at it, they will not displease: for they seeke livings, they seeke benefices, therefore they be not worthy to be Gods officers. *Esay* that faithfull minister of God, hee is a good plaine fellow, he telleth them the matter in plaine, saying: *Argentum tuum versum est in scoriam, principes tui infideles, socij furum. Thy silver is turned to drosse, thy Princes are unfaithfull, and fellows of theives.* He is no flatterer, he telleth them the truth. The Princes said he, are Bribetakers, subverters of justice. This *Esay* did; for he had respect to Gods word, he perceived things amisse; hee knew that it was his part to admonish, to cut them with his sword. Would God our Preachers would be so fervent to promote the honor and glory of God, to admonish the great and the small to doe the will of the Lord. I pray God they may be as fervent as our Saviour was when he saide to his Disciples, *Meus cibus est, ut faciam voluntatem patris mei qui est in cœlo. My meate is to do the will of my Father which is in Heaven*, (that is to say) you are no more desirous to eate your meate when you be an hungry, then I am to do my Fathers will which is in Heaven. By what occasion our Saviour saith these words you shall perceive when you consider the Circumstances. I pray you reade the Chapter, it is the 4. of *Iohn*. The story is this. Hee sendeth his Disciples to a town to buy meat (where it appeares that our Savior had mony.) After their departure, he setteth him downe, which was a token when he was weary, and I warrant you he had never a cushion to lay under him. Now as he was sitting so, there

Esay 1.

Esay perceived things amisse.

The hunger that preachers should have.

Iohn 4.

there commeth a woman of the town to fetch water; he desired her to give him drinke. She made answer: Will you drinke with me which am a Samaritan? So they went forward in their talke: at the length he bad her go call her husband, she made answere I have no husband: thou sayest well, said our Savior, for thou hast had five, and this that thou hast now is not thy husband: and so revealed himselfe unto her.

Some men peradventure will say: what meaneth this that our Saviour talketh alone with this woman? Answere: His humility and gentlenesse is shewed herein. For hee was content to talke with her, being alone, and to teach her the way to heaven. Againe, some men may learne here, not to be so hasty in their judgements: that when they see two persons talke together, to suspect them. For in so dooing they might suspect our Saviour himselfe. It is not good, it is against the will of God to judge rashly, I know what I meane. I know what unhappy tales be abroade, but I can doe no more but to give you warning, Now the woman went her way into the Citty, making much adoe, how shee had found the *Messiah*, the Saviour of the world: insomuch that a great many of the Samaritans came out unto him. Now as the woman was gone, the disciples desired him to eate, he made them answer: *Ego alium cibum habeo, I have other meat*, then they thought some body had brought him some meate; at the length he breaketh out and saith, *Hic est cibus meus ut faciam voluntatem patris mei qui misit me, I am as desirous to doe my Fathers will, as you be of meate and drinke.* Let us now for Gods sake, be so desirous to doe the will of God, as wee be to eate and drinke. Let us endevour our selves to keep his lawes and commandements, then whatsoever wee shall desire of him he will give it unto us, wee shall have it. We reade oftentimes in Scripture, that our Saviour was preaching according to his vocation, I would every man would goe so diligently about his businesse: The priests to goe to their bookes, not to spend their times so shamefully in hauking, hunting, and keeping of alehouses: if they would goe to their Bookes, in so doing they should doe the will of God; but the most part of them doe their owne will, they take their pleasure, but GOD will finde

Rash judgement.

Christs meat is to do his Fathers will

A lesson for Priests.

find them out at length, hee will meete with them when hee seeth his time. On a time when our Saviour was preaching, his mother came unto him, very desirous to speake with him, insomuch that shee made meanes to speake with him, interrupting his Sermon, which was not good manners. Therefore after S. *Augustine*, and S. *Hieroms* minde, shee was pricked a little with vaine glory, shee would have bin knowne to be his Mother, else she would not have bin so hasty to speake with him. And heere you perceive that we give her too much, thinking her to be without any sparkle of sinne, which was too much: for no man borne into this world is without sinne, save Christ onely. The schoole doctors say she was arrogant. One came and told our Savior as he was teaching, Sir thy mother is heere, & would speake with thee, he made answere like as he did when hee was but 12. yeare old: *Oportet me esse, I must be*: so he saith now stretching out his hands: *who is my mother? qui facit voluntatem patris mei, qui est in cœlis. He that doth the will of my Father that is in Heaven. Luke* saith: *Qui audit verbum Dei & facit istud. He that heareth the word of God, and doth it.* Marke this well, hee saith that God doth it: let us doe, let us not onely be hearers, but doers, then we shall be according to this promise, his brethren and his sisters, we must heare the word and doe it. For truely, if *Mary* his mother had not heard his word and beleeved it, shee should never have beene saved. For shee was not saved because she was his naturall Mother, but because shee beleeved in him, because she was his spirituall Mother. Remember therefore, that all that doe his will, are his kinsfolke. But remember that in another place he saith: *Non omnes qui dicunt mihi Domine, Domine, introibunt, Not all that say, Lord, Lord, shall enter into the Kingdome of Heaven.* Heere you see that the matter standeth not in saying, but in dooing; doe his will, and then resort unto him and thou shalt be welcome. Wee reade in *Luke*, where our Saviour saide: *Seruus qui noscit voluntatem Domini, & non facit, vapulabit multis, that servant that knoweth the will of of his Master, and doth it not, shall be beaten with many stripes.* He that knoweth not shall be beaten, but not so much. We must first know and then doe; it is a good thing to know, but it is a heinous

He that doth Gods will is Christs mother.

Mat. 7.

Luk. 12.

We must first know and then doe the will of God.

heinous thing to know and not to do: it is a great ſin, to ſlander Gods word with wicked living, as it is commonly ſeen amongſt Men. But this fault if it be not amended ſhall have greevous puniſhment.

Now ſome men will ſay, ſeeing it is ſo, that thoſe which know Gods word, & do not the ſame, ſhall be beaten with many ſtripes, then I will keepe me from it, and ſo when I am damned I ſhall have the eaſier puniſhment. No, no, my friend, *Ignorantia non excuſat, præſertim voluntaria, & affectata. Wilfull ignorance excuſeth not.* To ſay I will not heare it, or I entend to do as it ſhall pleaſe me: this is not ignorance brother, but rather contumacy or deſpiſing of Gods word. Thoſe which would faine know, but cannot, for that they have no teacher, they ſhall be excuſed ſomwhat, for they ſhall have eaſier paine then the other have, as he ſaith: *Væ tibi Chorazin, quia ſi in Sodom. Wo be unto thee Corazin, becauſe if in Sodom, &c.* meaning that the Sodomites ſhall have eaſier judgement than the other. But as for thoſe which refuſe to heare when they might heare, they are in an ill caſe, and ſhall be puniſhed with unſpeakeable paines. And I tell you, the very ignorant man is not all excuſed, for ſo ſaith God by his Prophet, *Si non annunciaveris ut convertatur à via ſua mala, impius in iniquitate ſua morietur*: The wicked ſaith he, *morietur*, *He ſhall die though he had never a warning before*. So we ſee that ignorance excuſeth not: but the ignorant are the leſſe puniſhed, becauſe of their ignorance: as there be degrees in hell, one ſhall be puniſhed more grievouſly then the other according to their deſerts. There be ſome men in England which ſay, No (ſay they) I will heare none of them all, till they agree amongſt themſelves. Such fellows truely ſhall never come to the Goſpel. For there ſhall be contentions as long as the devill is alive: he cannot ſuffer Gods word to be ſpread abroad. Therefore he doth and will do till the worlds end, what he can to let the word of God: then it is like that thoſe fellows ſhal never come to heare Gods word, and therefore worthily be damned as deſpiſers of Gods moſt holy word.

Wilfull ignorance excuſeth not.

Mat. 11.

Deſpiſers of Gods word.

Farther this petition hath an addition. *Quemadmodum in cælo. As it is in heaven.* The writers make two manner of Heavens, a ſpirituall heaven, and a temporall heaven. The ſpirituall heaven

Two manner of heavens.

is

is where Gods wil is fully done, where the Angels be, which do the will and pleasure of God without dilation. Now when we say, *as it is in heaven*, we pray God that we may doe his will as perfectly as the Angels do. Examples in Scripture, we have many which teach us the diligent service which the Angels do unto the Lord.

When king *David* fell in presumption, so that he commanded his captain *Ioab* to number his people, which thing was against the Lord, and *Ioab* did naughtily in obeying the King in such things, he went & numbred 800000. & 50000. men, able to fight, beside women and Children. For this act God was angry with *David*, and sent his Prophet which told him that God would plague him, and bad him to chuse whether he would have seaven yeares hunger, or that his enemies should prevaile against him 3. months long, or to have 3. daies pestilence. He made answer saying. It is better to fal into the hands of God, then of men: and so chose pestilence. After that within 3. daies there died three-score and ten thousand.

2 Reg. 24.

This story is a great declaration how angry God is with sin. Now *David* that good king seeing the plague of God over the people, said unto God: Lord, it is not they that have sinned, it is I my selfe, punish me, and let them alone: This was a good mind in *David:* there be but few kings now that would do so. Now at the length God was mooved with pitty, and said unto the angell, *Sufficit, contine manum. It is enough, leave off*: By and by the plague ceased. Where you may see how ready the Angels of God be to the Lords commandement. After that *David* was minded to be thankful unto God, and offer a great sacrifice unto him, and so remoove the wrath of God. And therefore he made sute to one of his Subjects for certain ground to build an altar upon: the same man was willing to give it unto the King freely. But *David* would not take it at his hands. Where Kings may learne, that it is not lawfull for them to take away other mens Lands, to their owne use. This good King *David* would not take it when it was offered unto him. He did not as *Achab* the wicked man, which did *Naboth* wrong in taking away his Vineyard against his will. Another ensample, wherein appeareth how diligently

An example to be followed of all men.

An example for Kings to follow.

the

the Angels doe Gods commandements. *Senacharib* King of the Assirians, having a captaine called *Rhabsace*, which captaine after that he had besieged Ierusalem, spake blasphemous words against God the almighty, saying to the Iewes: Thinke you that your God is able to helpe you? or to defend you from my hand? now *Ezechias* that good king, hearing such blasphemous words to be spoken against God, fell to prayer, desired ayde of God, sent for the Prophet *Esay*, and asked him counsell. The end was, God sent his Angels, which killed an 185000. of the Assirians in one night: the king himselfe scant escaped, and with great danger and feare gat him home. Heere you see what a God our God is, whose will we ought to doe. Therefore let us endevour our selves to do his will and pleasure: and when we are not able to doe it, (as we be not indeed) let us call unto him for helpe and ayde. 4 Reg. 19. Iob 9.

The other heaven is called a corporall heaven, where the Sun and the Moone, and the starres are, which heaven doth Gods commandement too. As it appeareth in the bookes of *Iosua*, and the *Kings*, how the Sunne stood at the commandement of God. Also how the shadow went backward, like as *Iob* saith; *Praecepisti soli & non oritur. Thou gavest commandement to the Sun, and it arose not.* Therefore at the commandement of God, they kept their ordinary course, as God hath commanded them in the first beginning. Also the raine and the snow come at his commandement: finally, nothing rebelleth in his estate wherein it was set at the first, but man: that man will not be ruled by him, all other things be obedient: raine commeth when God will have it, and snow at his time. We reade in *Achabs* time, that *Elias* the Prophet stopt the raine for three whole yeares and sixe moneths, for to punish the people, whereof followed a great dearth. Afterward at the request of the same *Elias*, God sent raine, which tempered the ground to bring fruites. I think there be some *Elias* abroad at this time, which stoppeth the raine, we have had no raine a great while. Therefore let us pray to God that we may doe his will, and then we shall have all things necessary to soule and body. For what was this *Elias*? *Obnoxius affectibus*: *A sinfull man borne, and conceived in sinne*: *The corporall heaven doth Gods commandement.* Iob 9.

yet.

yet God seeing his conscience, granted his request. For he was a man that feared the Lord, and trusted in him: therefore God loved him, and heard his praier. Therefore (I say) let us doe as he did, then God will heare our prayers; but we are fleshly, we are carnall, we can do nothing perfectly as we ought to do: Wherefore we have to say with S. *Augustine, Domine fac quæ præcipis, & præcipe quod vis: Lord doe thou with me what thou commaundest, and then command what thou wilt.* For wee of our owne strength and power are not able to do his commandements: but that lacke our Saviour will supply with his fulfilling, and with his perfectnes, he will take away our imperfectnes. Now since we have spoken much of prayer, I will desire you that we may pray together, and so make an end; but you must pray with a penitent heart: For God will not heare the prayer that proceedeth from an impenitent heart: it is abhominable in his sight: I desire you to say after me, *Our Father, &c. Amen.*

God must doe in us, that he commandeth us to doe.

The fifth Sermon upon
The Lords prayer.

The fourth petition of the Pater noster.

Panem nostrum quotidianum da nobis hodie: Give us this day our daily bread.

THis is a very good prayer, if a body shold say no more at one time but that; for as we see our need, so we shal pray: when we see Gods name to be dishonoured, blasphemed and ill spoken of, then a man, a faithfull man, shold say, *Our Father which art in heaven, hallowed be thy Name:* When we see the devill raigne, & all the world follow his kingdome, then we may say: *Our Father which art in heaven, thy kingdome come.* When we see that the world followeth her owne desires and lusts, and not Gods will and his commandements; and it grieveth us to see this, we be sorry for it; wee shall make our mone unto God for it, saying: *Our Father which art in heaven, Fiat voluntas tua: thy will be done.* When we lacke necessaries for the maintenance of this life, every thing is deere, then we may

say

say. *Our Father which art in heaven, give us this day our daily bread.* Therfore as we see cause, so should we pray. And it is better to say one of these short praiers with a good faith, then the whole psalter without faith.

By this now that I have said, you may perceive that the common opinion and estimation which the people have had of this praier (the Lords prayer I say) is farre from that, that it is indeed. For it was esteemed for nothing, for when wee be disposed to despise a man, & call him an ignorant foole, we say he cannot say his *Pater noster*, and so we made it a light matter, as though every man knew it. But I tell you it is a great matter, it containeth waighty things, if it be waighed to the very bottom, as a learned man could do: but as for me, that that I have learned out of the holy Scripture & learned mens books, which expound the same, I will shew unto you, but I intend to be short. I have beene very long before in other petitions, which something expound those that follow, therefore I will not tarry so long in them as I have done in the other.

This prayer is not so light a matter as it is made.

Give us this day our daily bread. Every word is to be considered for they have their importance. This word *Bread*, signifieth all manner of substance for the preservation of this life: all things wherby man should live, are contained in this word *bread.*

Bread doth signifie all manner of sustenance.

You must remember what I said by that petition, *Hallowed be thy Name.* There we pray unto God that he will give us grace to live so, that we may with all our conuersations and doings, hallow and sanctify him, according as his word telleth us. Now forasmuch as the preaching of Gods Word, is most necessary to bring us into this hallowing, wee pray in the same petition for the office of preaching. For the sanctifying of the name of God cannot be, except the office of preaching be maintained, and his word be preached and knowne; therefore in the same petition when I say *Sanctificetur, Hallowed be thy name*, I pray that his Word may be spread abroad, and knowne, through which commeth sanctifying.

By preaching, Gods name is sanctified.

So likewise in this petition, *Give us this day our daily bread*; we pray for all those things which be necessary and requisite to the substance of our soules and bodies. Now the first and princi-

The meaning of this petition.

pall

yet God seeing his conscience, granted his requeſt. For he was a man that feared the Lord, and truſted in him: therefore God loved him, and heard his praier. Therefore (I ſay) let us doe as he did, then God will heare our prayers; but we are fleſhly, we are carnall, we can do nothing perfectly as we ought to do: Wherefore we have to ſay with S. *Auguſtine, Domine fac quæ præcipis, & præcipe quod vis: Lord doe thou with me what thou commaundeſt, and then command what thou wilt.* For wee of our owne ſtrength and power are not able to do his commandements: but that lacke our Saviour will ſupply with his fulfilling, and with his perfectnes, he will take away our imperfectnes. Now ſince we have ſpoken much of prayer, I will deſire you that we may pray together, and ſo make an end; but you muſt pray with a penitent heart: For God will not heare the prayer that proceedeth from an impenitent heart: it is abhominable in his ſight: I deſire you to ſay after me, *Our Father, &c. Amen.*

God muſt doe in us, that he commandeth us to doe.

The fifth Sermon upon
The Lords prayer.

Panem noſtrum quotidianum da nobis hodie: Give us this day our daily bread.

The fourth petition of the Pater noſter.

THis is a very good prayer, if a body ſhold ſay no more at one time but that; for as we ſee our need, ſo we ſhal pray: when we ſee Gods name to be diſhonoured, blaſphemed and ill ſpoken of, then a man, a faithfull man, ſhold ſay, *Our Father which art in heaven, hallowed be thy Name:* When we ſee the devill raigne, & all the world follow his kingdome, then we may ſay: *Our Father which art in heaven, thy kingdome come.* When we ſee that the world followeth her owne deſires and luſts, and not Gods will and his commandements; and it grieveth us to ſee this, we be ſorry for it; wee ſhall make our mone unto God for it, ſaying: *Our Father which art in heaven, Fiat voluntas tua: thy will be done.* When we lacke neceſſaries for the maintenance of this life, every thing is deere, then we may

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ſay. *Our Father which art in heaven, give us this day our daily bread,* Therfore as we ſee cauſe, ſo ſhould we pray. And it is better to ſay one of theſe ſhort praiers with a good faith, then the whole pſalter without faith.

By this now that I have ſaid, you may perceive that the common opinion and eſtimation which the people have had of this praier (the Lords prayer I ſay) is farre from that, that it is indeed. For it was eſteemed for nothing, for when wee be diſpoſed to deſpiſe a man, & call him an ignorant foole, we ſay he cannot ſay his *Pater noſter*, and ſo we made it a light matter, as though every man knew it. But I tell you it is a great matter, it containeth waighty things, if it be waighed to the very bottom, as a learned man could do: but as for me, that that I have learned out of the holy Scripture & learned mens books, which expound the ſame, I will ſhew unto you, but I intend to be ſhort. I have beene very long before in other petitions, which ſomething expound thoſe that follow, therefore I will not tarry ſo long in them as I have done in the other.

This prayer is not ſo light a matter as it is made.

Give us this day our daily bread. Every word is to be conſidered for they have their importance. This word *Bread*, ſignifieth all manner of ſubſtance for the preſervation of this life: all things wherby man ſhould live, are contained in this word *bread.*

Bread doth ſignifie all manner of ſuſtenance.

You muſt remember what I ſaid by that petition, *Hallowed be thy Name.* There we pray unto God that he will give us grace to live ſo, that we may with all our converſations and dooings, hallow and ſanctify him, according as his word telleth us. Now forasmuch as the preaching of Gods Word, is moſt neceſſary to bring us into this hallowing, wee pray in the ſame petition for the office of preaching. For the ſanctifying of the name of God cannot be, except the office of preaching be maintained, and his word be preached and knowne; therefore in the ſame petition when I ſay *Sanctificetur, Hallowed be thy name,* I pray that his Word may be ſpread abroad, and knowne, through which commeth ſanctifying.

By preaching, Gods name is ſanctified.

So likewiſe in this petition, *Give us this day our daily bread;* we pray for all thoſe things which be neceſſary and requiſite to the ſubſtance of our ſoules and bodies. Now the firſt and princi-

The meaning of this petition.

pall

pall things that we have neede of in this life, is the Magistrates, without a Magistrate we shold never live well & quietly. Then it is necessary and most needfull to pray unto God for them, that the people may have rest, and apply their busines, every man in his calling, the husbandman in his tilling, and ploughing, the artificer in his busines. For you must ever consider, that where war is, there be all discommodities, no man can doe his duty according to his calling, as appeareth now in Germany, the Emperour and the French king being at controversy: I warrant you there is little rest, or quietnes. Therefore, in this petition we pray unto God for our Magistrats, that they may rule and govern this realme well and godly, and keepe us from invasions of aliants and strangers, and to execute Iustice, and punish malefactors: and this is so requisite that we cannot live without it. Therefore when we say, *Give us this day our daily bread*: we pray for the King, his Counsellours, and all his officers. But not every man that saith these words, understandeth so much. For it is obscurely included, so that none perceive it but those that earnestly and diligently consider the same. But S. *Paul* he expresseth it with more wordes plainely, saying: I exhort you to make supplications and praiers for all men, but specially *pro regibus & quibus sublimitate constituti sunt, for the Kings and for those that be in authority*. Whereto? *ut placidam & quietam uitam agamus, that we may live godly and quietly, in all honesty and godlines*. And when I pray for them, I pray for my selfe. For I pray for them that they may rule so, that I and all men may live under them quietly, and at rest. And to this end wee desire a quiet life, that we may the better serve God, heare his word, and live after it.

In this petition we pray for the King and all his officers.

1 Tim. 2.

For in the Rebels time, I pray you what godlines was shewed amongst them: they went so farre, (as it was told) that they defiled other mens wives: what godlinesse was this? In what estate thinke you were those faithfull subjects which at the same time were amongst them? they had sorrow inough I warrant you.

So then it plainely appeareth, that where warre is, there is right godlinesse banished ad gone. Therefore to pray for a qui-

a quiet life, that is as much as to pray for a godly life, that we may serve God in our calling, and get our livings uprightly. So it appeareth that praying for Magistrates, is as much as to pray for our selves.

They that be children, and live under the rule of their Parents, or have Tutors, they pray in this petition for their parents & Tutors. For they be necessary for their bringing up. And God will accept their praiers as well as theirs which be of age. For God hath no respect of persons; he is as ready to here the yongest as the oldest; therfore let thē be brought up in godlines, let thē know God. Let Parents and Tutors do their duties to bring them up so, that as soon as their age serveth, they may taste & savour God; let them feare God in the beginning, & so they shall doe also when they be old. Because I speak here of Orphans, I shall exhort you to be pittifull unto them, for it is a thing that pleaseth God, as S. *Iames* witnesseth, saying. *Religio pura, pure religion. &c.* Iam. 1.

It is a common speech amongst the people, and much used, that they say, all religious houses are pulled downe, which is a very peevish saying, and not true, for they are not pulled downe. That man and that woman that live together godly and quietly, doing the workes of their vocation, and feare God, heare his word and keepe it: that same is a Religious house, that is, that house that pleaseth God. For religion, pure religion (I say) standeth not in wearing of a Monkes coule, but in righteousnes, justice, and well doings, and as S. *Iames* saith, in visiting the Orphans and widdows, that lacke their husbands, Orphans that lack their parents to help them when they be poore, to speake for them when they be oppressed, herein standeth true religion, Gods religion (Isay.) The other which was used, was an unreligious life, yea rather an hipocrisie. There is a Text in Scripture, I never reade it, but I remember those religious houses: *Est quæ recta, homini via, cuius tamen postremum ster est ad mortem: There is a way which way seemed to men to be good, whose end is eternall perdition*; when the end is naught, all is naught.

The true religious houses are not pulled downe.

Prov. 14.

So were these monks houses, these religious houses: there were many people, specially widdows, which would give over housekeeping, and go to such houses, when they might have don much

good in maintaining of ſervants, and relieving of poore people, but they went their waies. What a madneſſe was that? Againe, how much cauſe we have to thanke God, that we know what true Religion is, that God hath revealed unto us the deceitfulneſſe of thoſe Monkes, which had a goodly ſhew before the world of great holineſſe, but they were nought within. Therfore the Scripture ſaid, *Quod excelſum eſt hominibus, abhominable eſt coram Deo: That which is highly eſteemed before men, is abhominable before God.* Therefore that man and woman that live in the feare of God, are much better then their houſes were.

Luke 16.

It is better to live in the fear of God then to be a Monke.

I read once a ſtory of a holy man, ſome ſay it was S. *Anthony*, which had beene a long ſeaſon in the wildernes, eating nor drinking nothing but bread and water: at the length he thought himſelf ſo holy, that there ſhould be no body like unto him. Therfore he deſired of God to know who ſhould be his fellow in heaven. God made him anſwer and commanded him to goe to *Alexandria*, there he ſhould find a cobler which ſhould be his fellow in heaven. So he went thither and ſought him out, and fell acquainted with him, and tarried with him 3. or 4. daies to ſee his converſation. In the morning his wife and he prayed together, then they went to their buſines, he in his ſhop, & ſhe about her houſwifery. At dinner time they had bread and cheeſe, wherewith they were well content, and tooke it thankfully. Their children were well taught to feare God, and to ſay their *Pater noſter*, and the Creede, and the ten commandements, and ſo he ſpent his time in doing his duty truely. I warrant you he did not ſo many falſe ſtitches as coblers doe now adayes. S. *Anthony* perceiving that, came to the knowledge of himſelfe, and layd away all pride and preſumption. By this example you may learne, that honeſt converſation and godly living, is much regarded before God, in ſo much that this poore cobler, doing his duty diligently, was made Saint *Anthonies* fellow. So it appeareth, that we be not deſtitute of religious houſes, thoſe which apply their buſineſſe uprightly and heare Gods word, they ſhall be S. *Anthonies* fellowes, that is to ſay, they ſhall be numbred among the children of God. Farther, in this petition, the man and wife pray one for the other. For one is a helpe unto the other, and ſo neceſſary the one to the other.

True religious houſes what they be.

Man and wife pray one for another.

other, Therefore they pray one for the other, that God will ſpare them their lives, to live together quietly and godly, according to his ordinance and inſtitution: and this is good and needfull. As for ſuch as be not married, you ſhall know that I do not ſo much praiſe marriage, that I ſhould thinke that ſingle life is naught: as I have heard ſome which will ſcant allow ſingle life. They think in their hearts that all thoſe which be not marryed be naught: therefore they have a common ſaying among them: What? (ſay they) they be made of ſuch mettall as we be made of, thinking them to be naught in their living. Which ſuſpitions are damnable before God. For we know not what gifts God hath given unto them, therfore we cannot with good conſcience condemne them or judge them. Truth it is, marriage is good and honourable amongſt all men, as S. *Paul* witneſſeth: *& adulteros & fornicatores indicabit dominus.* *And the Lord ſhall and will judge*, that is, *condemne adulterers, and whoremongers*, but not thoſe which live in ſingle life: when thou liveſt in lechery, or art a whore, or whoremonger, then thou ſhalt be damned: But when thou liveſt godly and honeſtly in ſingle life, it is well and allowable before God: yea, and better then marriage. For S. *Paul* ſaith, *Volo vos abſque ſolicitudine eſſe, I will have you to be without carefulnes*, that is, unmarried, and ſheweth the commodities, ſaying: They that be unmarried, ſet their mindes upon God, how to pleaſe him, and to live after his commandements. But as for the other, the man is carefull how to pleaſe his wife: and againe, the woman how to pleaſe her husband: and this is S. *Pauls* ſaying of the one as well as the other.

God will judge adulterers and whore keepers.

Therfore I will wiſh you not to condemne ſingle life, but take the one with the other, like as S. *Paul* teacheth us: not ſo to extoll the one, that we condemme the other. For S. *Paul* praiſeth as well ſingle life, as marriage, yea and more too. For thoſe that be ſingle, have more liberty to pray and ſerve God, then the other: for they that be married, have much trouble and afflictions in their bodies. This I ſpeake, becauſe I heare that ſome there be which condemn ſingle life, I would have them to know that matrimony is good, godly, and allowable unto all men: yet for all that, the ſingle life ought not to be deſpiſed, or condemned, ſeeing

seeing that Scripture alloweth it: yea and he affirmeth that it is better than matrimony, if it be cleane without sin and offence.

Farther we pray here in this petition for good servants, that God will send unto us good, faithfull, and trustie servants, for they are necessary for this bodily life, that our businesse may be done; and those which live in single life, have more neede of good trusty servants than those which are married. Those which are married, can better over-see their servants. For when the man is from home, at the least his wife over-seeth them, and keepeth them in good order. For I tell you, servants must bee over-seene and looked to, if they be not over-seene, what be they? It is a great gift of God to have a good servant. For the most part of servants are but eye servants: when their Master is gone, they leave off from their labour, and play the sluggards; but such servants doe contrary to Gods Commandement, and shall be damned in hell for their slothfulnesse, except they repent. Therefore (I say) those that be unmarried have more neede of good servants, than those that be married, for one of them at the least, may alwayes over-see the family. For as I told you before, the most part of servants, be eye-servants, they be nothing when they be not over-seene.

Servants must be over-seene.

There was once a fellow asked a Philosopher a question, saying: *Quomodo saginatur equus? How is a horse made fat?* The Philosopher presently made him answer, saying: *Oculo Domini, With his Masters eye.* Not meaning that the horse should be fed with his Masters eye, but that the Master should oversee the horse, and take heede to the Horse-keeper, that the horse might be fed. For when a man rideth by the way, and commeth to his Inne, and giveth to the Hostler his horse to walk, and so himself sitteth at the table and maketh good cheere and forgetteth his horse, the hostler commeth and saith, Sir, how much bread shall I give unto your horse, he saith, give him 2.d. I warrant his horse shall nevery be fat. Therefore a man should not say to the hostler, goe give him, but he should see himselfe that the horse have it. In like manner, those that have servants must not onely cõmand them what they shall doe, but they must see that it be done; they must be present, or els it shal never be done. Another man asked

ſame Philoſopher this queſtion, ſaying: What dung is it that maketh a mans land moſt fruitfull in bringing forth much corn: Marry ſaid he, *Veſtigia domini*; *The owners Footſteps*: not meaning that the Maſter ſhould come and walke up and downe, and tread the ground, but he would have him to come and overſee the ſervants tilling of the ground, commanding them to doe it diligently, and ſo to looke upon their worke: this ſhall be the beſt dung (ſaith the Philoſopher.) Therefore never truſt ſervants except you may be aſſured of their diligence. For I tell you truely, I can come no where but I heare Maſters complaining of their ſervants. I thinke they feare not God, they conſider not their duties. Well, I will burthen them with this one Text of Scripture, and then goe forward in my matter: The Prophet *Ieremy* ſaith: *Maledictus qui facit opus domini negligenter*, another tranſlation hath *fraudulenter*, but it is one in effect. *Curſed be he* (ſaith the Prophet *Ieremy*) *that doth the worke of the Lord negligently, or fraudulently*, take which you will. Ierem. 48. *Negligent ſervants are curſed of God.*

It is no light matter that God pronounceth them to be curſed. But what is curſed? What is it? Curſed is as much to ſay, as it ſhall not goe well with them, they ſhall have no lucke, my face ſhall be againſt them. Is not this a great thing? Truely conſider it as you liſt, but it is no light matter to be curſed of God, which ruleth heaven and earth. And though the Prophet ſpeaketh theſe words of Warriours going to warre, yet it may be ſpoken of all ſervants, yea, of all eſtates, but eſpecially of ſervants. For S. *Paul* ſaith, *Domino Chriſto ſervitis, You ſervants* (ſaith he) *you ſerve the Lord Chriſt, it is his worke.* Then when it is the Lords worke; take heede how you doe it negligently. But where is ſuch a ſervant as *Iacob* was to *Laban*? How paineſull was he? How carefull for his maſters profite? Inſomuch that when ſomwhat periſhed he reſtored it againe of his owne. And where is ſuch a ſervant as *Eleazer* was to *Abraham* his Maſter, what a journey had he? How carefull he was, and when he came to his journies end, hee would neither eate nor drinke afore hee had done his Maſters meſſage; ſo that all his minde was given onely to ſerve his Maſter, and to to doe according to his com- Ephe. 6

mandements: insomuch that he would neither eate nor drinke till he had done according to his Masters will. Much like to our Saviours saying: *Cibus meus est ut faciam voluntatem ejus qui misit me. This is my meate to doe the will of him that sent me.* I pray you servants marke this *Eleazar* well, consider all the Circumstances of his diligent and faithfull service, and follow it: else if you follow it not, you reade it to your owne condemnation. Likewise consider the true service which *Ioseph* (a yong man) did unto his Master *Putiphar*, Lieutenant of the Tower, how faithfully he served without any guile or fraud, therefore God promoted him so, that hee was made afterwards the Ruler over all Egypt.

Iohn 4.

Likewise consider how faithfull *Daniel* was in serving King *Darius*. Alacke that you Servants be stubburne-hearted, and will not consider this, you will not remember that your service is the worke of the Lord, you will not consider that the curse of God hangeth upon your heads for your slouthfulnesse and negligence. Take heede therefore and looke to your duties. Now further, whosoever prayeth this prayer with a good faithfull heart, as he ought to doe: hee prayeth for all Plough-men and Husbandmen, that God will prosper and increase their labour, for except he give encrease, all their labour and travell is lost. Therefore it is needefull to pray for them, that God may send his benediction by their labour, for without corne and such manner of sustenance wee cannot live. And in that prayer wee include all Artificers, for by their labours God giveth us many commodities which we could not lacke.

This Petition includeth many.

Wee pray also for wholesome aire. *Item* we pray for seasonable wether: when wee have too much raine, we pray for faire wether: againe, when wee lacke raine, wee pray that God will send raine. And in that prayer we pray for our Cattle, that God will preserve them to our use, from all diseases: for without cattle we cannot live, we cannot till the ground, nor have meate, therefore we include them in our prayer.

So we see that this prayer containeth innumerable things. For we pray for all such things as be expedient and needfull for the preservation of this life. And not alone this, but wee have here

here good doctrine and diverſe admonitions beſides.

For here we be admoniſhed of the liberalitie of God our heavenly Father, which he ſheweth daily over us. For our Saviour knowing the liberality of God our heavenly Father, commanded us to pray: if hee would not give us the things wee aske, Chriſt would not have commanded us to pray. If he had borne an ill will againſt us, Chriſt would not have ſent us to him But our Saviour knowing his liberall heart towards us, commanded us to pray and deſire all things at his hands.

And here we be admoniſhed of our eſtate and condition, what we be, namely, beggers. For we aske bread, of whom? Marry of God. What are we then? Marry beggers, the greateſt Lords and Ladies in England are but beggers, before God. Seeing then that we all are but beggers, why ſhould wee then diſdaine and diſpiſe poore men? Let us therefore conſider that we be but beggers: let us pull downe our ſtomackes, for if we conſider the matter well, we are like as they be, afore God: for Saint *Paul* ſaith, *Quid habes quod non acceperiſti: What haſt thou that thou haſt not received of God?* Thou art but a begger whatſoever thou art: and though there be ſome very rich and have great abundance, of whom have they it? of God: what ſaith he, that rich man. He ſaith, *Our Father which art in heaven. Give us this day our daily bread*: then he is a begger afore God as well as the pooreſt man. Farther, how continueth the rich man in his riches? Who made him rich? Marry God. For it is written, *Benedictio dei facit divitem. The bleſſing of God maketh rich*, except God bleſſe it, it ſtandeth to no effect: for it is written, *Comedent & non ſaturabuntur, They ſhall eate, but yet never be ſatisfied.* Eate as much as you will, except God feede you, you ſhall be never full. So likewiſe as rich as a man is, yet he cannot augment his riches, or keepe that he hath except God be with him, except he bleſſe him: therefore let us not be proud, for we be but beggers the beſt of us.

1 Cor. 3. *The rich man is a begger before God.*

Prov. 10. *Gods bleſſing maketh rich.*

Note here that our Saviour biddeth us to ſay, *Vs*. This *Vs* lappeth in all other men with my prayer. For every one of us prayeth one for another, when I ſay, *Give us this day our daily bread.* I pray not for my ſelfe onely (if I aske as he biddeth me) but I

pray for all other. Wherefore say I not, *Our Father, give me this day my daily bread?* For because God is not my God alone, hee is a common God. And here we be admonished to be friendly, loving and charitable one to another: for what God giveth, I cannot say, this is my owne, but I must say this is ours. For the rich man cannot say: this is mine owne, God hath given it unto me for mine owne use. Nor yet hath the poore man any title unto it, to take it away from him. No, the poore may not doe so, for when he doth so, he is a theefe afore God and man: but yet the poore man hath title to the rich man goods, so that the rich man ought to let the poore man have part of his riches to helpe and to comfort him withall. Therefore when God sendeth unto me much, it is not mine, but ours: it is not given unto me alone, but I must helpe my poore neighbours withall. But here I must aske you rich men a question. How chanceth it you have your riches? We have them of God, you will say. But by what meanes have you them? by Prayer you will say: wee pray for them unto God, and he giveth us the same. Very well. But pray you tell me, what doe other men which are not rich? pray they not as well as you doe? Yes you must say, for you cannot deny it. Then it appeareth that you have your richs not through your owne prayers onely, but other men helpe you to pray for them. For they say as well, Our Father, give us this day our daily bread as you doe: and peradventure they be better than you be, and God heareth their payers sooner than yours. And so appeareth most manifestly that you obtain your richs of God, not only through your owne prayers, but through other mens too. Other men helpe you to get them at Gods hand? Then it followeth, that seeing you get not your riches alone through your owne prayer, but thorough the poore mans prayer, it is meete that the poore man should have part of them, and you ought to releeve his necessitie and povertie. But what meaneth God by this inequalitie, that hee giveth to some an hundred pound, unto this man five thousand pound, unto this man in a manner nothing at all? What meaneth he by this inequalitie? Here he meaneth that the rich ought to distribute his Riches abroade amongst the poore: for the rich man is but Gods treasurer, hee ought

Poore mens prayers helpe rich men to goods.

to

to distribute them according to his Lord Gods Commandement. If every man were rich, then no man would doe any thing: therefore God maketh some rich and some poore. Againe, that the rich may have where to exercise his charitie, God made some poore: the poore he sendeth unto the rich to desire of him in Gods name helpe, and aide. Therefore you rich men, when there commeth a poore man unto you, desiring your helpe, thinke none otherwise but that God hath sent him unto you, and remember that thy riches be not thine owne, but thou art but a steward over them. If thou wilt not doe it, then commeth in Saint *Iohn*, which saith: *Hee that hath the substance of this world, and seeth his brother lacke, and helpeth him not, how remaineth the love of God in him?* He speaketh not of them that have it not, but of them that have it: that same man loveth not God, if he helpe not his nighbour, having wherewith to do it. This is a sore and hard word: There be many which say with their mouth, they love God: and if a man should aske here this multitude, whether they love God or no; they would say yes, God forbid else. But if you consider their unmercifulnesse unto the poore, you shall see as Saint *Iohn* said, the love of God is not within them. Therefore you rich men ever consider of whom you have your riches, be it a thousand pound, yet you fetch it out of this Petition. For this Petition, *Give us this day our daily bread*, is Gods store-house, Gods treasure-house: here lieth all his provision, and here you fetch it. But ever have in remembrance, that this is a common prayer, a poore man prayeth as well as thou, and peradventure God sendeth this riches unto thee for another mans prayers sake, which prayeth for thee, whose prayer is more effectuall than thine owne. And therefore you ought to be thankefull unto other men, which pray for you unto God, and helpe you to obtaine your riches. Againe, this petition is a remedy against the wicked carefulnes of men, when they seeke how to live, and how to get their livings, in such wise, like as if there were no God at all. And then there be some which will not labour as God hath appointed unto them; but rather give themselves to falshood, to sell false ware, and deceive their neighbours, or to steale other mens goods, sheep or Conies,

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1 Iohn. 4.

Many say they love God.

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Thoſe fellowes are farre wide, let them come to Gods treaſure houſe, that is to ſay, let them come to God and call upon him with a good faith, ſaying: *Our Father, give us this day our daily bread*, truly God will heare them. For this is the onely remedy that we have here in earth, to come to this treaſure houſe, and fetch there ſuch things as wee lacke. Conſider this word *daily*. God promiſeth us to feede us daily. If ye beleeve this, why uſe you then falſhood, and deceit? Therefore good people leave your falſhood, get you rather to this treaſure houſe; then you may be ſure of a living: for God hath determined that all that come unto him deſiring his helpe, they ſhall be holpen, God will not forget them. But our unbeleefe is ſo great, we will not come unto him, wee will rather go about to get our living with falſhood, than deſire the ſame of him. O what a falſhood is uſed in England, yea in the whole world? It were no marvell if the fire from heaven fell upon us, like as it did upon the Sodomites, only for our falſhoods ſake. I will tell you of a falſe practiſe, that was practiſed in my Country where I dwell. But I will not tell it you to teach you to doe the ſame, but rather abhorre it. For thoſe which uſe ſuch deceitfulneſſe, ſhall be damned world without end, except they repent. I have known ſome that had a barren Cow, & they would faine have had a great deale of money for her, therefore they goe and take a calfe of another Cow, and put it to this barrren Cow, and ſo come to the Market, pretending that this Cow hath brought this calfe, and ſo they ſell their barren Cow ſixe or eight ſhillings dearer than they ſhould have done els. The man which bought the cow commeth home, peradventure he hath a many of children, and hath no more cattle but this cow, and thinketh he ſhall have ſome milke for his children: but when all things commeth to paſſe, this is a barren cow, and ſo this man is deceived. The other fellow that ſold the cow, thinketh himſelfe a jolly fellow, and a wiſe Merchant, and he is called one that can make ſhift for himſelfe. But I tell thee, whoſoever thou art, do ſo if thou luſt, thou ſhalt doe it of this price: thou ſhalt goe to the devill, and there be hanged on the fiery gallowes world without end: and thou art as very a theefe as when thou takeſt a mans purſe from him going by the way,

God promiſeth to feede us daily.

and

and thou ſinneſt againſt this commandement, *Non facies furtum. Thou ſhalt do no theft.* But theſe fellowes commonly, which uſe ſuch deceitfulneſſe and guiles, can ſpeak ſo finely, that a man would think Butter ſhould ſcant melt in their mouthes? *Damnation except they repent.*

Ile tell you another falſhood: I know that ſome Husbandmen goe to the Market with a quarter of corne: Now they would faine ſell deare the worſt, as well as the beſt, therefore they uſe this pollicy; they goe and put a ſtrike of fine mault or corne in the bottome of the ſacke, then they put two ſtrikes of the worſt they had, then a good ſtrike aloft in the ſacks mouth, and ſo they come to the Market. Now there commeth a buyer, asking, ſir, is this good mault? I warrant you (ſaith he) there is no better in this Towne; and ſo he ſelleth all the mault or corne for the beſt, when there be but two ſtrikes of the beſt in his ſacke. The man that buyeth it, thinketh he hath good mault, he commeth home. When he putteth the mault out of the ſacke, the ſtrike which was in the bottome covereth the ill mault which was in the middeſt, and ſo the good man ſhall never perceive the fraud, till he commeth to the occupying of the corne: the other man that ſold it, taketh this for a pollicie, but it is theft afore God, and hee is bound to make reſtitution of ſo much as thoſe two ſtrikes which were naught, were ſould too deare, ſo much he ought to reſtore, or elſe he ſhall never come to heaven, if God be true in his word.

I could tell you of one other falſhood, how they make wooll to weigh much, but I will not tell it you. If you learne to doe thoſe falſhoods whereof I have told you now, then take the clauſe with it; namely, that you ſhall never ſee the bliſſe of heaven, but be damned world without end, with the divell and his Angels. Now goe when it pleaſe you, uſe falſhood. But I pray you, wherefore will you deceive your neighbour whom you ought to love as well as your owne ſelfe? Conſider the matter good people, what a dangerous thing it is to fall into the hands of the ever living God: leave falſhood; abhorre it, be true and faithfull in your calling: *Queriteregnum dei & inſticiam ejus & catera omnia adjcientur vobis. Seeke ye the Kingdome of God and the righteouſneſſe thereof: then all things neceſſary for you, ſhall come unto you unlooked for.* Matth. 6.

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Therefore in this Petition, note first Gods goodnesse how gentle hee is towards us, insomuch that he would have us to come unto him and take of him all things. Then againe, note what we be, namely, beggers, for we beg of him; which admonisheth us to leave stoutnesse and proudnesse, and to be humble.

Note what is *our*, namely, that one prayeth for another, and that this store-house is common unto all men.

Note againe, what we be when we be false, the children of the divell, and enemies unto God.

There be some men which would have this Petition, not to import and containe these bodily things, as things which be too vile to be desired at Gods hand: Therefore they expound it altogether spiritually, of things pertaining unto the soule onely, which opinion truely I doe not greatly like. For that I trust God for my soule, and shall I not trust him for my body? Therefore I take it that all things necessary to soule and body are contained in this petition: and wee ought to seeke all things necessarie to our bodily food, onely in this store-house.

But you must not take my sayings after such sort, as though you should doe nothing but sit and pray: and yet you should have your dinner and supper made ready for you. No not so, but you must labour, you must do the worke of your vocation.

The way to be sure of living.

Quarite regnum dei, Seeke the kingdome of heaven; you must set those two things together, Workes, and Prayer. He that is true in his vocation and calling, doing according as God willeth him to doe, and then prayeth unto God: that man or woman may be assured of their living, as sure (I say) as God is God. As for the wicked, God of his exceeding mercy and liberalitie findeth them, and sometimes they fare better than the good man doth: but for all that the wicked man hath ever an ill conscience, hee doth wrong unto God, he is an usurper, hee hath no right unto it: the good and godly man he hath right unto it, for he commeth by it lawfully, by his prayer and travell. But these coverous men, thinke ye, they say this prayer with a faithfull heart? *Our Father which art in heaven, Give us this day our daily bread*: Thinke yee they say from the bottome of their hearts? No, no, they doe but mocke God, they laugh him

to

to scorne, when they say these words. For they have their bread, their silver and gold in their chestes, in their bags or budgets, therfore they have no savor of God; els they would shew themselves liberal unto their poore neighbors, they would open their chestes and bags, and lay out and helpe their brethren in Christ. They be as yet but scorners, they say this prayer like as the Turks might say it.

Consider this word *Give*, certainely we must labour, yet we must not so magnifie our labour as though we got our living by it. For labour as long as thou wilt, thou shalt have no profit by it except the Lord increase thy labour. Therefore we must thanke him for it, he doth it, he giveth it: to whom? *laboranti & poscenti*: *unto him that laboureth and prayeth*: that man that is so disposed shall not lacke, as he saith: *dabit spiritum sanctum poscentibus illum. He will give the holy Ghost unto them that desire the same.* Then we must aske: For he giveth not to sluggards. Indeed they have his benefits: they live wealthily but I told you before, they have it with an il conscience, not lawfully. Therfore Christ saith, *Solem suum oriri sinit super justos & injustos. He suffers his Sun to rise upon the just and unjust.* Item, *Nemo scit an odio vel amore sit dignus. We cannot tell outwardly by these worldly things, which be in the favour of God, and which be not*: for they be common unto good and bad: but the wicked have it not with a good conscience. The upright good man hath his living through his labour and faithfull prayer, beware that you trust not in your labour, as though you got your living by it: for as Saint *Paul* saith: *Qui plantat nihil est, neque qui rigat, sed qui dat incrementum Deus. Neither he that planteth is ought, nor he that watereth, but God that giveth the increase.* Except God give the increase, all our labour is lost. They that be the children of this world, (as covetous persons, extortioners, oppressours, caterpillers, and Vsurers) thinke you they come to Gods storehouse? No, no, they doe not, they have not the understanding of it, they cannot tell what it meaneth. For they looke not to get their livings at Gods store-house, but rather they thinke to get it with deceite and falshood, with oppressions, and wrong doings: For they thinke, that all things be lawfull unto them, therefore thinke

Math. 5. *Outward things shew not who are in Gods favour.*

1 Cor. 3.

What they be that come to Gods store-house.

think that though they take other mens goods through subtiltie & crafts, it is no sin. But I tell you those things which we buy or get with our labour, or are given us by inheritance, or otherwise, those things be ours by the Law, which maketh *meum & tuum*, *mine* and *thine*. Now all things gotten otherwise are not ours; as other things which be gotten by those crafty conveyances, by guile & fraude, by robbery and stealing, by extortion and oppression, by handmaking, (or however you come by it, beside the right way) it is not yours, insomuch that you may not give it for Gods sake, for God hateth it. But you will say, what shall wee doe with the goods gotten by unlawfull meanes? Marry I tell thee, make restitution, which is the only way that pleaseth God. O Lord, what bribery, falshood, deceiving, false getting of goods is in England? And yet for all that, we heare nothing of restitution, which is a miserable thing. I tell you, none of them which have taken their neighbours good from him by any manner of falshood, none of them (I say) shal be saved except they make restitution, either in affect, or effect; in effect when they be able; in affect, when they be not able in no wise. *Ezechiel* saith, *Si impius egerit pœnitentiam, & rapinam reddiderit. Whē the ungodly doth repent, and restoreth the goods wrongfully and unlawfully gotten.* For unlawful goods ought to be restored again; without restitution, looke not for salvation. Also this is a true sentence used of S. *Augustine, Non remittitur peccatum nisi restituatur, &c. Robbery, falshood, or otherwise ill gotten goods, cannot be forgiven of God, except it be restored againe. Zacchæus* that good Publican, that common Officer, he gave good ensample unto all bribers and extortioners, I would they all would follow his ensample; he exercised not open robbery, he killed no man by the way, but with crafts and subtilties he deceived the poore. When the poore men came to him, he bade them come againe another day, and so delayed the time, till at length he wearied poore men, and so got somewhat of them. Such fellowes are now in our time very good cheape; but they will not learne the second lesson. They have read the first lesson, how *Zache* was a bribetaker, but they will not read the second, they say A, but they will not say B. What is the second lesson? *Si quem defraudavi, reddam quadruplum.*

God hateth almes of misgotten goods.

Restitution in affect or effect.

Exech. 33.

Zaccheus is an example for all bribers to follow.

Bribers will not reade the second lesson.

If

If I have deceived any man, I wil reſtore it foureſold. But we may argue that they be no ſuch fellows as *Zacheus* was, for we heare nothing of reſtitution, they lacke true repentance. Luke 19.

It is a wonderfull thing to ſee, that the Chriſten people will live in ſuch an eſtate, wherein they know themſelves to be damned, for when they goe to bed, they go in the name of the divell. Finally, whatſoever they do, they do it in his name, becauſe they be out of the favour of God. God alloweth them not, therefore (I ſay) it is to be lamented, that we heare nothing of reſtitution. S. *Paul* ſaith: *Qui furabatur, non amplius furetur. He that ſtole, let him ſteale no more.* Which words teach us, that he which hath ſtolne or deceived, and keepeth it, he is a ſtrong theefe ſo long till he reſtore againe the thing taken, and ſhall looke for no remiſſion of his ſins at Gods hand, till he hath reſtored againe ſuch goods. *Bribers goe to bed in the divels name.* Eph. 4.

There be ſome which ſay, repentance or contrition wil ſerve, it is enough when I am ſorry for it. Thoſe fellowes cannot tell what repentance meaneth. Looke upon *Zacheus*, he did repent but reſtitution by and by followed. So let us doe, let us live uprightly and godly: and when we have done amiſſe, or deceived any body, let us make reſtitution: and after beware of ſuch ſins, of ſuch deceitfulnes, but rather let us call upon God, and reſort to his ſtorehouſe, and labour truely for our livings. Whoſoever is ſo diſpoſed, him God will favour, and he ſhall lacke nothing: as for the impenitent ſluggards, they be uſurpers of Gods gifts, and therefore ſhal be puniſhed world without end in everlaſting fire. Remember this word *Our*, what it meaneth I told you. And heere I have occaſion to ſpeake of the proprieties of things: for I feare if I ſhould leave it ſo, ſome of you would report of me wrongfully, and affirme, that all things ſhould be common. I ſay not ſo. Certaine it is, that God hath ordeined proprieties of things, ſo that, that which is mine, is not thine: and what thou haſt I cannot take from thee. If al things be common, there could be no theft, & ſo this commandement, *Non facies furtum, Thou ſhalt not ſteale*, were in vaine, but it is not ſo. The lawes of the Realm make *meum & tuum, mine and thine.* If I have things by thoſe Lawes, then I have them well. But this you muſt not forget *Abuſers of Gods gifts.*

get that S. *Paul* saith: *Sitis necessitatibus sanctorum communicantes, Releive the necessity of those which have neede.* Things are not so common that another man may take my goods from me, for this is theft: but they are so common, that we ought to distribute them unto the poore, to helpe them and to comfort them with it: we ought one to helpe another, for this is a standing sentence:

1 Iohn. 3. *Qui habuerit substantiam hujus mundi, & viderit fratrem suum necessitatem habere, & clauserit viscera ab eo, quomodo charitas dei manet in eo? He that hath the substance of this world, and shall see his brother to have neede, and shutteth up his entire affection from him, how dwelleth the love of God in him?*

There was a certaine manner of having things in common in the time of the Apostles. For some good men (as *Barnabas* was) sold their lands and possessions, aud brought the money unto the Apostles, but that was done for this cause: there was a great many of christen people at that time intreated very il, insomuch that they left al their goods; now such folke came to the Apostles for ayde and helpe. Therefore those which were faithful men, seeing the poverty of their brethren, went and sold that they had, and spent the money amongst such poore as were newly made Christians. Amongst other which sold their goods, there was one *Ananias* and *Zaphira* his wife, two very subtle persons, they went and sold their goods too, but they played a wise part, they would not stand in danger of the losing of their goods. Therfore they agreed together and tooke the one part of the money and laid it up: with the other part they came to *Peter*, affirming that to be the whole money. For they thought in their hearts like as all unfaithfull men doe: We cannot tell how long this religion shall abide, it is good therefore to be wise, and keepe somewhat in store whatsoever may happen.

Ananias and Zaphira his wife.

Now *Peter* knowing by the holy Ghost, their falshood, first slew him with one word, and after her too: which indeede is a fearefull example, whereby we should be admonished to beware of lyes and falshood. For though God punish thee not by and by, as he did this *Ananias* yet he shall finde thee, surely, he will not forget thee. Therefore learne heere to take heed of falshood and beware of lies. For *Ananias*, this wilfull *Ananias* I

Learne to beware of falshood.

say

I ſay, becauſe of this wilfull lye, went to hell with his Wife: and there ſhall be puniſhed world without end, where you ſee what a thing it is to make a lye. This *Ananias* needed not to ſell his lands, he had no ſuch commaundement; but ſeeing he did ſo, and then came and brought but halfe the price, making a pretence as though he had brought all, for that he was puniſhed ſo grievouſly. O what lyes are made now adayes in England, heere and there in the markets, truely it is a pittifull thing that we nothing conſider it. This one enſample of *Ananias* and *Saphira*, their puniſhment is able to condemne the whole world. You have heard now how men had things in common in the firſt Church: but S. *Paul* he teacheth us how things ought to be common amongſt us, ſaying: *Sitis neceſſitatibus ſanctorum communicantes, helpe the neceſſity of thoſe which be poore.* Our goods is not ſo ours, that we may doe with it what us luſteth, but wee ought to diſtribute it unto them which have neede. No man (as I told you before) ought to take away my goods from me, but I ought to diſtribute that I may ſpare, and helpe the poore withall. *Communicantes neceſſitatibus*, ſaith S. *Paul*, diſtribute them to the poore, let them lack nothing, but helpe them with ſuch things as you may ſpare. For ſo it is written, *Cui plus datum eſt, plus requiretur ab illo. He that hath much, muſt make account for much, and if he have not ſpent it well, he muſt make the heavier account.* But I ſpeake not this to let poore men from labour, for we muſt labour and do the works of our vocation every one in his living, for ſo it is written, *Labores manuum tuarum manducabis & bene tibi erit, Thou ſhalt eate thy hand labour, and it ſhall go well with thee.* That is to ſay, every man ſhall worke for his living, and ſhall not be a ſluggard as a great many be: every man ſhall labour and pray, then God will ſend him his living. S. *Paul* ſaith: *Qui non laborat, non comedat. He that laboureth not, let him not eate.* Therefore thoſe lubbars which wil not labor, & might labor, it is a good thing to puniſh them according unto the kings moſt godly ſtatutes. For God himſelfe ſaith: *In ſudore vultus tui veſceris pane tuo. In the ſweat of thy face thou ſhalt eat thy Bread.* Then cōmeth in S. *Paul*, which ſaith: *Magis autem laboret ut det indigentibus. Let him labor the ſorer, that he may have wherewith to helpe the poore.* And Chriſt him

Ananias was puniſhed for his lye.

He that hath much, ſhall anſwer for much.

2 Theſſ. 3.

himselfe saith: *Melius dare quam accipere, It is better to give than to take.* So Christ and his Apostles, yea the whole Scripture admonisheth us ever of our neighbour to take heed of him, to be pittifull unto him: but God knoweth there be a great many which care little for their neighbours. They doe like as *Caine* did, when God asked him, *Caine*, where is thy brother *Abel*? What (saith he) am I my Brothers keeper? So these rich franklings, these covetous fellowes, they scrape all to themselves, they thinke they should care for no body else but for themselves: God commandeth the poore man to labour the sorer, to the end that he may be able to helpe his poore neighbour, how much more ought the rich men to be liberall unto them?

But you will say, heere is a marvellous doctrine, which commandeth nothing but give, give; if I should follow this doctrine, I should give so much, that at the length, I shall have nothing left for my selfe. These be the words of infidelity, he that speaketh such words, is a faithlesse man. And I pray you tell me, have ye heard of any man that came to poverty, because he gave unto the poore? have you heard tell of such a one? No, I am sure you have not. And I dare lay my head to pledge for it, that no man living hath come, or shall hereafter come to poverty, because he hath bin liberall in helping the poore. For God is a true God, and no lyer: he promiseth us in his word, that we shall have the more by giving to the needy. Therefore the way to get, is to scatter that you have. Give and you shall gain: If you aske me how shal I get riches, I make thee this answer: Scatter that, that thou hast; for giving, is gaining. But you must take heed and scatter it according unto Gods will and pleasure: that is, to relieve the poore withall, to scatter it amongst the flocke of Christ; whosoever giveth so, shall surely gaine, for Christ saith: *date & dabitur vobis, give and it shall be given unto you: Dabitur, it shall be given unto you.* This is a sweet word, we can well away with that; but how shall we come by it? *Date, give.*

No man commeth to poverty by helping the poore.

Giving is gaining, if we give as we should.

This is the way to get, to relieve the poore. Therefore that is a false and wicked proposition, to thinke that with giving to the poore, we shal come to poverty. What a giver was *Lot* that good man: came he to poverty through giuing? No, no, he was a great

rich

rich man. *Abraham* the father of all beleevers, what a liberall man was he? insomuch that he sat by his doore watching when any body went by the way, that he might call him, and relieve his necessity. What, came he to poverty? No, no, he died a great rich man. Therefore let us follow the ensample of *Lot*, and *Abraham*; let us be liberall, and then we shall augment our stocke. For this is a most certaine and true word, *Date & dabitur vobis, Give and it shall be given unto you*; but we beleeve it not, we cannot away with it. The most part of us are more given to take from the poore, than to releive their poverty. They be so carefull for their children, that they cannot tell when they be well, they purchase this house and that house, but what saith the Prophet? *Va qui coniungitis domum domui: Wo be unto you that ioyne house to house*, the curse of God hangeth over your heads. Christ saith: *Qui diligit patrem, vel matrem, vel filios plus quam me, non est me dignus, He that loveth father or mother, or children more than me, he is not meete for me.* Therfore those which scrape and gather ever for their children, and in the mean season forget the poore, who God would have releived, those (I say) regard their children more than Gods comandements. For their children must be set up, and the poore miserable people is forgotten in the meane season.

We cannot away with this word give.

Esay. 5.

who they be that regard their children more than God.

There is a common saying amongst the worldlings: Happy is that child whose father goeth to the divell, but this is a worldly happines. The same is seen when the child can begin with two hundred pound, whereas his Father began with nothing, it is a wicked happinesse, if the Father got those goods wickedly. And there is no doubt but many a father goeth to the divell for his childs sake, in that he neglected the commandements of God, scraping for his child, and forgot to relieve his miserable neighbour.

Wee have in Scripture, *Qui miseretur pauperis, fœneratur Deo. Whosoever hath pitty over the poore, he lendeth unto God upon usury*, that is to say, God will give it unto him againe with a very profitable increase: this is a lawfull and godly usury.

Godly and lawfull usury.

Certaine it is, that usury was allowed by the lawes of this Realme, yet it followed not that usury was godly, or allowed

before God. For is it a good argument, to ſay, it is forbidden to take 10. *lib.* of the hundred, *Ergo* I may take 5? Like as a theefe cannot ſay, it is forbidden in the law to ſteale 13.d.ob. *Ergo* I may ſteale 6.d.4.d. or 2.d. No no, this reaſoning will not ſerve before God. For though the law of this realme hangeth him not, if he ſteale 4.d. yet for all that he is a theefe before God, and ſhall be hanged on the fiery gallowes in Hell. So he that occupieth uſury though by the lawes of this realme he might doe it without puniſhment (for the lawes are not ſo preciſe:) yet for all that, he doth wickedly in the ſight of God. For uſury is wicked before God, be it ſmall or great: like as theft is wicked. But I will tell you how you ſhall be uſurers to get much gaine: Give it to the poore, then God will give it to thee againe: give 20.d. and thou ſhalt have 40.d. It ſhall come againe: (thou ſhalt not loſe it) or els God is not God. What needeth it to uſe ſuch deceitfulneſſe, and falſhood to get riches? Take a lawfull way to get them, that is to ſcatter this abroad that thou haſte, and then thou ſhalt have it againe, with great gaine, *quadruplum*, *foure fold* ſaith Scripture. Now Gods word ſaith, that I ſhall have again that which I laid out with uſury, with gaine. Is it true that God ſaith? yes: then let me not think, that giving unto the poore doth diminiſh my ſtock when God ſaith the contrary, namely, that it ſhall increaſe: or els we make God a lyed. For if I beleeve not his ſayings, then by my infidelity I make him a lyer, as much as is in me. Therfore learne here, to commit uſury, and ſpecially you rich men, you muſt learn this leſſon well, for of you it is written: Who ſo ever hath much, muſt make account for much: and you have much, not to that end, to do with it what you liſt, but you muſt ſpend it as God appointeth you in his Word to doe. For no rich man can ſay before God, this is mine owne. No, he is but an officer over it, an Almoner, Gods treaſurer. Our Saviour ſaith *Omnis qui reliquerit agrum &c. centuplum accipiet. Whoſoever ſhall leave his field, ſhall receive it again an hundreth fold.* As if I ſhould be examined now of the Papiſts, if they ſhould aske me, beleeve you in the Maſſe? I ſay no, according unto the Word of God, and my conſcience, it is naught, it is but deceitfulneſſe, it is the devils doctrine. Now I muſt goe to priſon, I leave all things behinde, Wife

No good argument before God.

If God be God, we cannot loſe our almes,

A leſſon for rich men,

The Maſſe is the divels doctrine.

and

and Children, goods and lands, and all my friends: I leave them for Christs sake, in his quarrell. What saith our Saviour unto it, *Centuplum accipiet, I shall have an hundred times so much.* Now though this be spoken in such wise, yet it may be understanded of almes giving too. For that man or woman that can finde in their hearts for Gods sake to leave x. s. or x. *lib.* they shall have an hundred fold againe in this life, and in the world to come life everlasting: if this will not move our hearts, then they are more than stony and flinty: then our damnation is just and well deserved. For to give almes, it is like as when a man commeth unto me, and desireth an empty purse of me: I lend him the purse, he commeth by and by and bringeth it full of money, and giveth it me: So that I have now my Purse againe, and the money too. So it is to give almes, we lend an empty purse, and take a full purse for it. Therefore let us perswade our selves in our hearts, that to give for Gods sake, is no losse unto us: but great gaine. And truely the poore man doth more for the rich man, in taking things of him, than the rich doth for the poore in giving them. For the rich giveth but onely worldly goods, but the poore giveth him by the promise of God all felicity. *Quotidianum. Dayly.* Here we learne to cast away all carefulnesse, and to come to the store-house of God, where we shall have all things competent both for our soules and bodies. Further in this petition we desire that God will feede not only our bodies but also our soules: and so we pray for the office of preaching. For like as the body must be fed daily with meate, so the soule requireth her meate which is the word of God. Therfore we pray here for all the clergy, that they may doe their duties and feed us with the word of God according to their calling. Now I have troubled you long, therefore I will make an end: I desire you to remember to resort to this storehouse: what soever ye have neede of, come hither, here are all things necessary for your soule and body, onely desire them. But you have heard how you must be apparrelled, you must labour and doe your duties, and then come and you shall finde all things necessary for you. And specially now at this time let us resort unto God, for it is a great drought, as we thinke, and we had need of raine. Let us therefore resort unto our loving

Few rich men will beleeve this.

We pray for the Clergy.

Father, which promiseth, that when we call upon him with a faithfull heart, he will heare us. Let us therefore desire him to rule the matter so, that we may have our bodily sustenance; we have the ensample of *Elias*, whose prayer God heard: therefore let us pray this prayer, which our Saviour and Redeemer Iesus Christ himselfe taught us, saying: *Our Father which art in heaven, &c, Amen.*

God heard Elias prayer.

The sixth Sermon upon the *Lords Prayer.*

The fifth petition of the Paternoster.

Et remitte nobis debita nostra, sicut & nos remittimus debitoribus nostris. And forgive us our trespasses as we forgive them that trespasse against us.

THis is a very good prayer, if it be said in faith with the whole heart. There was never none that did say it with the heart, but he had forgivenes, & his trespasses and all his sinnes were pardoned, and taken from him. As touching the former petitions, I told you that many things were contained in them, which you may perceive partly by that that I have said, and partly by gatherings and conjectures. Truely there is a great doctrine in it, yet wee thinke it to be but a light matter to understand the Lords praier, but it is a great thing. Therefore I would have you to marke it well. But especially to keepe in your remembrance how our Saviour teacheth us to know the liberallity of God, how God hath determined to helpe us, in so much that we shall lacke nothing, if we come to his treasure house, where is locked up all things necessary for our soules and bodies.

It is a great thing to understand the Lords prayer.

Farther consider by the same petition that we be but beggers altogether. For the best of us had neede to say daily: *Our Father, give us this day our daily Bread.* I would these proud and lofty fellows would consider this, namely, that they be but beggers as S. *Paul* saith. *Quid habe, quod non accepisti? What have ye that ye have*

have not gotten with begging?

Yet moſt above all things, I would have you to conſider this word *Our*, for in that word are contained great myſteries and much learning. All thoſe that pray this prayer (that is to ſay, all Chriſtian people) help me to get my living at Gods hand: & therfore (as I told you before) they ought to be partakers of my ſubſtance, ſeeing they helpe to get my living at Gods hand: for when they ſay *Our*, they include me in their prayers.

Again, conſider the remedy againſt carefulnes, which is to truſt in God, to hang upon him, to come to his treaſure houſe, and then to labour, and to do the works of our vocation: then undoubtedly God will provide for us, we ſhall not lacke. Therefore learne to truſt upon the Lord, and leave this wicked carefulnes, wherof our Saviour moniſheth us.

Specially I would have you to cõnſider what a wicked opinion this is, to fantaſy that giving to the poore is a diminiſhing of our goods. I told you of late of the properties of things, how things be ours, and how they be not ours: all thoſe things which we have; either by labour, or by inheritance, or els by gifts, or els by buying, all thoſe things which we have by ſuch titles be our owne, but yet not ſo, that we may ſpend them according to our owne pleaſure. They be ours upon the condition that we ſhall ſpend them to the honour of God, and releeving of our neighbours. And here I ſpake of reſtitution, how we ought to make amends unto that man whom wee have deceived or taken his goods wrongfully from him. There be ſome men which think there is no other theft but onely taking of purſes and killing men by the way, or ſtealing other mens goods: Thoſe men are much deceived: For there be *Varia genera furti, divers kindes of thefts.*

How men have propriety in things.

What was this but a theft when *Eſay* ſaith, *Principes tui infideles, ſocij furum, Thy Princes are Infidels, and are Companions with Theeves.* This was a theft, but it was not a common theft, it was a Lordly theft: they could tell how to weary men, and ſo to take bribes of them. Such a one was *Zache*, he robbed not men by the high way, but he was an oppreſſor and forced men to pay more than they ought to pay: which his ſo doing, was as

Princes ſometime are companions of theeves.

was as well a theft, as if he had robbed men by the high way. There be many which will follow *Zache* in his ilneſſe, but there be but few or none at all which will follow him in his goodnes. *Si quem defraudaui reddam quadruplum, If I have deceived any man, I will reſtore it foure fold.* I would wiſh that all bribers and falſe tollers would follow his enſample. But I tell you without reſtitution, there is no ſalvation. This is a certaine ſentence, allowed and approoved, firſt by the holy Scripture. Secondly by al the Writers that ever wrote upon holy Scripture, yea the very ſchoole Doctors, (as bad as they were) yet they never contraried in that but ſaide, *Reſtitutionis fama ac rerum ſunt opera debita. We ought to make reſtitution of a mans good name, and of his goods taken from him wrongfully*: that is to ſay, when wee have ſlandered any body, wee ought to make him amends. Item when we have taken any mans goods wrongfully, we ought to make him amends, elſe wee ſhall never be ſaved, for GOD abhorreth me, and all things that I doe, are abhominable before him.

Few follow Zache in this point.

Reſtitution is allowed of all writers.

Remitte, who is in this world which hath not neede to ſay *Lord forgive me?* No man living, nor never was, nor ſhall be, (our Saviour onely excepted) he was *agnus immaculatus: an undefiled lambe.* I remember a verſe which I learned almoſt 40. yeare agoe, which is this. *Sæpe precor mortem, mortemque deprecor idem, I pray many times for death to come: and againe I pray that he ſhould not come.* This verſe doth put diverſity in *Precor* and *deprecor*, *Precor* is *when I would faine have a thing*, *deprecor* is *when I would avoide it.* Like as *Elias* the Prophet, when *Iezabel* had killed the Prophets of the Lord, *Elias* being in a hole in the mount, deſired of God to die, and this is *precor*. Now *deprecor* is, his *contrarium*, when I would avoyde the thing, then I uſe *deprecor*. Now in the Lords prayer till hither, we have beene in *precor*, that is to ſay, we have deſired things at Gods hands. Now cómeth *deprecor*, I deſire him now to remove ſuch things which may doe me harme, as ſin which doth harme, therefore I would have him to take away my treſpaſſes. Now who is in this world or ever had been, which hath not neede to ſay this *deprecor*, to deſire God to take him from his ſins, to forgive him his

A good note. Difference betweene precor and deprecor.

treſpaſſes.

treſpaſſes. Truely no Saint in heaven, be they as holy as ever they will, yet they neede of this *deprecor*, they have had neede to ſay *Lord forgive us our treſpaſſes*. Now you aske wherein ſtandeth our righteouſneſſe? Anſwer. In that, that God forgiveth unto us our unrighteouſnes. Wherein ſtandeth our goodnes? In that God taketh away our ilnes: ſo that our goodnes ſtandeth in his goodneſſe. *Our goodnes ſtandeth in Gods goodnes.*

In the other petition we deſire all things neceſſary for our bodily life, as long as we be here in this world. *Vnuſquiſque enim tempus certum habet prædefinitum a Domino. For every man hath a certaine time appointed him of God, and God hideth the ſame time from us.* For ſome dye in yong age, ſome in old age, according as it pleaſeth him: he hath not manifeſted to us the time, becauſe he would have us at all times, ready: elſe if I knew the time, I would preſume upon it, and ſo ſhould be worſe. But he would have us ready at all times, and therefore hee hideth the time of our death from us. And it is a common ſaying: There come as many ſkins of Calves to the Market, as doe of Buls or Kine. But of that we may be ſure, there ſhal not fal one haire from our head without his will, and we ſhall not dye before the time that God hath appointed unto us, which is a comfortable thing, ſpecially in time of ſicknes or warres. For there be many men which are afraid to goe to Warre, and to doe the King ſervice, for they feare ever they ſhal be ſlaine. Item Vicars and Parſons be afraid when there commeth a ſickneſſe in the towne: therefore they were wont commonly to get themſelves out of the way, and ſend a Fryer thither, which did nothing elſe but rob and ſpoyle them: Which doings of the Vicar was damnable, for it was a diffidence and a miſtruſt in God: Therefore yee Vicars, Parſons or Curates, what name ſoever you beare, when there commeth, any ſicknes in your town, leave not your flock without a paſtor, but comfort them in their diſtreſſe, and beleeve certainely that with your well doings you cannot ſhorten your lives. Likewiſe thou ſubject, when thou art commanded by the King, or his officers, to goe to warre, to fight againſt the Kings enemies, goe with a good heart and courage, not doubting but that God will preſerve thee, and that thou canſt not ſhorten thy life with well doing

A common Proverbe.

A man cannot ſhorten his life by well doing.

doing. Peradventure God hath appointed thee to die there, or to be slaine: happy art thou when thou dyest in Gods quarrell. For to fight against the Kings enemies, being called unto it by the Magistrates, it is Gods service: therefore when thou dyest in that service with a good faith, happy art thou.

There be some which say, when their friends are slaine in battle, Oh if he had tarryed at home, he should not have lost his life: these sayings are naught. For God hath appointed every man his time. To go to warre in presumptuousnes without any ordinary calling, such going to warre I allow not: but when thou art called, go in the name of the Lord, and be well assured in thy heart, that thou canst not shorten thy life with well doing.

Remitte, forgive us, Here we sue for our pardon: and so we acknowledge our selves to be offenders. For the unguilty needes no pardon. This pardon or remission of sins is so necessary, that no man can be saved without it. Therefore of remission standeth the christian mans life: for so saith *David*, *Beati quorum remissæ sunt iniquitates, & quorum tecta sunt peccata*: *They are blessed of God whose iniquities are forgiven, and whose sins are covered.* He saith not: blessed be they which have never sinned? For where dwelleth such fellowes which never sinned? Marry no where, they are not to be gotten. Heere the Prophet signifieth that all we be sinners: for he saith, *quorum peccata sunt remissa, whose sins are pardoned.* And heere wee be painted out into our colours, else wee would be proud, and so he saith in the Gospell: *Cum sitis mali, For asmuch as we be evill.* There hee giveth us our title and name, calling us wicked and ill. There is neither man nor woman that can say they have no sinne, for wee be all sinners. But how can we hide our sinnes? Certainely the blood of our Saviour Iesus Christ hideth our sinnes and washeth them away. And though one man had done all the Worlds sinnes since *Adams* time, yet he may be redeemed by the blood of Iesus Christ: if he beleeve in him, he shall be clensed from all his sinnes. Therefore all our comfort is in him, in his love and kindnesse. For Saint *Paul* saith: *Charitas operit multitudinem peccatorum, Charity covereth the multitude of sinnes.* So doth it indeed, the love of our Saviour Iesus Christ: His love towardes

Psal. 32.

Such as never sinned dwell no where.

The blood of Christ is sufficient for the sins of all the world.

us, covereth and taketh away all our sinnes: insomuch that Almighty God shall not condemne us, nor the divell shall not prevaile against us. Our nature is ever to hide sinne, and to cloake sinne: but this is a wicked hiding, and this hiding will not serve. *Videt & requiret, he seeth our wickednesse, and he will punish it*, therefore our hiding cannot serve us. But if you be disposed to hide your sins, I will tell you how you shall hide them.

Our nature is to cloake sinne.

First, acknowledge them, & then to believe in our Savior Christ, put him in trust withall: he will pacify his Father, for to that end he came into the world, to save sinners. This is the right way to hide sins, not to go and excuse them, or to make them no sins. No, no, the Prophet saith: *Beatus vir cui Dominus non imputat iniquitatem. Blessed is the man to whom the Lord imputeth not his sinnes*: He saith not, blessed is he that did never sin: but blessed is he, to whom sin is not imputed.

Psal. 32. *who in is that is blessed.*

And so here in this petition we pray for remission of our sins, which is so requisite to the beginning of the spirituall life, that no man can come thereto, except he pray for remission of sinnes: which standeth in Christ our redeemer: hee hath washed and clensed our sins, by him we shal be clean. But how shall we come to Christ? How shall we have him? I heare that he is beneficiall, as Scripture witnesseth, *Copiosa est apud Deum redemptio. There is full and plentious redemption by him.* But how shall I get that? How shall I come unto it? By faith: Faith is the hand wherewith we receive his benefits, therfore we must needs have faith. But how shall we obtaine faith? Faith indeed bringeth Christ, and Christ bringeth remission of sinnes. But how shall wee obtaine faith? Answer. Saint *Paul* teacheth us this, saying: *Fides ex auditu, Faith commeth by hearing Gods word.* Then if wee will come to faith, we must heare Gods word: if Gods word be not necessary to be read, then we must have Preachers which be able to tell us Gods word. And so it appeareth, that in this petition we pray for Preachers: we pray unto God, that he will send men amongest us, which may teach us the way of everlasting life.

The way to come to redemption.

Truely it is a pittifull thing to see Schooles so neglected, Scholers

lers not maintained, every true christiã ought to lament the same. But I have good hope, since God hath done greater things in taking away and extirping out all popery, that he will send us a remedy for this matter too. I hope he will put into the Magistrates hearts, to consider these things: for by this office of preaching God sendeth faith. This office is salvation, for it hath pleased God *per stultitiam prædicationis salvos facere credentes, by the foolishnes of preaching to save the beleevers.* So we pray for the office which bringeth faith: faith bringeth to Christ, Christ bringeth remission of sins, remission of sins bringeth everlasting life.

Faith commeth by preaching.

Oh this is a godly prayer, which we ought at all times to say, for we sin dayly, therefore we had need to say dayly, forgive us our trespasses, and as *David* saith: *Ne intres in iudicium cum servo tuo, Lord enter not into judgement with thy Servant*, for we be not able to abide his judgement, if it were not for this pardon, which we have in our Saviour Iesus Christ we should all perish eternally. For when this word *Remitte*, was spoken with a good faith, and with a penitent heart, there was never man but he was heard. If *Iudas* (that traitor) hade said it with a good faith, it should have saved him: but he forgot the point, he was taught it indeed, our Saviour himselfe taught him to pray so, but he forgot it againe, *Peter*, he remembred that point: he cryed *Remitte, Lord forgive me*, and so he obtained his pardon, and so shall we doe: for we be ever in that case, that we have ever need to say *Remitte, Lord forgive us*, for we ever do amisse.

Psal. 142.

Praier doth not profit but wher faith is.

But here is one addition, one hanger on. As we forgive them that trespasse against us. What meaneth this? Indeede it soundeth after these words, as though wee might or should merite remission of our sinnes with our forgiving: as for an ensample. That man hath done unto mee a foule turne, hee hath wronged mee: at the length he acknowledgeth his folly, and commeth to me, and desireth me to forgive him, I forgive him. Doe I now in forgiving my neighbour his sinnes which he hath done against me, doe I (I say) deserve or merite at Gods hand forgiveneese of mine owne sinnes? No, no, God forbid: for if this should be so, then farewell Christ, it taketh him cleane away, it diminisheth his honor, and it is very

treason

treason wrought against Christ. This hath beene in times past taught openly in the pulpets, and in the schooles, but it was very treason against Christ; for in him only, and in nothing else, neither in heaven nor earth, is our remission of sins: unto him only pertaineth this honour. For remission of sinnes, wherein consisteth everlasting life, is such a treasure, that passeth all mens doings: it must not be our merrites that shall serve, but his; He is our comfort, he is the Majesty of God, & his bloodshedding it is that clenseth us, from our sinnes. Therfore, whosoever is minded contrary unto this, *factus est reus læsæ majestatis, he robbeth Christ of his majesty*, and so casteth himselfe into everlasting danger. For though the works which we do be good outwardly, & God be pleased with them, yet they be not perfect, for we beleeve unperfectly, we love unperfectly, we suffer unperfectly, not as we ought to doe, and so all things that we do, are done unperfectly. But our Saviour, he hath so remedied the matter, and taken away our unperfectnes, that they be counted now before God most perfect and holy, not for our owne sake, but for his sake: and though they be not perfect, yet they be taken for perfect: And so we come to perfectnes by him. So you see as touching our salvation, we must not goe to worke to thinke to get everlasting life by our owne doings. No, this were to deny Christs salvation, & remission of sins, and his owne, and free gift. As touching our good works which we do; God will reward them in heaven, but they cannot get heaven. Therefore let every man doe well, for it shall be well rewarded: but let them not thinke, that they with their doings may get Heaven, for so doing is a robbing of Christ.

Our doings are all unperfect,

We come to perfectnes by Christ.

What shall we learne now by this addition, where we say. As we forgive them that trespasse against us? I tell you this addition is put unto it, not without great cause: for our Saviour being a wise and perfect schoolemaster, would speak no words in vaine. This addition is put unto it, to be a certaine and sure token unto us, whether we have the true faith in our hearts or no. For faith, the right faith (I say) consisteth not in the knowledge of stories, to beleeve the stories written in the new and old Testament, that is not the lively faith, which bringeth salvation with her. For the divell

Christ would speake no word in vaine,

divell himselfe beleeveth the stories, and yet is, and shall be damned world without end. Therfore we must have the right faith, the lively faith, the faith that bringeth salvation, which consisteth in beleeving that Christ died for my sins sake. With such a faith I draw him unto me, with all his benefits: I must not stand in generalities, as to beleeve that Christ suffered under *Pontius Pilat*, but I must beleeve that that was done for my sake, to redeem with his passion my sins, and all theirs which beleeve and trust in him. If I beleeve so, then I shall not be deceived. But this faith is a hard thing to be had, and many a man thinketh himselfe to have that faith, when he hath nothing lesse. Therefore I will tell you how you shall proove whether you have the right faith or no, least you be deceived with a fantasie of faith, as many be. Therefore prove thy selfe on this wise: here is a man which hath done me wrong, hath taken away my living or my good name, he hath slandered me, or otherwise hurt me; now at the length he commeth unto me, and acknowledgeth his faults and trespasses, and desireth me to forgive him: if I now feele my selfe ready and willing to forgive him, from the bottom of my heart, all things that he hath don against me, then I may be assured that I have the lively faith: yea I may be assured that God will forgive me my sins, for Christ his sons sake. But when my neighbour commeth unto me, confessing his folly, and desireth forgivenes: if I then be sturdy and proude, my heart flinty, and my stomack bent against him in somuch that I refuse his request, and have an appetite to be avenged on him: if I have such a sturdy stomack, then I may pronounce against my selfe, that I have not that lively faith in Christ which clenseth my sinnes. It is a sure token that I am not of the number of the children of God as long as I abide in this sturdinesse,

The true beleefe.

Learn to know a lively faith.

There is no good body but he is slandered or injured by one meanes or other, and commonly it is seene, that those which live most godly, have in this world the greatest rebukes, they are slandered & backbitten, & divers waies vexed of the wicked. Therfore thou (whosoever thou art) that suffereſt such wrongs, either in thy goods & substance, or in thy good name and fame; examin thy selfe, goe in to thy heart, and if thou canst find in thy heart to for-

The more godly, the sooner slandered.

forgive all thy enemies whatsoever they have done against thee, then thou maist be sure that thou art one of the flock of God; yet thou must beware (as I saide before) that thou think not to go to heaven by such remitting of thy neighbors il doings: but by such forgiving, or not forgiving, thou shalt know whether thou have faith or no. Therefore we have a rebellious stomack, and a flinty heart against our neighbor, so that we are minded to avenge our selves upon him, and so taking upon us Gods office, which saith: *Mihi vindictam, ego retribuam, Yeeld unto me the vengeance, and I shall recompence them*, (as I told you) we be not of the flocke of Christ. For it is written: *Si quis dixerit quoniam diligo deum: & odio habet fratrem suum, mendax est. Whosoever saith, I love God, and hateth his brother, that man or woman is a lyer.* For it is impossible for me to love God and hate my neighbor. And our Saviour saith: *Si oraveritis, remittite, if you will pray, forgive first*, els it is to no purpose, you get nothing by your praier. Likewise we see in the parable of that king which cald his servants to make an account, and pay their debts, where he remitted one of them a great sum of mony. Now that same fellow, whom the Lord pardoned, went out and tooke one of his fellow servants by the neck and handled him most cruelly, saying: give me my mony. He had forgotten belike that his Lord had forgiven him.

Heb, 10. Dan. 32. 1 Iohn. 4.

If we love God we cannot chuse but love our neighbour.

Now the other Servants seeing his cruelnes, came unto the King, and told him how that man used himselfe so cruelly to his fellow: The Lord called him againe, and after great rebukes cast him in prison, there to lye til he had payd the last farthing. Vpon that our Saviour saith: *Sic et pater meus cœlestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris. Thus will my heavenly Father also doe with you, if ye forgive not every one his brother even from your hearts.* Therefore let us take heed by that wicked Servant which wold not forgive his fellow Servant when he desired of him forgivenes, saying: *Patientiam habe in me, et omnia reddam tibi. Have patience with me* (saith he) *and I will pay thee all my debts.* But we cannot say so unto God; we must onely call for pardon.

Math. 18.

There be many folke which when they be sicke say: Oh that I might live but one yeare longer, to make amendes for my

sinnes

Christ onely hath satisfied for our sinnes.

sins; which saying is very naught, and ungodly. For we are not able to make amends for our sins: onely Christ, he is the Lambe of God which taketh away our sins. Therefore when wee be sicke we should say: Lord God thy will be done, if I can do any thing to thy honour and glory, Lord suffer me to live longer, but thy will be done. As for satisfaction, we cannot do the least peece of it.

You have heard now, how we ought to be willing to forgive our neighbours their sins, which is a true token that we be the children of God: to this our Saviour exhorteth us, saying: *Si frater tuus habet aliquid adversum te, relinque, &c. If thou offerest therefore thy gift before the altar, and there remembrest that thy Brother hath somewhat against thee, leave thy gift there before the altar, and goe first, and be reconciled unto thy Brother.* Leave it there (saith our Savior) if thy brother have any thing against thee: Goe not about to sacrifice to me, but first above all things go and reconcile thy selfe unto thy brother. On such wise S. *Paul* exhorteth us, saying: *Volo viros orare absque ira & disceptatione. I wold have men to pray without anger, and disceptation.* There be many wranglers and brawlers now adaies, which doe not well: they shall well know that they be not in the favour of God, God is displeased with them: let us therefore give our selves to prayer, so that we may both love God and our neighbour: it is a very godly prayer, to say: *Lord forgive us our trespasses, as we forgive them that trespasse against us.* But there be peradventure some of you, which will say: The Priest can absolve me and forgive me my sinnes. Sir I tell thee, the priest or minister (call him what thou wilt) he hath power given unto him from our Saviour, to absolve in such wise as he is commanded by him, but I thinke Ministers be not greatly troubled therewith: for the people seeke their carnall liberties, which indeed is not well, and a thing which misliketh God. For I would have them that are grieved in conscience, to goe to some godly man, which is able to minister Gods Word, and there to fetch his absolution, if he cannot be satisfied in the publicke sermon: it were truely a thing which would doe much good. But to say the truth, there is a great fault in Priests, for they (for the most part) be unlearned

Math. 5.

Reconciliation must first be had.

ved and wicked: and seeke rather meanes and waies to wickednesse then to godlinesse: but a godly Minister, which is instructed in the word of God, can and may absolue in open preaching, not of his owne authority, but in the name of God: for God saith, *Ego sum qui delco iniquitates tuas*, I am he (saith God) that *cleanseth thy sinnes*. But I may absolue you as an Officer of Christ, in the open pulpit in this wise. As many as confesse their sinnes unto God, acknowledging themselves to be sinners, and beleeve that our Saviour through his Passion, hath taken away their sinnes, and have an earnest purpose to leave sinne, as many (I say) as be so affectioned. *Ego absolvo vos*, I (as an officer of Christ, and his treasurer) *absolve you*, in his Name. This is the absolution that I can make by Gods word. Againe, as many as will stand in defence of their wickednesse, will not acknowledge them, nor purpose to leave them, and so have no faith in our Saviour, to be saved by him through his merite: to them I say, *Ego ligo vos*, I binde you: and I doubt not but they shall be bound in heaven: for they be the children of the divell, as long as they be in such unbeleefe, and purpose to abide in sinne. Here you see how, & in what wise a Preacher may absolve or bind: but he cannot doe it of fellowship or worldly respect. No in no wise, he must doe it according as Christ hath commanded him. If God now command to forgive him, *Qui peccat contra me*, *that sinneth against me*, how much more must I be reconciled to him, whom I have offended? I must goe unto him, and desire him to forgive me, I must acknowledge my fault, and so humble my selfe before him. Here a man might aske a question, saying: What if a man have offended me grieuously, and hath hurt me in my goods, or hath slandred me, and is stiffe in it, standeth in defence of himselfe and his owne wickednes, he will not acknowledge himselfe, shall I forgive him? Answer: Forsooth God himselfe doth not so, he forgiveth not sinne, except the sinner acknowledge himselfe, confesse his wickednes, and cry him mercy. Now I am sure, God requireth no more at our hands, then he doth himself. Therfore I will say this, If thy neighbor or any man hath don against thee, & will not confesse his faults, but wickedly defend the same, I for my owne discharge must put away all rancor & malice out of my heart, & be

The absolution that the Ministers may give.

The manner of binding.

ready as, farre forth as I am able, to helpe him: if I do so, I am discharged before God, but so is not he. For truely that sturdy fellow shal make an heavy account before the righteous Iudge.

The Novatians opinion.

Here I have occasion to speake against the Novatians, which deny remission of sinnes: their opinion is, that he which commeth once to Christ, and hath received the holy Ghost, and after that sinneth againe, he shall never come to Christ again, his sins shall never be forgiven him: which opinion is most erronious and wicked, yea and cleane against Scripture. For if it should be so, there should no body be saved: for there is no man but he sinneth daily. I told you how you should understand those two places of Scripture, which seeme to be very hard. *Non est sacrificium &c.* *There is no sacrifice, &c.* As concerning the sin against the holy Ghost, he cannot judge aforehand, but after: I know now that *Iudas* sinned against the holy Ghost, also *Nero*, *Pharao*, and one *Franciscus Spera*, which man had forsaken popery, and done boldly in Gods quarrell: at the length he was complained off, the holy Ghost moved him in his heart to sticke vnto it, and not to forsake Gods word: he contrary to that admonition of the holy Ghost, denyed the word of God, and so finally died in desperation: him I may pronounce to have sinned the sin against the holy Ghost. Aske remission of sin in the name of Christ, & then I ascertaine you, that you sin not against the holy Ghost.

A remedy for the sin against the holy Ghost.

For, *gratia exuperat supra peccatum*, *the mercy of God farre exceedeth our sinnes.* I have heard tell of some, which when they say this petition, they perceived that they asked of God forgivenesse, like as they themselves forgive their neighbours: and againe, perceiving themselves sometimes to forgive their neighbours faults, came to that point, that they would not say this prayer at all: but tooke our Ladies Psalter in hand, and such fooleries, thinking they might then doe vnto their neighbour a foule iniurie with a better conscience, than if they should say this petition: for here they wish themselves the vengeance of God upon their owne heads, if they beare grudge in their hearts, and say this petition. But if we will be right Christians, let us set aside all hatred and malice, let us live godly, and forgive our enemy: so that we may from the bottome of our heart say: *Our Father which art in heaven, forgive us our trespasses.* There be some

Some of purpose will not desire forgivenes of their sinne because they cannot finde in their hearts to forgive them that have trespassed them.

some when they say forgive us our trespasses, they thinke that God will forgive *culpam* onely, *sed non pœnam, guiltines, but not the paine*: and therefore they beleeve they shall goe into Purgatory, and there to be clensed of their sinnes: which thing is not so, they be lyers which teach such doctrine. For God forgiveth us both the paine and the guiltines of sins. Like as it appeared in *David*, when he repented, *Nathan* saide unto him: *Abstulit dominus iniquitatem tuam, the Lord* (saith he) *hath taken away thy wickednesse*. But they will say, God tooke away the guiltinesse of his sins, but not the paine, for he punished him afterward. Sir, you must understand that God punished him, but not to that end that he should make satisfaction and amends for his sinnes, but for a warning. God would give him a *Caveat*, therefore he punished him. So likewise, whosoever is a repentant sinner, as *David* was, and beleeveth in Christ, he is cleane, *a pœna & a culpa, both from the paine and guiltines of his sinnes*: yet God punisheth sins, to make us to remember and to beware of sinnes.

The cause why God punisheth repentant sinners.

Now to make an end: you have heard how needfull it is for us to cry unto God, for forgivenes of our sins: where you have heard, wherin forgivenes of our sins standeth, namely, in Christ the Sonne of the living God. Again, I told you how you should come to Christ, namely by faith, and faith commeth through the hearing of the word of God.

The conclusion of the Sermon.

Remember then this addition, *As we forgive them that trespasse against us*: which is a sure token whereby we know whether we have the true faith in Christ or no. And here you learn, that it is a good thing to have an enemy, for we may use him to our great commodity, through him or by him, we may prove our selves, whether we have the true faith or no.

Now I shall desire you yet againe, to pray unto Almighty God, that he will send such weather, whereby the fruites of the field may increase, for we thinke we have neede of raine. Let us therfore call upon him, which knoweth what is best for us. Therefore say with me the Lords prayer, as hee himselfe hath taught us. *Our Father which art, &c.*

The seaventh Sermon upon the Lords Prayer.

Et ne nos inducas in tentationem, sed libera nos a malo. And leade us not into temptation, but deliver us from evill.

The 6. and 7. petition of the Paternoster.

IN the petition afore, where we say, *Forgive us our trespasses*, there we fetch remedies for sins past: For we must needes have forgivenesse, we cannot remedy the matter of our selves, our sins must be remedied by pardon, by remission: other righteousnesse we have not, but forgiving of our unrighteousnesse, our goodnes standeth in forgiving of our sinnes.

All mankinde must cry pardon.

All mankind must cry Pardon, and acknowledge themselves to be sinners, except our Saviour, which was cleane without spot of sin. Therefore when we feele our sinnes, we must with a penitent heart resort hither, and say: *Our Father which art in heaven, forgive us our trespasses, as we forgive them that trespasse against us.* Marke well this addition, (as we forgive them that trespasse,) for our Saviour putteth the same unto it, not to the end that we should merite any thing by it, but rather to proove our faith, whether we be of the faithfull flocke of God, or no. For the right faith abideth not in that man that is disposed purposely to sinne, to hate his even Christian, or to doe other manner of sinnes. For whosoever purposely sinneth, *contra conscientiam, against his owne conscience*, he hath lost the holy Ghost, the remission of sins, and finally Christ himselfe. But when we are fallen so, we must fetch them againe at Gods hand by prayer, which is a store-house: here wee shall finde remission of our sinnes.

The storehouse of remission.

And though we be risen never so well, yet when we fall againe, when we sin again, what remedy then? What availeth it me to be risen once, and fall by and by into the selfe same sin againe? which is a renovation of the other sins. For whosoever hath done wickedly an act against God, and afterward is sorry for it, cryeth God mercy, and so commeth to forgivenesse of the same sinne, but by and by willingly and wittingly

tingly doth the selfe same sin againe he renounceth by so doing all those sinnes which before times were forgiven him. Which thing appeareth by the Lord, that tooke reckoning of his Servants, where he found one which ought him a great summe of Money, the Lord pittyed him, and remitted him all the debts. Now that same man afterward shewed himselfe unthankfull and wicked, therefore the Lord called him, and cast him into Prison, there to lie till he had payed the uttermost farthing, notwithstanding that he had forgiven him afore, &c.

He that returneth to sinne loseth his former forgiveneſſe.

So we see the guiltinesse of the former sinnes turne againe, when we doe the same sins againe. Seeing then that it is so dangerous a thing to fall into sin againe, then we had need to have some remedy, some helpe, that he might avoyde sin, and not fall thereto againe. Therefore here followeth this petition. *Leade us not into temptation.*

Heere we have a remedy, here we desire God that he will preserve us from falling into sinne. Our Saviour (that loving schoolemaster) knew wherof we had neede, therfore he teacheth us to be a preservation of God, that we fall not. *Lead us not, &c.* that is to say. Lord God, leade us not into tryall, for wee shall soone be overcome, but preserve us, suffer us not to sin againe, let us not fall, helpe us that sin get not the victory over us. And this is a necessary prayer: for what is it that we can doe? Nothing at all but sinne, and therefore we have neede to pray unto God, that he will preserve and keep us in the right way, for our enemy the devill is an unquiet spirit, ever lying in the way, seeking occasion how to bring us to ungodlines. Therfore it appeareth how much we have need of the help of God: for the divell is an old enemy, a fellow of great antiquity, he hath endured this 5000. yeares and more, in which space he hath learned al arts and cunnings, he is a great practiser, there is no subtlety but he knoweth the same. Like as an artificer that is cunning & expert in his craft, & knoweth how to go to work, how to doe his businesse the readiest way: so the divell knoweth all wayes how to tempt us, and to give us an overthrow: insomuch that we cánot begin or do any thing, but he is at our heeles, & worketh some mischief, whither we be in prosperity or adversity, whether we be in health or sickness, life or death,

A present help to keepe us from returning unto sinne.

The divell is an ancient enemy.

The divell is a crafty artificer

Riches. he knoweth how to use the same to his purpose. As for an ensample: When a man is rich, and of great substance, he by and by setteth upon him with his crafts, intending to bring him to mischiefe. And so he moveth him to dispise and contemne God, to make riches his God. Yea, he can put such pride into the rich mans heart, that he thinketh himselfe able to bring all things to passe, and so he beginneth to oppose his neighbour with his riches. But God by his holy Word warneth us, and armeth us against such crafts and subtilties of the divell, saying: *Divitiæ si affluant, nolite cor opponere. If riches come upon you, set not your hearts upon them.* Psal. 62. Hee commandeth us not to cast them away, but not to set our hearts upon them, as wicked men doe. For to be rich is a gift of God, if riches be rightly used: but the divell is so wily, he stirreth up rich mens hearts to abuse them.

Pouerty. Againe. when a man falleth into poverty, so that he lacketh things necessary to the sustentation of this bodily life: loe the divell is even ready at hand to take occasion by the poverty, to bring them to mischiefe. For he wil move and stir up the heart of that man that is in poverty, not to labour, and calling upon God, but rather to stealing and robbing, notwithstanding that God forbiddeth such sins in his laws, or else at the least he will bring him to use deceit and false-hood with his neighbor, intending that way to bring him into everlasting destruction.

Honor. Farther, when a man is in honour and dignity, and in great estimation, this Serpent sleepeth not, but is ready to give him an overthrow. For though honour be good unto them which come lawfully by it, and though it be a gift of God, yet the divell will move that mans heart which hath honour, to abuse his honour, for he will make him lofty, and high minded, and fill his heart full of ambition, so that he will have a desire ever to come higher and higher: and all those which wil withstand him, they shall be hated, or ill intreated at his hand: and at the length he shal be so poysoned with this ambition, that he shall forget all humanity and godlines, and consequently fall in the fearefull hands of God, such a fellow is the divell that old doctor.

The divell is an old doctor.

Ignominy. It commeth to passe that a man fal into open ignominy and shame, so that he shall be nothing regarded before the world:

then

then the divell is at hand moving and stirring his heart to irkesomenesse, and at length to desperation.

If he be yong and lusty, the divel will put in his heart, and say to him: what? thou art in thy flowers man, take thy pleasure, make merry with thy companions, remember the old proverbe yong Saints, old divels: which proverb in very deede is nought and deceitefull, and the divels owne invention, which would have parents negligent in bringing up their children in goodnesse: hee would rather see them to be brought up in illnesse and wickednes, therfore he found out such a Proverbe, to make them careleese for their Children. But (as I said before) this proverb is nought, for look commonly where children are brought up in wickednesse, they will be wicked all their lives after: and therefore wee may say thus, young divell, old divell, young Saintes, old Saintes. *Quo semel est imbuta recens servabit odorem testa diu. The earthen pot will long savour of that liquor that is first put into it.* And here appeareth how the divell can use the youth of a young man to his destruction, in exhorting him to follow the fond lustes of that age. Likewise when a man commeth to age, that old Serpent will not leave him, but he is ever stirring him from one wickednesse to another, from one mischiefe to another: and commonly hee mooveth old folke to avarice and covetousnesse: for then old folke will commonly say, by the inspiration of the divell, Now it is time for me to lay up, to keepe in store somewhat for me, that I may have wherewith to live when I shall be a Cripple, and so under this colour they set all their hearts and mindes onely upon this World, forgetting their poore Neighbour, which GOD would have releeved by them. But (as I told you before) this is the divels invention and subtilty, which blindeth their eyes so, and withdraweth their hearts so farre from God that it is scant possible for some to be brought againe: for they have set all their heartes and phantasies in such wise upon their goods, that they cannot suffer any body to occupy their goods nor they themselves use it not: to the verifying of this common sentence. *Avarus caret quod habet, aque ac quod non habet, The covetous man lacketh as well those things which hee hath as those things which hee hath not.* So likewise when

Yong saints, old devils.

A proverbe of the divels inventing.

Age.

The divels inspiration.

The nature of covetousnesse.

we be in health, the divell mooveth us to all wickednesse and naughtinesse: to whore-dome, lechery, theft, and other horrible faults, putting cleane out of mind the remembrance of God and his judgements, insomuch that we forget that we shall dye.

Sickenesse.

Againe, when we be in sickenesse he goeth about like a Lyon, to moove and stirre us to impatiency and murmuring against God, or else he maketh our sinnes so horrible before us that wee fall into desperation. And so it appeareth that there is nothing either so high or low, so great or so small, but the divell can use the selfe same thing, as a weapon to fight against us withall, like as with a Sword. Therefore our Saviour, knowing the crafts and subtilties of our enemy the divell, how he goeth about day and night, without intermission to seeke our destruction, teacheth us heere to cry unto God our heavenly father for ayde and helpe, for a subsidy against this strong and mighty enemy, against the Prince of this world, as S. *Paul* disdained not to call for him, for he knew his power and subtle conveyances, belike Saint *Paul* had some experience of him.

The divell is able to make weapons of each thing.

Here by this petition when we say, *Leade us not into temptation*, we learne to know our owne impossibility, and infirmity; namely, that we be not able of our owne selves to withstand this great and mighty enemy the divell. Therefore here we resort to God, desiring him to helpe and defend us, whose power passeth the strength of the divell. So it appeareth that this is a most needfull petition, for when the divel is busie about us, and moveth us to doe against God & his holy Lawes, and commandements, ever we should have in remembrance whither to go, namely to God, acknowledging our weaknesse that we be not able to withstand the enemy. Therefore we ought ever to say, *Our Father which art in Heaven, Leade us not into temptation.* This petition (*Leade us not into temptation*) the meaning of it is, Almighty God we desire thy holy Majesty for to stand by, and with us, with thy holy Spirit, so that temptation overcome us not, but that we through thy goodnes and helpe, may vanquish and get the victory over it, for it is not in our power to doe it, thou O God, must helpe us to strive and fight.

This petition is most needfull.

It is with this petition, *Leade us not into temptation*, even as much as Saint *Paul* saith, *Ne regnat igitur peccatum in vestro mortali corpore, Let not sinne raigne in your corruptible body*, saith Saint *Paul*, hee doth not require that we shall have no sinne, for that is unpossible unto us, but hee requireth that we be not Servants unto sinne, that we give not place unto it, that sinne rule not in us. And this is a commandement, wee are commanded to forsake and hate sinne, so that it may have no power over us. Now we shall turne this commandement into a prayer, and desire of God that hee will keepe us, that hee will not leade us into temptation, that is to say, that he will not suffer sinne to have rule and governance over us, and so we shall say with the Prophet, *Domine dirige gressus meos, Lord rule and governe thou me in the right way*. And so we shall turne Gods commandement into a prayer, to desire of him helpe to doe his will and pleasure, like as Saint *Augustine* saith, *da quod iubes, & iube quod vis, Give that thou commandest, and then command what thou wilt*. As who would say, if thou wilt command onely and not give, then we shall be lost, we shall perish.

We cannot be without sin but we must pray that sinne raigne not in us, and have not the maistery over us.

Therefore wee must desire him to rule and governe all our thoughts, words, actes, and deedes, so that no sinnes remaine in us, we must require him to put his helping hand to us, that we may overcome temptation, and not temptation us. This I would have you to consider that every morning when you rise from your bed, you would say these words with a faithfull heart and earnest minde: *Domine gressus meos dirige ne dominetur peccatum in meo mortali corpore, Lord rule and governe me so, order my wayes so, that sinne get not the victory over me, that sinne rule me not, but let thy Holy Ghost inhabite my heart*. And specially when any man goeth about a dangerous businesse, let him ever say: *Domine dirige gressus meos, Lord rule thou me, keepe me in thy custodye*. So this is the first point, which you shall note in this petition, namely, to turne the commandements of God into a prayer. Hee commandeth us to leave sinnes, to avoyde them, to hate them, to keepe our heart cleane from them: then let us turne his commandement into a prayer and say: *Lord leade us not into temptation*, that is to say

A good morning prayer. Psal. 119.

say Lord keepe us that the divell prevaile not against us, that wickednesse get not over us.

Temptation is necessary for a Christian man.

You shall not think that it is any ill thing to be tempted. No, for it is a good thing, and Scripture commendeth it, and we shall be rewarded for it. For S. *Iames* saith, *Beatus vir qui sustinet tentationem. Blessed is that man that suffereth temptations patiently.* Blessed is he that sustereth, not he that followeth, not he that is let by them, and followeth the motions thereof. The divell moveth me to doe this thing and that, which is against God, to commit whore-dome or lechery, or such like things. Now this is a good thing: for if I withstand his motions, and more regard God then his suggestions, happy am I, and I shall be rewarded for it in Heaven.

Temptations declare Gods favour.

Some think that S. *Paul* would have bin without such temptations, but God would not grant his requeſt. *Sufficet tibi gratia mea Paule, be content Paul to have my favour.* For temptations be a declaration of Gods favour and might: for though we be most weake and feeble, yet through our weakenesse God vanquisheth the great strength and might of the divell. And afterward he promiseth us we shall have *Coronam vitæ, the Crowne of life*, that is to say, wee shall be rewarded in everlasting life.

Iam. 1.

To whom did God promise *Coronam vitæ, everlasting life? diligentibus se*, saith S. *Iames, unto them that love him*, not unto them that love themselves and follow their owne affections; *diligentibus se*, it is an *Amphibologia* and therefore *Erasmus* turneth it into Latine with these words, *A quibus dilectus est, non diligentibus se. Not they that love themselves, but they of whom God is beloved: for selfe-love is the roote of all mischiefe and wickednesse.*

Selfe-love is the root of mischeefe.

Here you may perceive who are those which love GOD, namely they that fight against temptations, and assaults of the divell. For this life is a warfarre, as S. *Iohn* saith. *Militia est vita hominis super terram. The life of man is but a warfare upon the earth*: not that we should fight and braule one with another. No not so, but wee shall fight against the *Iebusites* that are within us. We may not fight one with another to avenge our selves, and to satisfy our irefulnesse, but we should fight against the ill motions which rise up in our hearts against the

The life of man is but a warfare.

We must fight against sin and evill motions.

Law

Law of God. Therefore remember that our life is a warfare, let us be contented to be tempted. There be some when they fall into temptations, they be so irkesome that they give place, they will fight no more. Againe there be some so weary that they rid themselves out of this life, but this is not wel don: they do not after S. *Iames* minde, for he saith: *Blessed is he that sustaineth temptation, and taketh it patiently.* Now, if he be blessed that suffereth temptation, then it followeth, that he that curseth and murmureth against God, being tempted, that that man is cursed in the sight of God, and so shall not enjoy *Carenam vitæ, everlasting life.*

Farther it is a necessary thing to be tempted of God: for how should we know whether wee have the love of God in our hearts or no, except we be tried, except God tempt and proove us? Therfore the prophet *David* saith, *Proba me Domini & tenta me, Lord* (saith he) *prove me, and tempt me*: This Prophet knew that to be tempted of God is a good thing. For temptations minister to us occasion to run to God, and to beg his helpe. Therefore *David* was desirous to have something whereby he might exercise his Faith. For there is nothing so dangerous in the world, as to be without trouble, without temptation: for looke when we be best at ease, when all things goe with us according unto our will and pleasure, then we are commonly farthest off from God. For our nature is so feeble, that we cannot beare tranquility, we forget God by and by: therefore we should say, *Proba me, Lord prove and tempt me.*

God tempteth us for our profit.

Psal. 25.

An history of a Bishop.

I read once a story of a good Bishop, which rode by the way, and was weary, being yet far off from any Towne: therefore seeing a faire house, a great mans house, hee went thither, and was very well and honourably received: there was great preparations made for him, and a great banquet, all things was plenty. Then the man of the house set out his prosperity, and told the Bishop what riches he had, in what honours and dignities he was, how many faire children he had; what a vertuous wife God had provided for him, so that he had no lacke of any manner of thing, hee had no trouble or vexations, neither inward nor outward. Now this holy man hearing the good estate of that man, called one of his servants, and commanded

Where most rest and quietnesse is there present danger.

ded him to make ready the Horses: for the Bishop thought that God was not in that house, because there was no temptation there: hee tooke his leave and went his wayes. Now when he came a two or three mile off, he remembred his booke which he had left behind him: he sent his man backe againe to fetch that booke, and when the Servant came againe, the house was sunke and all that was in it. Here it appeareth, that it is a good thing to have temptation. This man thought himselfe a jolly fellow, because all things went with him: But he knew not Saint *Iames* lesson: *Beatus qui suffert tentationem, Blessed is he that endureth temptation.* Let us therefore learne heere, not to be yrkesome when God layeth his Crosse upon us. Let us not dispaire, but call upon him: let us thinke wee be ordained unto it. For truely we shall never have done: we shall have one vexation or other, as long as wee be in this World. But wee have a great comfort, what is this, *Fidelis est Deus qui non sinet nos tentare supra quam ferre possumus. God is faithfull, who will not suffer us to bee tempted above our strength.* If wee mistrust God, then wee make him a lyer: For God will not suffer us to be tempted further then wee shall be able to beare; and againe hee will reward us, wee shall have *Coronam vitæ, everlasting life.* If wee consider this, and ponder it in our heartes, wherefore should wee be troubled? Let every man when hee is in trouble call upon God with a faithfull and penitent heart: Lord let me not be tempted farther then thou shalt make me able to beare. And this is the office of every Christian man, and looke for no better cheare as long as thou art in this world, but trouble and vexations thou shalt have *Vsque ad satietatem, thy belly full.* And therefore our Saviour being upon the mount Olivet, knowing what should come upon him, and how his Disciples would forsake him, and mistrust him, taught them to fight against temptation, saying: *Vigilate, & orate, Watch and pray.* As who say, I tell you what you shall doe: resort to God, seeke comfort at him, call upon him in my name, and this shall be the way how to escape tentations without your perill and losse. Now let us follow that rule which our Savior giveth unto his Disciples. Let us watch and pray, that is to say, Let us be earnest and fervent in cal-

1 Cor. 10. *God will not suffer us to be tempted above that we can beare.*

We shall never lacke temptations.

A godly lesson to avoid temptation.

ling

ling upon him, and in desiring his helpe: and no doubt he will order the matter so with us, that temptation shall not hurt us, but shall be rather a furtherance, and not an impediment to everlasting life. And this is our onely remedy to fetch helpe at his hands. Let us therefore watch and pray, let no temptations beare rule in us, or governe us.

Now peradventure there be some amongst the ignorant unlearned sort, which will say unto me: You speake much of temptations, I pray you tell us, how shall we know when we be tempted? Answer. When you feele in your selves (in your hearts) some concupiscence, or lust towards any thing that is against the Law of God, rise up in your hearts, that same is tempting. For all manner of ill motions to wickednesse are temptations. And wee be tempted most commonly two manner of waies, *A dextris & a sinistris: on the right hand, and on the left hand.* Whensoever we be in honours, wealth, and prosperities, then we be tempted on the right hand. But when we be in open shame, outlawes, or in great extreame poverty and penuries, then that is on the left hand. There hath been many that when they have been tempted *a sinistris, on the left hand*, that is, with adversities, and all kinde of miseries, they have been hardy, and most godly, have suffered such calamities, giving God thanks amidst all their troubles: and there hath bin many which have written most godly books in the time of their temptations and miseries. Some also there were, which hartily and godly suffered temptations, as long as they were in trouble: but afterward when they came to rest, they could not stand so well as before in their trouble: yea the most part goe, and take out a new lesson of discretion to flatter themselves and the world withall: and so they verifie that saying: *Honores mutant mores, honours chaungeth manners.* For they can finde in their hearts to approove that thing now, which before time they reprooved. Afore time they sought, the honour of God, now they seeke their owne pleasure. Like as the Rich man did, saying: *Anima nunc ede, bibe, &c. Soule now eate, drinke, &c.* But it followeth, *Stulte Thou foole.* Therefore let men beware of the right hand: for they are gone by and by, except God with his Spirit illuminate their hearts. I would such men would begin to say with

What temptation is.

Two manner of temptations.

Would God this were printed in all mens hearts.

David,

David, Proba me Domine, Lord proove me. Spurre me forward, send me somewhat that I forget not thee. So it appeareth, that a Christian mans life is a strife, a warfare, but we shall overcome all our enemies, yet not by our owne power but through God which is able to defend us.

God and the divell do tempt to divers ends.

Truth it is that God tempteth. Almighty God tempteth to our commodities, to doe us good withall: the divell tempteth to our everlasting destruction. God tempteth us for exercise sake, that we should not be slothful, therefore he proveth us diversly. We had neede often to say this prayer, *Lord leade us not into temptation*: when we rise up in a morning, or whatsoever we doe, when we feele the divell busie about us, we should call upon God.

The diligence of the divell should make us watchfull. when we consider with what earnest minde he applieth his busines, for he sleepeth not, he slumbereth not, he mindeth his own busines, he is carefull, and hath minde of his matters. To what end is he so diligent, seeking and searching like a hunter: Even to take us at advantage. S. *Peter* calleth him a roaring Lyon, whereby is expressed his power: for you know the Lyon is the prince of all other beasts. *Circumit, he goeth about.* Here is his diligence: *Non est potestas, &c. There is no power to be likened unto his power*: yet our hope is in God, for as strong as he is, our hope is in God, he cannot hurt or slay us without the permission of God, therefore let us resort unto God, and desire him, that he will enable us to fight against him.

The divels power is nothing without Gods permissiõ.

Farther his wilines is expressed by this word Serpent, he is of a swift nature, he hath such compasses, such fetches, that he passeth all things in the world. Againe, consider how long he hath bin a practicioner: you must consider what Sathan is, what experience he hath, so that we are not able to match with him. O how fervently ought we to cry unto God, considering what danger and peril we be in: and not only for our selves we ought to pray, but also for all other, for we ought to love our neighbor as our selves.

Seeing then that we have such an enemy, resist, for so it is needfull: For I thinke that now in this Hall, amongst this audience, there be many thousand divels, which goe about to let us

from

from hearing of the word of God, to make hardnes in our harts, and stirre up such like mischiefe within us. But what remedy? *Resistite*, withstand, withstand his motions, and this must be don at the first; For as strong as hee is: when hee is resisted at the first, hee is the weakest: but if he suffer him to come into our hearts, then he cannot be driven out, without great labour and travaile. As for an ensample, I see a faire woman, I like her very well, I wish in my heart to have her: Now withstand, this is a temptation. Shall I follow my affections? No, no, call to remembrance what the divell is: call God to remembrance and his laws, consider what he hath commanded thee: say to God, *Lord leade us not into temptation, but deliver us from evill*. For I tell thee, when he is entred once, it will be hard to get him out againe: therefore suffer him not too long, give him no mansion in thy heart, but strik him with the word of God, and he is gon. he will not abide. Another example.

Our enemies are many.

There is a man that hath done me wrong, taken away my living, or hurt me of my good name: the divel stirreth me against him, to acquite him, to doe him another foule turne, to avenge my selfe upon him. Now when there riseth up motions in my hart, I must resist, I must strive, I must consider what God saith: *Mihi vindicta: Let me have the vengeance: Ego retribuam: I will punish him for his evill doings.*

How to use the sword of the spirit.

In such wise we must fight with sathan, we must kill him with the Sword of God, *Resistite, withstand and resist*: away then sathan thou mooveste mee to that which God forbiddeth, God will defend me: I will not speake ill of my neighbour, I will doe him no harme: so you must fight with him, and farther remember what Saint *Paul* saith: If thy enemy be hungry, let him have meate: this is the shrewd turne that Scripture alloweth us to doe to our enemies. and so wee shall cast hot coales upon his head. which is a Metaphoricall speech, that ye may understand it, take an ensample. This man hath done harme unto thee, make him warme with thy benifites, beare patiently the injuries done unto thee by him, and doe for him in his necessities, then thou shalt have him, for he is in coldnes of charity: at the length he shall remember himselfe and say, what a man am I? this man hath ever beene friendly,

Learne to heap coales on thy enemies head.

and

and good unto me, he hath borne patiently all my wickednes truely I am much bound unto him: I will leave off from my wrong doings, I will no more trouble him. And so you see that this is the way to make our enemy good, to bring him to reformation. But there be some, that when they be hurt they will do a foule turne againe: but this is not as God would have it. S. *Paul* commandeth us to poure hot coales upon our enemies head: that is to say, if he hurt thee, doe him good, make him amends with well doing, give him meate and drink, whereby is understood all things: when hee hath neede of counsell, help him, or whatsoever it is that he hath need of, let him have it. And this is the right way to reforme our enemy, to amend him, and bring him to goodnesse: for so S. *Paul* commandeth us, saying: *Noli vinci à malo, be not overcome of evill.* For when I am about to doe mine enemy a foule turne, then he hath gotten the victory over me, he hath made me as wicked as himself is. But we ought to overcome evill with goodnes, we should overcome our enemy with well doing.

He that revengeth, is overcome.

When I was in Cambridge, Master *George Stafford* read a Lecture, there I heard him: and in expounding the Epistle to the Romanes, comming to that place where Saint *Paul* saith that we shall overcome our enemy with well doing, and so heape up hot coales upon his head: Now in expounding of that place, hee brought in an example, saying that he knew in London a great rich Merchant, which Merchant had a very poore neighbour, yet for all his poverty, hee loved him very well, and lent him money at his neede, and let him to come to his table whensoever hee would. It was even at that time when Doctor *Collet* was in trouble, and should have bin burnt, if God had not turned the Kings heart to the contrary. Now the rich man began to be a Scripture man, hee began to smell the Gospell, the poore man was a Papist still. It chanced on a time, when the rich man talked of the Gospell sitting at his table, where he reproved popery and such kind of things: the poore man being then present, tooke a great displeasure against the rich man: in so much that he would come no more to his house, he wold borrow no more mony on him, as he was wont to do before times: yea and conceived such hatred and malice against

Rom. 12.

A history of a Londoner.

The rich mans name was Humfry Munmoth, Sheriffe and Alderman of London.

gainſt him, that he went and accuſed him before the Biſhops. Now the rich man, not knowing any ſuch diſpleaſure, offered many times to talke with him, and to ſet him at quiet, but it would not be, the poore man had ſuch a ſtomack, that he would not vouchſafe to ſpeake with him: yea if he met the rich man in the ſtreete, he would goe out of the way. One time it happened that he met him ſo in a narrow ſtreete that he could not avoyde, but muſt needes come neere him, yet for all that, this poore man had ſuch a ſtomacke againſt the rich man I ſay, that he minded to go forward, and not to ſpeake with him. The rich man perceiving that, catched him by the hand, and asked him, ſaying: Neighbour, what is come into your heart to take ſuch diſpleaſure againſt me? what have I done againſt you? tell me, and I will be ready at all times to make you amends.

Finally, he ſpake ſo gently, ſo charitably, ſo lovingly, and friendly, that it wrought in the poore mans heart, that by and by he fell downe upon his knees, and asked him forgiveneſſe: the rich man for gave him, & ſo took him againe to his favour, and they loved as well as ever they did before: Many a one would have ſayd, ſet him in the ſtockes, let him have the bread of affliction, and water of tribulation: but this man did not ſo. And here you ſee an example of the practiſe of Gods word, in ſuch ſort that the poore man bearing great hatred and malice againſt the rich man, was brought through the lenitie and meekneſſe of the rich man, from his errour and wickedneſſe, to the knowledge of Gods Word. I would you would conſider this enſample well, and follow it.

Leade me not into temptation. Certaine it is, that cuſtomable ſinners, have but ſmall temptations: for the divell letteth them alone, becauſe they be fully his already, he hath them in bondage, they be his ſlaves. But when there is any good man abroad, that intendeth to leave ſinne and wickednesſe, and abhorreth the ſame, that man ſhall be tempted, the devill goeth about to uſe all meanes to deſtroy that man, and to let him of his forwardneſſe. Therefore all thoſe which have ſuch temptations, reſort hither for ayde and helpe, and withſtand betimes, for I tell thee, if thou withſtandeſt and fighteſt againſt him betimes, certainely thou ſhalt finde him moſt weake, but if

Accuſtomable ſinners are not much tempted.

thou suffereſt him to enter into thy heart, and haſt a delight in his motions, *Tunc actum eſt, Then thou art undone, then he hath gotten the victory over thee.* And here is to be noted, that the devill hath no farther power than God will allow him, the devill can goe no farther than God permitteth him to doe, which thing ſhall ſtrengthen our faith, inſomuch that we ſhall be ſure to overcome him.

The deſire of riches is dangerous.

Saint *Paul* that excellent inſtrument of God, ſaith *Qui volunt diteſcere, incident in multas tentationes: They that goe about to get riches, they ſhall fall into many temptations*: in which words Saint *Paul* doth teach us to beware. For when we goe about to ſet our mindes upon this world, upon riches, then the devill will have a fling at us. Therefore let us not ſet our hearts upon the riches of this world, but rather let us labour for our living: and then let us uſe prayer, and we maybe certaine of our living. Though we have not riches, yet a man may live without great riches. *Habentes victum, &c. When we have meate, and drinke,* 1 Tim. 6. *and clothing*, let us be content, let us not gape for riches, for I tell you it is a dangerons thing to have riches: and they that have riches, muſt make a great account for them: yea, and the moſt part of the rich men, uſe their riches ſo naughtily, and ſo wickedly, that they ſhall not be able to make an account for them. And ſo you may perceive, how the devill uſeth the good creatures of God, to our owne deſtruction: For riches are good creatures of God, but you ſee daily how men abuſe them, how they ſet their hearts upon them, forgetting God and their owne ſalvation. Therfore (as I ſaid before) let not this affection take place in your hearts, to be rich: Labour for thy living, and pray to God, then he will ſend thee things neceſſary, and though he ſend thee not great riches, yet thou muſt bee content with all, for it is better to have a ſufficient living, then to have great riches. Therefore *Salomon* that wiſe King, deſired Prov. 30. God that he would ſend him neither too much, nor too little; not too much, leaſt he ſhould fall into proudneſſe, and to deſpiſe God; nor too little, leaſt he ſhould fall to ſtealing, and ſo tranſgreſſe the Law of God.

The devill is the roote and

Sed libera nos à malo: But deliver us from evill. This word evill, the Writers, take it for the devill: for the devill is the inſtrument

ſtrumēnt of all ill, like as God is the fountaine of all goodneſſe, ſo the devill is the originall roote of all wickedneſſe. Therefore when we ſay, *Deliver us from evill*, and his crafts, ſubtilties, and inventions, wherewith he intendeth to hurt us. And weē of our owne ſelves know not what might let or ſtop us from everlaſting life, therefore we deſire him, that he will deliver us from all ill: that is to ſay, that hee will ſend us nothing that might be a let or impediment unto us, or keepe us from everlaſting felicity. As for enſample: There be many which when they be ſicke, they deſire of God to have their health, for they thinke if they might have their health, they would doe much good, they would live godly and uprightly. Now God ſendeth them their health, but they by and by forget all their promiſes made unto God before, and fall unto all kinde of wickedneſſe, and horrible ſinnes. So that it had beene a thouſand times better for them, to have beene ſicke ſtill, then to have their health. For when they were in ſickneſſe and affliction, they called upon God, they feared him: but now they care not for him, they deſpiſe and mocke him. Now therefore leaſt any ſuch thing ſhould happen unto us, we deſire him *to deliver us from evill*: that is to ſay, to ſend us ſuch things as may be a furtherance unto us, unto eternall felicitie, and take away thoſe things that might leade us from the ſame.

inſtrument of all evill.

An example.

There be ſome, which thinke it a gay thing to avoyd povertie, to be in wealth, and to live pleaſantly: yet ſometimes we ſee, that ſuch an eaſie life giveth us occaſion to commit all wickedneſſe, and ſo is an inſtrument of our damnation. Now therefore when we ſay this prayer, we require God, that he will be our loving Father, and give us all ſuch things which may be a furtherance to our ſalvation, and take away thoſe things which may let us from the ſame. Now you have heard the Lords prayer, which is (as I told you) the abridgement of all other prayers and it is the ſtorehouſe of God. For here we ſhal finde all things neceſſary both for our ſoules and bodies. Therefore I deſire you moſt heartily, to reſort hither to this ſtorehouſe of God, ſeeke heere what you lacke, and no doubt you ſhall finde things neceſſary for your wealth. In *Mathew* there be added theſe words *Quia tuum eſt regnum, & potentia, & gloria in ſecula ſeculorum*,

To live pleaſantly, is dangerous.

The Lords prayer is Gods ſtorehouſe

Note this reason and be not offended at them that use the Lords prayer so.

for thine is the kingdome, the power and the glory, world without end, Amen. These words are added not without cause, for like as we say in the beginning: *Our Father*, signifying that he will fulfill our request, so at the end we conclude saying: *thine is the power, &c.* signifying that he is able to helpe us in our distresse and grant our requests. And though these be great things, yet we neede not to dispaire, but consider that he is Lord over heaven and earth, that he is able to doe for us, and that he will doe so, being our Father, and being our Lord and King over all things.

Therefore let us often resort hither, and call upon him with this prayer, in our Christs name: for he loveth Christ, and all those which are in Christ, for thus he saith: *Hic est filius meus dilectus, in quo mihi bene complacitum est. This is my beloved Son, in whom I have pleasure.* Seeing then that God hath pleasure in him, he hath pleasure in the prayer that he hath made: and so when we say this prayer in his Name, with a faithfull penitent heart, it is not possible but he will heare us, and grant our requests. And truly, it is the greatest comfort in the world to talk with God, to call upon him, in this prayer, that Christ himself hath taught us: for it taketh away the bitternesse of all afflictions. Through prayer we receive the holy Ghost, which strengthneth and comforteth us at all times, in all trouble and perrill.

Math. 3.

Quia tuum est regnum, & potentia, & gloria: For thine is the Kingdoms, the power and the glory. The Kingdome of God is generall throughout all the world: Heaven and earth are under her dominion. As for other Kings, they are Kings indeed, but to Godward they be but Debuties, but officers, he only is the right King, unto him onely must and shall all creatures in heaven and earth obey, and kneele before his majestie. Therefore have ever this in your hearts, what trouble and calamities so ever shall fal upon you for Gods Words sak: if you be put in prison, or lose your goods or Lands, say always in your hearts, *Tuum est regnum, Lord God thou only art Ruler & Governour*, thou onely canst and wilt helpe and deliver us from all trouble, when it pleaseth thee, for thou art the King to whom all things obey. For (as I sayd before) all the other Kings reigne by him, and through him as Scripture witnesseth:

Kings are but Gods Debuties.

Prov. 8.

The Sacrifice of the Masse.

Pa

Per me reges regnant, Through me Kings rule. To say this prayer with good faith and penitent heart, is *Sacrificium laudis, A sacrifice of thankesgiving.* We were wont to have *Sacrificium missa, The sacrifice of the masse,* which was the most horrible blasphemy that could be devised, for it was against the dignity of Christ, and his passion: but this sacrifice of thanksgiving, every one may make: that calleth with a faithfull heart upon God in the name of Christ.

Therefore let us at all times without intermission, offer unto God the sacrifice of thanksgiving: that is to say, let us at all times call upon him, and glorifie his name in all our livings: when we goe to bedward let us call upon him, when we rise, let us do likewise. Also when we goe to our meate and drinke, let us not goe unto it like swine and beasts, but let us remember God, and be thankfull unto him for all his gifts. But aboue all things we must see that we have a penitent heart, else it is to no purpose, for it is written: *Non est speciosa laus in ore peccatoris: God will not be praised of a wicked man.* Therefore let us repent from the bottom of our hearts, let us forsake all wickednes, so that we may say this prayer to the honor of God, and our commodities. Ecclc. 15.

And as I told you before, wee may say this prayer whole or by parts, according as we shall see occasion. For when we see Gods name blasphemed, we may say: *Our Father, hallowed be thy name:* when we see the divel rule, we may say, *Our Father, thy kingdome come:* when we see the world inclined to wickednes, we may say: *Our Father, thy will be done.* And when we lacke necessary things either for our bodies or soules, we may say, *Our Father which art in Heaven, give us this day our daily bread.* And when I feele my sins to trouble and grieve me, then I may say: *Our Father which art in heaven, forgive us our trespasses.* *We say this prayer by two parts.*

Finally, when we will be preserved from all temptations, that they shall not have the victory over us, nor that the divell shall not devoure us, we may say: *Our Father which art in heaven, lead us not into temptation, but deliver us from evil, for thine is the kingdome, the power and glory, for ever and ever, world without end.* Amen.

Heere endeth the seaven Sermons upon the Lords Prayer.

Certaine other Sermons preached by the right reverend Father in God, Ma. *Hugh Latimer* in *Lincolnshire*, the yeere of our Lord 1552. Collected and gathered by *Augustine Bernhere* an Helvetian.

The first Sermon.

Simile factum est regnum cœlorum homini Regi qui fecit nuptias filio suo: The kingdome of heaven is like unto a certaine King, which married his sonne: And sent forth his servant to call them that, &c.

Read in the Church the 20 Sunday after. Mat. 22.

THis is a Gospel that containeth very much matter: and there is another like unto this in the 14. of *Luke*, but they be both one in effect, for they teach both one thing. And therefore I will take them both in hand together, because they tend to one purpose. *Mathew* saith: *The Kingdome of heaven is like unto a certaine King, which married his sonne*: *Luke* saith: *A certaine man ordained a great supper*. But there is no difference in the very substance of the matter, for they pertaine to one purpose. Heere is made mention of a feast-maker: therefore wee must consider who was this feast-maker: secondly, who was his sonne: thirdly, we must consider to whom hee was married: fourthly, who were they that called the guests: fiftly, who were the guests. And then we must know how the guest callers behaved themselves: and then how the guests behaved themselves towards them that called them. When all these circumstances be considered, wee shall finde much good matters covered and hid in this Gospell.

Luk. 14. *Two parables meaning all one thing.*

Seaven things to be considered in this parabl.

O

Now that I may so handle these matters, that it may turne to the edification of your soules, and to the discharge of my office, I will most instantly desire you, to lift up your hearts unto God: and desire his divine Majesty in the name of his onely begotten sonne our Saviour Iesus Christ, that hee will give unto us his holy Ghost: unto me, that I may speake the word of God, and teach you to understand the same: unto

Things to be asked at Gods hand.

you, that you may heare it fruitfully, to the edification of your soules, so that you may be edified through it, and your lives reformed and amended, and that his honour and glory may increase daily amongst us. Wherefore I shall desire you to say with me. *Our Father. &c.*

Deerely beloved in the Lord, the Gospell that is read this day is a parable, a similitude, or comparison. For our Saviour compared the kingdome of God unto a man, that made a marriage for his son. And heere was a marriage. At a mariage you know there is commonly great feastings. Now you must know who was this feast-maker, and who was his son, and to whom he was married: and who were those that should be called, and who were the callers, how they behaved themselves, and how the guests behaved themselves towards them that called them.

Now this marriage-maker, or feast-maker, is almighty God. *Luke* the Evangelist calleth him a man, saying: *A certaine man ordained a great supper.* He calleth him a man, not that he was incarnate, or hath taken our flesh upon him, no not so, for you must understand that there be three persons in the Deity, *God the Father*, *God the Son*, and *God the holy Ghost*. And these three persons decked the Sonne with manhood: so that neither the Father, neither the holy Ghost, tooke flesh upon them, but only the Sonne, he tooke flesh upon him, taking it of the Virgin *Mary*. But *Luke* calleth God the Father a man, not because he tooke flesh upon him, but onely compared him unto a man, and not that he will affirme him to be a man. Who was he now that was married? who was the bridegroome? Certainely, that was our Saviour Iesus Christ, the second person in the Deity, the eternall Son of God. Who should be his spouse? to whom was hee married? to his Church and congregation: for hee would have all the world to come unto him, and to be married unto him: but we see daily experience, that the most part refuse this offer. But here is shewed the state of the Church of God, for this marriage, and this feast was begun at the beginning of the world, and shall endure to the end of the same: yet for all that, the most part come not: so at the begining of the world, ever the most part refused to come. And so it appeareth at this

Who was this marriage maker.

Only the Sonne became man.

God is called a man, but is not so.

Christ is the bridegroome.

The Church is the bride.

The marriage hath lasted ever since the world began.

time, how little a number commeth to this wedding and feast: thogh we have many callers, yet there be but few of those that come. So ye heare that God is the feast-maker, the bridegroom is Christ, his son our Saviour the bride is the congregation.

Now what maner of meate was prepared at this great Feast? For ye know it is commonly seene, that at a marriage, the finest meate is prepared that can be gotten. What was the chiefest dish at this great banquet? What was the feast dish? Marry it was the Bridegroome himselfe: for the Father the feast-maker prepared none other manner of meate for the guests, but the body and blood of his naturall Son, And this is the chiefest dish at this banquet, which truly is a mervailous thing, that the Father offered his son to be eaten. Verily I thinke that no man hath heard the like. And truely there was never such kinde of feasting as this is, where the Father will have his sonne to be eaten, and his blood to be drunke.

The Bridegroome himselfe was the best dish of the feast.

We read in a story, that a certain man had eaten his own Son, but it was done unwares, he knew not that it was his son, else no doubt he would not have eaten him. The story is this: There was a king named Astiages, which heard by a prophecy, that one *Cyrus* should have the rule and dominion over his realme after his departure: which thing troubled the saide King very sore, and therefore sought all the waies and meanes how to get the said *Cyrus* out of the way, how to kill him, so that he shold not be king after him. Now he had a noble man in his house named *Harpagus*, whom he appointed to destroy the said *Cyrus*: but howsoever the matter went, *Cyrus* was preserved and kept alive, contrary to the kings mind. Which thing when *Astiages* heard, what doth he? Thus he did, *Harpagus* that noble man, which was put in trust to kill *Cyrus*, had a sonne in the Court, whom the king commanded to be taken, his head, hands and feete to be cut off, and his body to be prepared, rosted, or sodden, of the best maner that could be devised. After that, he biddeth *Harpagus* to come and eate with him, where there was jolly cheere, one dish comming after another: At length, the King said to *Harpagus*, Sir how like you your fare? *Harpagus* thanked the King, and prayed much his Majesties banquet.

The history of Astiages and Harpagus.

A example of cruelty.

Now they perceiving him to be merily disposed, commanded

ded one of the ſervants, to bring the head, hands, and feete of *Harpagus* ſonne: which when it was done, the King told him what manner of meat he had eaten, asking him how he liked it. *Harpagus* made anſwere, (though with an heavie heart) *Quod regi placet id mihi quoque placet*, Whatſoever pleaſeth the King, that alſo pleaſeth me. And here we have an enſample of a flatterer or diſſembler: For this *Harpagus* ſpake againſt his owne heart and conſcience. Surely I feare me, there be a great many of flatterers in our time alſo, who will not be aſhamed to ſpeake againſt their owne heart and conſciences, like as this *Harpagus* did, which had no doubt a heavie heart, and in his conſcience the act of the King miſliked him, yet for all that, with his tongue he praiſed the ſame. So I ſay, we read not in any ſtory, that at any time any father had eaten his ſonne willingly and wittingly: as this *Harpagus*, of whom I rehearſed this ſtory; did it unwares. But the Almightie God, which prepared this feaſt for all the world, for all thoſe that will come unto it, he offereth his onely ſonne to be eaten, and his blood to be drunke: belike he loved his gueſtes well, becauſe he did feede them with ſo coſtly a diſh.

Cruelty recompenced with flattery.

A ſigne of Gods love towards man.

Againe, our Saviour the bridegroome offereth himſelfe at his laſt Supper, which he had with his Diſciples, his body to be eaten, and his blood to be drunke. And to the intent that it ſhould be done to our great comfort, and then againe to take away all crueltie, irkeſomneſſe, and horribleneſſe, he ſheweth unto us how we ſhall eate him, in what manner and forme, namely ſpiritually, to our great comfort: ſo that whoſoever eateth the myſticall Bread, and drinketh the myſticall Wine worthily, according to the ordinance of Chriſt, he receiveth ſurely the very Body and Blood of Chriſt ſpiritually, as it ſhall be moſt comfortable unto his ſoule. He eateth with the mouth of his ſoule, and diſgeſteth with the ſtomacke of his ſoule, the Body of Chriſt. And to be ſhort, whoſoever beleeveth in Chriſt putteth his hope, truſt & confidence in him, he eateth and drinketh him: for the ſpirituall eating, is the right eating to everlaſting life, not the corporall eating, as the *Capernaites* underſtood it. For that ſame corporall eating, on which they ſet their mindes, hath no commodities at all, it is a ſpirituall

Chriſts body and blood is eaten and drunke ſpiritually.

The ſpirituall eating of Chriſt is the right eating.

meate

meate that feedeth our soules. But I pray you, how much is this supper of Christ regarded amongst us, where hee himselfe exhibited unto us his body and blood. How much I say is it regarded? how many receive it with the Curate or Minister? O Lord, how blind and dull are we to such things, which pertaine to our salvation? But I pray you wherefore was it ordained principally? Answer, It was ordained for our helpe, to helpe our memory withall, to put us in minde of the great goodnes of God, in redeeming us from everlasting death, by the blood of our Saviour Christ: yea, and to signifie unto us, that his body and blood, is our meate and drinke for our soules, to feede them to everlasting life. If wee were now so perfect as wee ought to be, we should not have neede of it, but to helpe our imperfectnes, it was ordained of Christ: for we be so forgetfull when we be not pricked forward, that we have soone forgotten all his benefits.

The Lords Supper is not regarded.

Why the supper of our Lord was ordained.

To the intent therfore that we may the better keepe it in memory, and to remedy this our slothfulnes, our Saviour hath ordained this his Supper for us, wherby we should remember his great goodnes, his bitter Passion and death, and so strengthen our faith: so that he instituted this Supper for our sake, to make us to keepe in fresh memory his inestimable benefits. But as I saide before, it is in a manner nothing regarded amongst us, we care not for it, we will not come unto it. How many be there thinke you, that regard this Supper of our Lord, no more then a testorne? truely I feare me too many. Nay I will proove that they regard it not so much: if there were a Proclamation made in this towne, that whosoever would come unto the Church at such an houre, and there go to the Communion with the Curat should have a testorne, when such a Proclamation were made, I thinke truely all the Towne would come and celebrate the Communion to get a testorne: but will not come to receive the body & blood of Christ, the food & nourishment of their soules to the augmentation and strength of their faith? Doe they not more regard now a testorne than Christ? But the cause which letteth us from celebrating of the Lords Supper, is this: we have no mind or purpose to leave sin and wickednes, which maketh us not to come to this Supper, because wee be not ready nor

We be both slothfull and forgetfull.

For sixpence a peece, we should have communicants enough.

meete

meete to receive it. But I require you in Gods behalfe, leave your wickednes, that ye may receive it worthily according to his institution. For this supper is ordained, as I told you before, for your sakes, to your profits and commodities: for if we were perfect, we should not need this outward Sacrament, but our Saviour knowing our weakenes and forgetfulnes, ordained this Supper, to the augmentation of our faith, and to put us in remembrance of his benefits. But we will not come: there come no more at once, but such as give the holy loaves from house to house, which follow rather the custome than any thing els. Our Saviour Christ saith in the Gospell of S. *Iohn*, *Ego sum panis vivus, qui de cœlo descendi: I am the living Bread which came downe from heaven.* Therfore whosoever feedeth on our Savior Christ, he shall not perish, death shall not prevaile against him, his soule shal depart out of his body, yet death shall not get the victory over him: he shall not be damned. He that commeth to the marriage to that banquet, death shall be unto him but an entrance, or a doore to everlasting life. *Panis quem ego dabo, caro mea est: The Bread that I will give is my flesh, which I will give for the life of the world.* As many as will feede upon him, shall attaine to everlasting life, they shall never die, they shall prevaile against death, death shall not hurt them, because he hath lost his strength. If we would consider this, no doubt we would be more desirous to come to the Communion then we be, we would not be so cold, we wold be content to leave our naughty living, and come to the Lords table.

The cause why we have no mind to come to the communion.

Men come to the communion of custome. Iohn 6.

Who so eateth Christs flesh, shall not perish

Death hath lost his sting.

Now yee have heard what shall be the chiefest dish at this marriage, namely the Body and Blood of Christ. But now there be other dishes, which be sequels or hangings on, wherewith the chiefe dish is poudred: that is remission of sins. As the holy Ghost which ruleth and governeth our hearts, also the merits of Christ, which are made ours: for when wee feede upon this dish worthily, then we shall have remission of our sins, we shall receive the holy Ghost.

The diversity of dishes that are at this supper.

Moreover, all the merits of Christ are ours, his fulfilling of the Law is ours, and so we be justified before God, and finally attaine to everlasting life. As many therefore as feede worthily of this dish, shall have all things with it, and in the end, everla-

Rom. 8.

sting

The commodities that come of communicating aright.

sting life. S. Paul saith; *Qui proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donabit? He which spared not his owne Son, but gave him for us all, how shall he not with him, give us all things also?* Therefore they that be in Christ, are partakers of all his merits and benefits of everlasting life, and of all felicitie. He that hath Christ, hath all things that are Christs: Hee is our preservation from damnation, he is our comfort, he is our helpe, he is our remedie. When we feede upon him, then we shall have remission of our sinnes: the same remission of sinnes, is the greatest and most comfortable thing that can be in the world.

Math. 8.

A generall proclamation.

O What a comfortable thing is this, when Christ saith: *Remittuntur tibi peccata: Thy sinnes are forgiven unto thee.* And this is a standing sentence, it was not spoken onely to the same one man, but it is a generall proclamation unto us all: that is, to all and every one that beleeveth in him, that they shall have forgiveneſſe of their sinnes. And this Proclamation is cryed out dayly by his Ministers and Preachers: which proclamation is the word of grace, the word of comfort and consolation. For like as sinne is the most fearefull, and the most horrible thing in heaven and earth, so the most comfortable thing is the remedie against sinne: which remedy is declared and offered unto us in this word of grace: and the power to distribute this remedie against sinnes, he hath given unto his Ministers, which bee Gods treasurers, distributers Of the Word of God: for now he speaketh by me, he calleth you to his wedding by mee, being a poore man, yet hee hath sent me to call you. And though hee be the Author of the Word, yet he will have men to be called through his Ministers to that Word. Therefore let us give credite unto the Minister when he speaketh Gods Word: yea rather let us credit GOD when hee speaketh by his Ministers, and offereth us remission of our sinnes by his Word. For there is no sinne so great in this world, but it is pardonable as long as wee be in this world, and call for mercy for here is the time of mercy, here we may come to forgiveneſſe of our sinnes. But if we once die in our sinnes and wickedneſſe so that we be damned, let us not looke for remission afterwards: for the state after this life

Nothing is so horrible as sinne.

is

is uncharitable: but as long as we be heere, we may cry unto God for forgiveneſſe of our ſinnes: and then no doubt we ſhall obtaine remiſſion, if we call with a faithful heart upon him, for ſo he hath promiſed unto us in his moſt holy Word.

There is ſinne againſt the holy Ghoſt.

The holy Scripture maketh mention of a ſinne againſt the holy Ghoſt, which ſinne cannot be forgiven, neither in this world, nor in the world to come: And this maketh many men unquiet in their hearts and conſciences: for ſome there be which ever be afraide leaſt they have committed that ſame ſin againſt the holy Ghoſt, which is irremiſſible. Therefore ſome ſay, I cannot tell whether I have ſind againſt the holy Ghoſt or not: if I have committed that ſinne, I know I ſhall be damned. But I tell you what you ſhall doe, deſpaire not of the mercy of God, for it is immeaſurable. I cannot deny but that there is a ſinne againſt the holy Ghoſt, which is irremiſſible, but we cannot judge of it aforehand, we cannot tell which man hath committed that ſin or not, as long as he is alive: but when he is once gone, then I can judg whether he ſinned againſt the holy Ghoſt or not. As now I can judge that *Nero*, *Saul* and *Iudas*, and ſuch like, that dyed in ſinnes, and wickedneſſe, did commit this ſinne againſt the holy Ghoſt: for they were wicked and continued in their wickedneſſe, ſtill to the very end, they made an end in their wickedneſſe: but we cannot judge whether one of us ſin this ſin againſt the holy Ghoſt, or not: for though a man be wicked at this time, yet he may repent, and leave his wickedneſſe to morrow, and ſo not commit that ſinne againſt the holy Ghoſt. Our Saviour Chriſt pronounced againſt the Scribes and Phariſies that they had committed that ſin againſt the holy Ghoſt: becauſe he knew their hearts, he knew that they would ſtill abide in their wickedneſſe, to the very end of their lives. But we cannot pronounce this ſentence againſt any man, for we know not the hearts of men: he that ſinned now, peradventure ſhall be turned to morrow, and leave his ſinnes, and ſo be ſaved. Farther, the promiſes of our Saviour Chriſt are generall, they pertaine to all mankinde, he made a generall proclamation, ſaying: *Qui credit in me, habet vitam æternam.* Whoſoever believeth in me hath everlaſting life. Likewiſe S. *Paul* ſaith, *Gratia exuperat ſupra peccatum.* The grace and mercies of God ex-

We cannot judge who hath ſinned againſt the holy Ghoſt.

Chriſt knew the hearts of Phariſies.

The croſſe calleth us to Chriſt.

ceede

ceedeth farre our sins. Therefore let us ever thinke and beleeve, that the grace of God, his mercie and goodnesse, exceedeth our sinnes. Also consider what Christ saith with his owne mouth: *Venite ad me omnes qui laboratis, &c. Come to me all ye that labour and are laden, and I will ease you.* Marke, here he saith: *come all yee*: wherefore then should any man despaire, to shut out himselfe from the promises of Christ, which be generall, and pertaine to the whole world: For he saith, *Come all unto me.* And then againe he saith. *Refocillabo vos, I will refresh you*: you shall be eased from the burthen of your sinnes. Therefore (as I said before) he that is blasphemous and obstinate wicked, and abideth in his wickednesse still to the very end, he sinneth against the holy Ghost, as Saint *Augustine*, and all other godly Writers doe affirme: that he that leaveth his wickednesse and sinnes, is content to amend his life, and then beleeving in Christ, seeketh salvation and everlasting life by him, no doubt that man or woman, whosoever he or they be, shall be saved: for they feede upon Christ, upon that meate that God the Father, this feast maker, hath prepared for all his guests.

Math. 11. *Christ calleth all unto him.*

To continue in sinne to the end, is to sinne against the holy Ghost.

You have heard now who is the maker of this feast or banquet: and againe you have heard what meate is prepared for the guests, what a costly dish the house-father hath ordained at the wedding of his sonne. But now ye know, that where be great dishes and delicate fare, there be commonly prepared certaine sauces, which shall give men a great lust and appetite to their meates, as mustard, vinegar, and such like sauces, So this Feast, this costly dish, hath his sauces: but what bee they? Marry the Crosse, and affliction, tribulation persecution, and all manner of miseries: for like as sauces make lustie the stomacke to receive meat: so affliction stirreth up in us a desire to Christ. For when we be in quietnesse we are not hungry, we care not for Christ, but when wee be in tribulation, and cast in prison, then we have a desire to him, then we learne to call upon him: then we be hungry, and thirst after him, then we are desirous to feede upon him: as long as we be in health and prosperitie, we care not for him: wee be slothfull, wee have no stomacke at all, and therefore these sauces are very necessary for us. Wee have a common saying amongst us,

when

when we see a fellow sturdie, loftie, and proude, this is a saucie fellow: signifying him to be a high minded fellow, which taketh more upon him then he ought to doe, or his estate requireth, which thing no doubt is naught and ill, for every one ought to behave himselfe, according unto his calling and estate: but he that will be a Christian man, that intendeth to come to heaven, must be a saucie fellow, hee must be well powdered with the sauce of affliction, and tribulation, not with proudnesse and stoutnesse, but with miseries and calamities: for so it is written, *Omnes qui piè vivere volunt in Christo, persecutionem patientur, Whosoever will live godly in Christ, he shall suffer persecution and miseries*: he shall have sauce enough to his meate. Againe, our Saviour saith, *Qui vult meus esse Discipulus, abnegat semetipsum, & tollat Crucem suam & sequatur me*: *He that will be my Disciple, must deny himselfe, and take his crosse upon him, and follow me.* Is there any man that will feede upon me, that will eate my flesh and drinke my blood? *Abnegat seipsum, Let him forsake himselfe.* O this is a great matter, this is a biting thing: it is the very denying of my owne will.

He that will come to heaven, must be sauced.

As for an ensample. I see a faire woman, and conceive in my heart an evill appetite to commit letchery with her, I desire to fulfill my wanton lust with her. Here is my appetite, my lust, my will: but what must I doe? I must deny my selfe and follow Christ. What is that? I must not follow my owne desire, but the will and pleasure of Christ. Now what saith he? *Non fornicaberis, non adulteraberis, Thou shalt not bee a whoremonger, thou shalt not bee a wedlocke breaker.* Heere I must deny my selfe, and my will, and give place unto his will, abhor and hate my owne will: yea and farthermore, I must earnestly call upon him, that he will give me grace to withstand my owne lust and appetite, in all manner of things which may be against his will, as when a man doth me wrong; taketh my living from mee, or hurteth me in my good name, my will is to avenge my self upon him, to doe him a foule turne againe, but what saith God, *Mihi vindictam, ego retribuam, Vnto me* saith God, *belongeth vengeance, I will recompence the same.* Now heere I must give over mine owne will and pleasure, and obey his will: this I must doe if I will feede upon him, if

We must deny our selves.

We must leave the revenge to God.

I will come to heaven: but this is a bitter thing, a foure sauce, a sharpe sauce, this sauce maketh a stomacke: for when I am injured or wronged, or am in other tribulation, then I have a great desire for him, to feede upon him, to be delivered from trouble, and to attaine to quietnesse and joy.

There is a learned man which hath a saying that is most true, he saith, *Plus crux quam tranquillitas invitat ad Christum: The Crosse and persecution, bringeth us sooner to Christ, than prosperitie and wealth.* Therefore S. *Peter* saith: *Humiliamini sub potenti manu Dei, Humble your selves under the mighty hand of God.* Looke what God layeth upon you, beare it willingly and humble. But you will say, I pray you tell me what is my Crosse. Answere. This that God layeth upon you, that same is your Crosse: not that which you of your owne wilfulnesse lay upon your selves. As there was a certaine Sect which were called *Flagellarii*, which scourged themselves with whips till the blood ranne from their bodies, this is a crosse, but it was not a crosse of God. No, no, he layd not that upon them, they did it of their owne head.

The crosse that men lay upon themselves, is not Christs Crosse.

Therefore looke what God layeth upon me, that same is my Crosse, whhich I ought to take in good part, as when I fall into povertie, or into miseries, I ought to be content with all, when my neighbour doth me wrong, taketh away my goods, robbeth me of my good name and fame, I shall beare it willingly, considering that it is Gods crosse, and that nothing can be done against me without his permission. There falleth never a sparrow to the ground, without his permission; yea not a hayre falleth from our head without his will. Seeing then that there is nothing done without his will, I ought to beare this Crosse which he layeth upon me, without murmuring or grudging.

God hath appointed that we should be tempted with divers temptations.

But I pray you consider these words of S. *Peter* well: *Humiliamini sub potenti manu Dei, Humble your selves under the mighty hand of God.* Here Saint *Peter* signifieth unto us, that God is a mighty God, which can take away the crosse from us when it seemeth him good, yea hee can send patience in the midst of all trouble and miseries. Saint *Paul* that elect instrument of God, shewed a reason wherefore God layeth afflictions upon us, saying; *Corripiamur à Domino ne cum mun-*

da condemnemur, We are chastened of the Lord, least we should be condemned with the world. For you see by dayly experience that the most part of wicked men are luckey in this world, they beare the swing, all things goeth after their mindes, for God letteth them have their pleasure here. And therefore this is a common saying: The more wicked the more luckey: but they that pertaine to God, they shall inherite everlasting life: they must goe to the pot, they must suffer here according to the Scripture: *Iudicium a domo Dei incipit, The judgment of God beginneth at the house of God.* Therfore it commeth of the goodnes of God, when we be put to tast the sauce of tribulation: for he doth it to a good end, namely that we should not be condemned with this wicked world: for these sauces are very good for us, for they make us more hungry and lusty to come to Christ and feede upon him. And truely when it goeth well with us, we forget Christ, our hearts and mindes are not upon him: therefore it is better to have affliction then to be in prosperity. For there is a common saying: *Vexatio dat intellectum. Vexation giveth understanding. David* that excellent King & prophet saith: *Bonum est mihi quòd humiliasti me Domine. Lord* (saith he) *it is good for me that thou hast pulled down my stomacke, that thou hast humbled me.* But I pray you, what sauce had *David*, how was he humbled? Truely thus, his owne Sonne defiled his Daughter. After that *Absalon* one other of his Sonnes killed his owne Brother. And this was not enough but his owne sonne rose up against him, and trayterously cast him out of his Kingdome, and defiled his wives in the sight of the people. Was not hee vexed? had he not sauses? Yes, yes, yet for all that he cryeth not out against God, he murmured not, but saith: *Bonum est mihi quòd humiliasti me. Lord it is good for me that thou hast humbled me, thou hast brought me low.* Therefore when we be in trouble, let us be of good comfort, knowing that God doth it for the best. But for all that, the divell that old serpent, the enemie of mankind doth what he can day and night to bring us this sauce, to cast us into persecution, or other miseries, as it appeareth in the Gospell of *Mathew* where our Saviour casting him out of a man, seeing that he could do no more harme he desired Christ to give him leave to goe into the Swine:

The cause why Christ layeth crosses upon those that be his.

4 Reg. 16.

The devill laboureth still to make sauce for us.

and so hē cast them all into the Sea. Where it appeareth, that the devill studyeth and seeketh all manner of wayes to hurt us, either in soule, or else in body: But for all that let us not dispaire, but rather lift up our hearts unto God, desiring his helpe, and comfort, and no doubt when we doe so, he will help he will either take away the calamities, or else mittigate them, or at the least wise send patience in our hearts, that wee may beare it willingly.

The latter course at this feast.

Now you know at a great feast when there is made a delicate dinner, and the guests fare well: at the end of the dinner they have *Bellaria, Certaine subtilties, Custards, sweete and delicate things*: So when we come to this dinner to this wedding, and feede upon Christ, and take his sauces which he hath prepared for us: at the end commeth the sweete meate, what is that? The remission of sinnes and everlasting life, such joy that no tongue can expresse, nor heart can thinke: which God hath prepared for all them that come to this dinner, and feede upon his Son, & tast of his sauces And this is the end of this banquet.

This marriage was made in paradise.

This banket or marriage dinner, was made at the very beginning of the world: when God made this mariage in Paradise, & called the whole world unto it, saying: *Semen mulieris conteret caput Serpentis. The seed of the woman shall vanquish the head of the Serpent*, Then was the first calling. And this calling stood unto the faithfull in as good steed as it doth unto us which have a most manifest calling.

Abraham was bidden to this marriage.

Afterwards, Almighty God called againe with these words speaking to *Abraham, Ego ero Deus tuus & seminis tui post te, I will be thy God, and thy seedes after thee.* Now what is it to be our God? Forsooth to be our defender, our comforter, our deliverer and helper: who was *Abrahams* seed? Even Christ the Sonne of God, he was *Abrahams* seede: in him and through him all the world shall be blessed, all that beleeve in him, and all that come to this dinner and feed upon him.

After that, all the Prophets their onely intent was to call the people to this wedding. Now after the time was expired which God had appointed, hee said: *Venite parata sunt omnia: Come, all things are ready.* But who are these callers? The first was *Iohn* Baptist, which not onely called with

Iohn Baptist pointed to this meat with his finger.

his

his mouth, but also shewed with his finger, that meate which God had prepared for the whole world, he saith: *Ecce agnus Dei qui tollit peccata mundi, Lo the Lambe of God, that taketh away the sinnes of the world.* Also Christ himselfe called, saying: *Venite ad me omnes qui laboratis, Come to me all ye that travaile and labour and I will refresh you.* Likewise the Apostle cryed and called all the whole world, as it is written: *Exivit sonus eorum per universam terram, Their sound is gone throughout all the world.* But I pray you what thankes had they for their calling and for their labour? Verily this, *Iohn* Baptist was headed: Christ was crucified: the Apostles were killed, this was their reward for their labours. So all the preachers shall looke for none other reward: for no doubt they must be sufferers, they must taste of these sauces: their office is: *Arguere mundum de peccato, To rebuke the world of sinne,* which no doubt is a thankelesse occupation. *Vt audiant montes judicia Domini, That the high hils,* that is, *Great Princes and lords, may heare the judgment of the Lord:* They must spare no body, they must rebuke high and low, when they doe amisse they must strike them with the sword of Gods Word: which no doubt is a thankelesse occupation yet it must be done, for God will have it so.

Matth. 11.

The regard that they have which be the callers of the guestes.

Preaching is a thankelesse office.

There be many men which be not so cruell as to persecute or to kill the Preachers of Gods word: but when they be called to feede upon Christ, to come to this banquet, to have their wicked living rebuked, then they begin to make their excuses, as it appeared here in this Gospell: Where *the first sayd, I have bought a farme, and I must needes goe and see it, I pray thee have me excused. Another sayd: I have bought five yoke of Oxen, and I goe to prove them, I pray thee have me excused. The third sayd, I have marryed a wife and therefore I cannot come:* And these were their sauces. You must take heed that you mistake not this text: For after the outward letter, it seemeth as though no husbandman, no buyer or seller, nor marryed man should enter into the kingdome of God: Therfore you must take heede, that ye understand it aright.

The excuses that such use to make as are loath to leave their wickednesse.

For to be a husbandman, to be a buyer or seller, to be a maried man, is a good thing, and allow of God: but the abuse of

Take heed ye understand this aright.

of ſuch things is reproved. Husbandman and married man every one in his calling, may uſe and doe the workes of his calling: the husbandman may goe to plough, they may buy and ſell alſo, men may marry, but they may not ſet their hearts upon it. The husbandman may not ſo apply his husbandry, to ſet aſide the Word of God, for when he doth ſo, he ſinneth damnably: for he more regardeth his husbandry, then God and his Word, he hath all luſt & pleaſure in his husbandry, which pleaſure is naught. As there be many husbandmen, which will not come to ſervice, they make their excuſes that they have other buſineſſe, but this excuſing is naught, for commonly they goe about wicked matters, and yet they would excuſe themſelves, to make themſelves faultleſſe, or at the leaſt way they will diminiſh their faults, which thing it ſelfe is a great wickedneſſe: to do wickedly: and then to defend that ſame wickedneſſe, to neglect and diſpiſe Gods word, and then to excuſe ſuch doings, like as theſe men do here in this Goſpel. The husbandman ſaith, *I have bought a farme have me excuſed*: *the other ſaith, I have bought five yoke of Oxen, I pray thee have me excuſed*: Now when he commeth to the marryed man, that ſame fellow ſaith not, have me excuſed, as the other ſayd but he onely ſaith, *I cannot come*. Where it is to be noted, that the affections of carnall luſts and concupiſence are the ſtrongeſt above all other: for there be ſome men which ſet all their hearts upon voluptuouſneſſe, they regard nothing elſe, neither God nor his Word: And therefore this married man ſaith, *I cannot come*; becauſe his affections are more ſtrong and vehement than the other mens were: but what ſhall be their reward which refuſe to come? The houſefather ſaith: *I ſay unto you that none of thoſe men which are bidden ſhall taſte of my Supper*. With theſe words Chriſt our Saviour teacheth us, that all thoſe that love better worldly things then God and his Word, ſhall bee ſhut out from his ſupper, that is to ſay, from everlaſting joy and felicity: for it is a great matter to deſpiſe Gods word, or the Miniſter of the ſame, for the office of preaching is the office of Salvation, it hath warrants in Scripture, it is grounded upon Gods Word.

Husbandry muſt not hold us from God.

The married man ſaith he cannot come

The reward of them that refuſed to come.

Saint *Paul* to the *Romans* maketh a gradation of ſuch wiſe: *Omnis quicunque invocaverit nomen Domini ſalvabitur*:

S. *Paul's* gradation.

quomodo ergo invocabunt in quem non crediderunt, aut quomodo credent ei quem non audierunt? That is to ſay, *Whoſoever ſhall call on the name of the Lord ſhall be ſaved: but how ſhall they call upon him, in whom they beleeve not? How ſhall they beleevee on him of whom they have not heard? How ſhould they heare without a Preacher? And how ſhould they preach except they be ſent?* At the length he concludeth, ſaying: *Fides ex auditu; Faith commeth by hearing.* Where you may perceive how neceſſary a thing it is, to heare Gods word, and how needfull a thing it is to have Preachers, which may teach us the word of God: for by hearing we muſt come to faith, through faith wee muſt be juſtified.

And therefore Chriſt ſaith himſelfe: *Qui credit in me, habet vitam æternam, He that beleeveth in me hath everlaſting life.* When we heare Gods word by the Preacher, and beleeve the ſame, then we ſhall be ſaved: for Saint *Paul* ſaith, *Evangelium eſt potentia Dei ad ſalutem omni credenti, The Goſpell is the power of God unto ſalvation, the Goſpell preached is Gods power to ſalvation of all beleevers:* This is a great commendation of this office of preaching, therefore we ought not to diſpiſe it, or little regard it: for it is Gods Inſtrument whereby he worketh faith in our hearts. Our Saviour ſaith to *Nicomede: Niſi quis renatus fuerit, Except a man be borne a new, he cannot ſee the kingdome of God.* But how commeth this regeneration? By hearing and beleeving of the Word of God: for ſo ſaith S. *Peter. Renati non ex ſemine mortali corruptibili, We are borne a new not of mortall ſeede, but of immortall, by the Word of God.* Likewiſe *Paul* ſaith in another place: *Viſum eſt Deo per ſtultitiam prædicationis ſalvos facere credentes. It pleaſed God to ſave the beleevers through the fooliſhneſſe of preaching.* But peradventure you will ſay, What? Shall a Preacher teach fooliſhneſſe? No not ſo, the Preacher when he is a right Preacher, he preacheth not fooliſhneſſe, but he preacheth the Word of God: but it is taken for fooliſhneſſe, the world eſteemeth it for a triſle: but howſoever the World eſteemeth it, S. *Paul* ſaith that God will ſave his through it.

Rom. 1.

The commendation of the office of preaching.

Iohn 3.

1. Pet. 1.

The world judgeth the Word of God to be fooliſhneſſe.

Heere I might take occaſion to enveigh againſt thoſe which little regard the office of preaching, which are wont

to say, what need we such preachings every day? Have I not five witts? I know as well what is good or ill, as he doth that preacheth. But I tell thee my friend: be not too hasty, for when thou hast nothing to follow but thy five witts, thou shalt goe to the Divell with them: *David* that holy Prophet sayd not so, he trusted not his five witts, but he sayd, *Lucerna pedibus meis verbum tuum Domine*, *Lord thy Word is a Lanterne unto my feete*: Here we learne not to dispise the Word of God, but highly to esteeme it, and reverently to heare it: for the holiday is ordained and appointed to no other thing but that we should at that day heare the Word of God, and exercise our selves in all godlinesse: but there be some which thinke that this day is ordained onely for feasting, drinking or gamming, or such foolishnesse, but they be most deceived: this day was appointed of God that we should heare his Word, and learne his law, and so serve him: but I dare say, the devill hath no dayes so much service as upon Sundayes or holidaies, which Sundaies are appointed for preaching, and to heare Gods most holy Word: therefore God saith not onely in his Commandements that we shall abstaine from working; but hee saith, *Sanctificabis*, thou shalt hollow: so that holiday keeping is nothing else but to abstaine from bad workes, and to doe better workes, that is to come together, and celebrate the communion together, and to visite the sicke bodies, these are holidayes workes, and for that end God commanded us to abstaine from bodily workes, that we might be more meete and apt to doe those workes, which he appointed unto us, namely to feede our soules with his word, to remember his benefits, and to give him thankes, and to call upon him. So that the holy day may be called a marriage day, wherein we are married unto God, which day is very needfull to be kept. The fooliſh common people, thinketh it to be a belly cheere day, and so they make it a surfeting day: there is no wickednesse, no rebellion, no lechery, but she hath most commonly her beginning upon the holiday. We read a story in the 15. chapter of the book of *Numbers*, that there was a fellow which gathered sticks upon the Sabboth day, he was a despiser of Gods ordinances and lawes: like as they that now a daies go about their busines, when they should heare the word

David trusted not his five witts.

The right use of holidayes.

Holy dayes workes.

All mischiefe beginneth on the holidayes.

Num. 15.

of God, and come to the common prayer, which fellowēs truely had need of sauce, to be made more lustier to come and feed upon Christ then they be. Now *Moyses* and the people consulted with the Lord, what they should doe, how they should punish that fellow which had so transgressed the Sabboth day: he shall dye saith God, which thing is an ensample for us to take heed, that we transgresse not the law of the Sabboth day: for though God punish us not by and by, as this man was punished; yet he is the very selfe-same God that he was before, and will punish one day, either heere, or else in the other world, where the punishment shall be everlasting. Likewise in the 17. chapter of the Prophet *Ieremie*, God threatneth his fearefull wrath and anger unto those which doe prophane his Sabboth day. Againe he promiseth his favour, and all prosperitie to them that will keepe the holy dayes, saying: Princes and Kings shall goe through the gates, that is to say: thou shalt be in prosperitie, in wealth and great estimation amonst thy neighbours.

God will punish one day.

Ierem. 17.

Againe, if ye will not keepe my Sabboth day, I will kindle a fire in your gates, that is to say, I will destroy you, I will bring you to naught, and burne your Citties with fire. These words pertaine as well unto us at this time, as they pertained to them at their time: for God hateth the dishollowing of the Sabboth, as well now as then: for hee is and remaineth still the old God: he will have us to keepe his Sabboth, as well now as then: for upon the Sabboth day Gods seede plough goeth: that is to say, the Ministery of his Word is executed, for the ministring of Gods Word is Gods plough. Now upon the Sundayes God sendeth his Husbandmen to come and till, he sendeth his callers, to come and call to the wedding, to bid the guestes, that is, all the world to come to that supper. Therfore for the reverence of God consider these things, consider who calleth, namely God: consider againe who bee the guests, all ye. Therefore I call you in Gods name, come to his Supper, hallow the Sabboth day, that is, doe your holiday work come to this Supper, for this day was appointed of God to the end that his Word should be taught and heard: prefer not your owne businesse therefore before the hearing of the Word of God. Remember the story of that man which gathered stickes

Plagues threatned to such as prophane the Sabboth.

upon the holy day: and was put to death by the consent of God: where God shewed himselfe not a cruell God, but he would give a warning to the whole world by that man, that all the world should keepe holy the Sabboth day.

The Almighty everliving God give us grace to live so in this miserable world, that we may at the end come to the great Sabboth day, where there shall bee everlasting joy and gladnesse. *Amen.*

¶¶ The second Sermon of Master *Latimer.* 1552. *Math.* 5.

Math. 5. Read in the Church upon all Saints.

Videns autem Iesus turbas, ascendit in montem & cum consedisset, &c. When Iesus saw the people he went up into a Mountaine, and when he was set downe, his Disciples came unto him, and he opened his mouth, and taught them, saying: Blessed are the poore in Spirit.

DEarely beloved in our Saviour Christ, I have to tell you at this present time of a certaine Pilgrimage, which may be called the Christian mans Pilgrimage, but ye shall not thinke that I will speake of the Popish pilgrimage, which we were wont to use in times past, in running hither and thither to M. *Iohn Shorne*, or to our Lady of *Walsingham*, No, no, I will not speake of such fooleries, but I will speake of such a Pilgrimage, which our Saviour Christ himself taught us, being here present with us, with his owne mouth. Therefore whosoever will come to the eternall felicity, must goe to that Pilgrimage, else we shall never attaine thereunto.

A necessary Pilgrimage.

Cum vidisset autem turbas, When he saw the people. It appeareth by the end of the fourth of *Mathew*, that our Saviour had walked throughout all *Galilee*, and had done many miracles, so that the fame of him went through all the Country: And there gathered a great number of people together to heare him: he seeing the people how hungry they were, conveighed himselfe unto a higher place, and his Disciples came unto him,

him, and he taught them, but not onely the Disciples, but also the whole people. For *Luke* saith: *Docebat audiente populo. He preached the people hearing it, Et turba admirabatur super doctrina illius, And the people merveiled, because of his doctrine:* How could they mervaile if they had not heard it. So it appeareth that Christ made his sermon not only to his Disciples, but also to the whole people: yet specially he taught his Disciples, to that end that they might teach afterwards to others, for he taught them such doctrine which he would have taught to all the whole world, therefore he so diligently taught them, for though hee made many Sermons, yet these two Sermons, the one in *Mathew*, and the other in *John*, ought to be regarded most above all others, for they containe the summe of a Christian mans life.

Two Sermons wherein is conteined the summe of a Christian mans life.

Now our Saviour seeing them so hungary, what doth hee? The Evangelist saith: *Aperuit os suum, He opened his mouth and taught them:* Our Saviour did not onely send out his Apostles to preach and teach to the people, but also he opened his owne mouth, and taught the people his owne selfe. Which act of our Saviour, is to the reproach of our Lordly Prelates: which in a manner disdaine to preach themselves, in their owne persons, but they thinke it to be enough to have two pertaining unto them, which preacheth in their Dioces, they themselves being occupied in worldly businesse: our Saviour did not so, he opened his owne mouth, and taught the people.

Certainely this ensample of our Saviour ought rather to be considered of our Prelates than it is: for they bee not better than Christ was. Christ hath sent them, and given unto them a commission to preach: wherefore disdaine they then to open their mouthes and teach the people? Seeing that our Saviour himselfe taught: how will they be excused when they shall make account for their doings. What shall be their reward for their slothfulnesse? No doubt everlasting damnation hangeth over their heads.

Our prelates be not better than Christ.

Now our Saviour opening his mouth, what taught hee them? Forsooth he taught them a Pilgrimage, the Christian mans Pilgrimage: And this is a good and true Pilgrimage, that he taught, for this Pilgrimage standeth not in running hither and thether: No, no, there is a right Pilgrimage, but

Christ teacheth men to goe on pilgrimage.

there

there is strange geare in it: yea such geare, that if I should say it of mine owne head, you would not beleeve me, ye would say I lye: for it agreeth not with our mother wit, we cannot compasse this geare with our naturall wit: therefore wee must consider who speaketh it, and so captivate our reason and wit to the wisedome of God.

Now Christ the eternall Sonne of God, he teacheth us this Pilgrimage: Of which God the Father himselfe saith: *Hic est filius meus dilectus, in quo mihi bene complacitum est, ipsum audite: This is my welbeloved Sonne, in whom I am well pleased, heare him.* Seeing then that the Almighty God commandeth us to heare him, we ought not to regard his doctrine little, to esteeme and value it for nothing, but most highly to esteeme it as the unfallible Word of God. Now what saith he? *Beati pauperes spiritu, quoniam ipsorum est regnum cælorum, Blessed be the poore in spirit, for theirs is the kingdome of heaven, &c.* I intend to bee very short, else I could not have time to goe through all things that pertaine to this pilgrimage. This is a pilgrimage of 8 miles or of 8 dayes journies, all things that pertaine unto it, are comprehended in eight points.

Mat. 3.

We must not lightly regard Christs doctrine.

Our Saviour saith, *Beati pauperes, Blessed be the poore*, this is contrary to our reasons: for who would thinke poverty to be a blessednesse? who is he that would not rather be rich than poore? to be rich is a blessednesse in our eyes, to be poore is an unhappinesse in our mindes: but we must subdue our judgements. We esteeme it to be a cursednesse to be poore: well, our Saviour saith, *Blessed are the poore. Luke* hath no more but these words, *Mathew* addeth *Spiritu*, in the spirit.

To say that poverty is blessednesse is a *Paradoxa.*

These 8 miles, or dayes journies, may be called *Paradoxa*, that is to say, inopinable, incredible, and unbeleeveable sayings: For if Christ had not spoken it himselfe, who should have beleeved it? for we see dayly before our eyes: what a miserable thing is poverty, therefore our nature is ever given to avoide poverty, and to come to riches. But Christ saith, *Beati pauperes, Blessed be the poore in spirit, for the kingdome of heaven is theirs.*

The kingdome of heaven taken for the office of preaching.

The Kingdome of heaven is taken sometime for the office of preaching, as when he compared the kingdome of heaven to a net that catcheth good and bad fishes, there he meaneth

neth the office of preaching, ſometimes it is taken for eternall felicity, which Chriſt our Saviour merited for us. When *Iohn* Baptiſt ſendeth his Diſciples unto Chriſt to aske him whether he be Chriſt or not, he told him what Miracles he had done, and amongſt other things he ſayd, *Pauperes Evangelizat, The poore heare the Goſpell*, meaning that the poore be more willing to heare the Goſpell, they take more payne in hearing Gods Word, then the rich doe, for the rich commonly leaſt regard the Goſpell. Looke throughout all *England*, and you ſhall finde it ſo, Likewiſe he ſaith by the Prophet, *Ad Evangelizandum pauperibus miſit me. He hath ſent me to preach the Goſpel unto the poore*, becauſe the poore hath more pleaſure in it: the rich men commonly regard it for nothing: therefore it is a wonderfull thing that ſuch terrible things are written of rich men, and yet we ſeeke all to be rich, and call them bleſſed and happy that be ſo. But as I have told you heretofore, how that theſe rich Farmers made their excuſes: they would not come to the banket which God had prepared for them, becauſe their riches did let them: therefore riches are called Thornes in Scripture. As for an enſample: There be two wayes to a Towne, the one is plaine and ſtraight, the other is full of thornes. Now he that goeth the plaine way ſhall ſooner come to his journies end, then he that goeth the thornie way: So it is eaſier without riches to come to Heaven, than with riches: but our nature is ſo corrupt, that wee ever deſire that thing that may doe us harme. I will not ſay but men may have riches, and many good men have had great riches, yet riches muſt be had *Cum tremore*, with feare: for it is a dangerous thing to have them: they be but burthens, they that have them be but Bayliffes and Stewardes over them, they muſt make account for them. And therefore above al things rich men muſt have in fleſhly memorie this Scripture: *Divitiæ ſi affluant nolite cor apponere, When riches come upon you, ſet not your hearts upon them*: uſe them to ſuch end as God hath appointed: with your plenty helpe the needy, the poore and miſerable people: and this is our dutie to doe. For he that hath riches and helpeth not the poore withall, but layeth them up for himſelfe, he is a theefe before God, though he doe come rightly and juſtly by his goods: for hee doth

The poore be moſt diligent to heare the Word of God.

It is marvell that men be ſo deſirous to be rich.

A good ſimilitude and meete to be marked.

Marke this you rich men.

The end why riches is given to men.

They are theeves that ſpend not their goods well.

doth not his duety: he withdraweth that from the poore that pertaineth unto them, for God requireth of the rich to releeve and helpe the poore with his riches: when he now doth it not, the writers call him a theefe. Here ye see what a burthen it is to have riches, therefore let us not be so greedy over them: and when we have them, let us remember that we be but Gods Stewards and distributers of his treasures.

What sort of poore be blessed.

You must marke here that our Saviour when hee saith: *Blessed bee the poore*: he counteth not the Friers poverty, that same wilfull povertie but if we be come to poverty for confessing of Christ, then thou art blessed. Againe, I am a rich man, the fire commeth and taketh away my riches. As *Iob* was a rich man, but what happened? His enemies came and tooke away altogether: so we may this day be rich, and to morrow wee may be beggers: for riches be changeable unto us, but not unto God: for God knoweth them and to whom he will give them or take them away againe. Now when I come to povertie by chance, so that God sendeth poverty unto me, then I am blessed when I take povertie well without grudging.

How poverty is a blessing, and how not.

And therefore hee addeth *Spiritu*, that is, to take it in good part with a faithfull heart, knowing that God sendeth the same unto us: so that when we come to poverty by such chances, or by persecutions, so that we cast not away our goods wilfully (as the Fryers did) which was a leaving of riches devised by their owne mindes: but else we doe our businesse according unto our calling, and then God endueth us with his poverty; let us take it with joy and gladnesse: for the blessings which Christ promised unto us here in his Gospell, shall light upon us, therefore take it so, that poverty is a blessing when she is taken with a faithful heart, else indeed it is to no purpose, except it proceede out of faith. Be not eger therefore to have riches, and when ye have them, that God sendeth them, set not to much by them. For Christ saith it is hard for a rich man to come to heaven, speaking of those which set their hearts upon riches: which men indeed be very Idolaters: for they put their hope, trust, and confidence in them, so that whatsoever shall hap, they thinke they will escape having Money, and so they make money their God, which is a most wicked and abhominable thing in the sight of

How rich men are idolaters.

the

the Lord. For God would have us to hang upon him, to truſt in him, be we poore or rich: If we be rich, we ſhould not ſet our hearts upon riches: if we be poore we ſhould comfort our ſelves with this Scripture, *Non eſt inopia timentibus eum. They that feare him ſhall not lacke.*

Now the ſecond mile or dayes journey in this Pilgrimage is this: *Beati qui lugent, quoniam ipſi conſolabuntur. Bleſſed are they that mourne, for they ſhal have comfort.* We after our reaſons eſteeme them happy that can make merry in this world, but our Saviour contrariwiſe pronounceth them bleſſed that mourne and weep in this world. We ſeeke all to be in that caſe, that we might laugh and be merry, for we think that to be a great bleſſedneſſe: but our Saviour pronounceth them bleſſed that weep. And therefore the Scripture ſaith, *Melius eſt ire ad domum luctus, quàm ad domum convivij. It is better to goe to the mourning houſe, than to the houſe of banqueting*: For he that goeth to ſick folkes, it ſhall be a good admonition, it ſhall make him to conſider the fragility and weakeneſſe of mankind, and ſo ſtirre him up to make ready, and not to ſet much by this world. S. *Paul* ſpeaketh of two manner of ſorrowfulneſſe, the one is worldly, the other is ghoſtly, the worldly ſorrowfulneſſe is without faith: as the wicked when they weepe they are ſorrowfull: yet this comfort, of which Chriſt here ſpeaketh, is not promiſed unto them. *Eſau* wept when *Iacob* beguiled him, but his weeping was without faith. Truely happy are thoſe that have much occaſion to weepe and waile: For *Vexatio dat intellectum, Vexation and trouble maketh us to know our ſelves, and teacheth us to leave ſinne and wickedneſſe.* There be many which be in great miſeries, ſhut out of their houſes, or in ſickneſſe, or other trouble: they ſhall comfort themſelves with this bleſſing, which our Saviour promiſeth unto them: namely, they ſhall be ſure that they ſhall have comfort and releeſe of their miſeries, for hee will not ſuffer them to be farther tempted than they ſhall be able to beare, and then in the end they ſhall have everlaſting comfort. It is a notable anſwere that *Abraham* maketh to the rich man, when he lay in hell fire: *My ſonne* (ſaith he) *Recepiſti bona in vita, Thou haſt received thy good dayes in thy life time, now thou ſhalt be puniſhed: But* Lazarus *hath had miſeries and calamities:*

The ſecond dayes journey.

Eccleſ. 7.

What mourning it is that maketh bleſſed.

We muſt goe from ſorrow to joy and not from one joy to another.

and

and therefore he shall be comforted now. So we must learne to bee content to goe from weeping, to laughing, from sorrow to eternall felicity: but we must first suffer here, wee may not goe from one felicity to the other; therefore S. *Ierom* saith, that he is a delicate souldiour that will not suffer sometimes miseries and calameties.

The diver sities of mournings.

Therefore let us be content with it, let us beare them with a faithfull heart, else we shall not attaine to this comfort, for the miseries that the ungodly have, *Operantur mortem, They worke their owne destruction, and everlasting perdition*. For they cannot beare them as they ought to doe: they murmur and cry out against God: but the godly when he is in miseries he taketh great profit by it, for miseries, drive him to leave sinne and wickednesse, and to repent for that which he hath done against God. Here you may perceive now that they that will have comfort must goe to that pilgrimage, they must take miseries, and so at the end they shall have everlasting comfort.

The third mile or days journey is this. *Beati mites quoniam inheritabunt terram, Blessed be the meeke for they shall inherite the land*. This meeknes is such a thing, that whosoever hath her, can be quiet in all things: he that hath her will not avenge himself.

Two manner of revenges the one Lawfull and the other unlawfull.

But ye must know there be two manner of vengeance. There is a privatevengeance, and there is a publique vengeance: the publique vengeance is allowed of God: the private is forbidden. For God saith to every private man. *Mihi vindictam ego retribuam, Let me have the vengeance, and I will reward it*. When any man doth me wrong, I shall or may not avenge me, nor yet desire in my heart to be avenged upon him, I being a private man not a Magistrate.

But there is a publicke vengeance that is the magistrates, they must see that wrong doers bee punished and rewarded according to their mis-behaviors. But I may not avenge my selfe. For I am blessed when my good is taken from me wrongfully, and I take it well. For Christ saith: *Inheritabunt terram, They shall inherite the Land*, he that for Gods sake leaveth his land, or his goods, he shall inherite the land: so he shall with leaving the land, inherit the land: but what shall I doe when my good is taken from me? Answere goe to Gods promises, which are

Centuplum accipiet, He shall receive it againe an hundreth fold. The publique vengeance is committed unto Magistrates. God commandeth unto them punish the transgressours: and againe the law-breaker or misdoer, ought to obey, and to suffer the punishment which the Magistrates shall lay upon him: for so it is written, *Auferes malum è medio populi, Thou shalt take away the ill from among the people.* So ye heare how that we may not avenge our selves when any man doth us wrong: yet for all that, this taketh not away the liberty of the use of law: for a Christian man may goe to law, and seeke remedie: yet we must take heed that we go not to avenge our selves upon our Neighbour, with a vengible heart: nor yet should we goe with a covetous heart, to get ought of our neighbour: else it is lawfull to use the law, when it is done with a charitable heart. As it is lawfull for me being sicke to goe to the Phisition without breach of my faith to Godward: but if I should goe to the Phisition in despaire of God, then this going were a wicked going. So I say, when we will goe to the law, wee must beware that it be done charitably, not with a vengeable mind, for whosoever seeketh to be avenged he shall not be blessed of God. Againe, whosoever suffereth wrong at his Neighbours hand, and taketh it willingly, he shall be blessed of God.

We must goe to Gods promise.

A Christian man may goe to the law, but how.

An ensample we have of *Ioseph*: his brethren sold him and handled him most cruelly and tyrannously: what did he? he took it willingly without any revengement. What did God? surely he fulfilled his promise, *Inheritabunt terram, They shall inherite the land.* Therefore he made him Lord over all *Egypt*; this did God, and so he will doe unto us. But our hearts are so poysoned with the poyson of malice, that we thinke we shall be undone, if we should not avenge our selves, but they that have the spirit of God, and to whom these blessings perraine, they will be charitable, and yet use the Law when necessity shall require so, but they will doe it with a godly mind.

The ensample of *Iosephes* is to be followed of us.

Inheritabunt, They shall inherit the land: some expound the land for eternall life, but it may be understood of this world to: for they that be patient to beare and suffer, God will reward them here in this world and yonder to. Now yee have heard what we shall have when we be meeke spirited, let us there-

therefore set a side all stubbornesse, all vengeance, hatred, and malice one against another: so that we may obtaine that land which Christ himselfe hath promised us. *Beati qui esuriunt & sitiunt justitiam, quoniam ipsi satur abuntur*, *Blessed be they that hunger and thirst after righteousnesse, for they shall be satisfied.* These words be expounded diversly: it may be understood thus *Blessed are they that hunger and thirst*, that is to say, that have so great desire to righteousnesse, as a hungry man hath to his meat and drinke. Some expound it of the justice of the soule: for the faithfull be ever hungry, they ever thinke they be not well: they be sore behinde hand: and so doe not the hypocrites, for they have *Opera supererogationis*, *They have so much they are able to sel unto other men too:* and bring them to heaven: But I wil expound these words thus, They that hunger, be they that suffer wrong and injuries, he hungereth and thirsteth to have justice, to come to his right: for it is a common saying amongst the people: The law is ended as the man is friended.

The 4. miles or dayes journey.

This sence tenderth to edifying, and is therefore tollerable.

Now he that is so injured and wronged, and hath a godly hunger and thirst to righteousnesse he shal be satisfied in this world and in the world to come he shall have everlasting life. Ensamples we have in Scripture. *Ioseph* when he was sold to *Putiphar* that great man, he was a faire young springall: now his master *Putiphars* wife, seeing his beauty, cast her love upon him, insomuch that he could not be no where but she came after him, but *Ioseph* feared God, and refused her, and would not commit with her the filthy act of lechery. What followed, shee went by and by and made an outcry, and accused him, as though he would have ravished her. So at length *Ioseph* was cast into prison, where he hungred and thirsted after righteousnesse, after justice, that is, he was desirous to have his right; yet for all that he tooke the matter well and godly, he sought not for vengeance; we in our foolishnes, and mother wits esteeme them blessed, that can use the matter so, that the law may goe with them, that they may have the over hand; they are called blessed that beare the swing, which are not exercised with trouble. I remember I read once a story of a Bishop which came to a rich mans house where he had good cheere, and the good man of the house shewed him all his riches and prosperities,

Ioseph hungred after righteousnesse.

An history of a Bishop.

his

faire children: to be breefe they lacked nothing at all, he himselfe had never beene sicke: the Bishop hearing that, thought in his mind no doubt God is not here, and so commanded his servant to make ready the horses, and by and by went his way. When he came a little way off from the house, he sendeth his man backe againe to fetch a book, which was forgotten behind when the servant came, the house was sunke.

So we see that wordly prosperity maketh us to forget God, and in the end be damned. *Iacob* that holy man, when he served *Laban* his Vncle and Father in Law, what wrongs had he? how unjustly dealt *Laban* with him? no doubt he had great hunger and thirst after righteousnesse, therefore God satisfied his appetite, for he blessed him, and enriched him wonderfully, against *Labans* mind. There be few of such servants now adayes as *Iacob* was, yet he served him truely. I would wish all servants would follow the exsample of *Iacob*. This I speake to make you patient in tribulation, and to stirre up in you a hunger and thirst after righteousnesse. You heare how *Ioseph* was blessed in bearing the injuries which that foolish woman did unto him.

Iacob thirsted after righteousnesse.

David also, O what good service did hee unto King *Saul*? yet *Saul* went about to destroy him, thinke ye not *David* hungred and thristed after righteousnesse? No doubt he did, yet he might have revenged himselfe, but he would not: for he had this meekenesse of which Christ our Saviour speaketh here, and so consequently did inherite the land according unto his promise.

David hungred after righteousnes.

Beati misericordes quoniam ipsi misericordiam consequentur. Blessed bee the mercifull for they shall obtaine mercy. I will not tarry long herein, you know which bee the workes of mercy. *I was hungry* (saith Christ) *I was naked, &c. Mathew* 25. There is a ghostly mercy, which is to admonish them that bee in errours, to bring them to the right way. Also to forgive them that doe me wrong, this is a mercy, and a needfull mercy and therfore they that will be cruel hearted, so that they will not forgive unto their neighbours their faults, let them not looke for mercy at Gods hands. For we must be mercifull, loving, and comfortable towards our neighbour when we will obtaine mercy at Gods hands. But this seemeth now as though

The fift mile or dayes journey.

Who so will obtaine mercy must be mercifull.

malefactors ought not be put to death, because God requireth mercy. Sir you must understand that God requireth private mercy, so that private men, one shall forgive unto the other: but it is another matter with the Magistrates, the King and all other Magistrates are Gods officers, they must doe according as God requireth them to doe, he saith: *Auferes malum è medio populi, nec misereberis ei, Thou shalt take away, thou shalt root out the ill, (them that be malefactors) from amongst the people: and shew not mercy unto them.* Here were a place to intreat of ministring of justice, if the audience were thereafter: how Iustices of peace and other Magistrates ought not to be bolsterers and bearers with wickednesse, but punish the malefactors according to their deserts: *Væ qui justificatis impium, Woe be unto you that justifie the wicked:* To justifie the wicked, is not to punish them: *Et qui justificat impium, & qui condemnat justum ambo abominabiles coram Domino, He that justifieth the wicked, and he that condemneth the just, they are both wicked and abominable before the Lord.* So that Magistrates ought to punish sinne, and wickednesse; but private men, one ought to shew mercy unto another: that is, hee ought to forgive when any man hath done him harme, and so he shall have mercy at Gods hands.

Magistrates may not shew mercy in judgement.

A lesson for Iustices.

Beati mundi corde quoniam ipsi videbunt Deum, Blessed be the cleane of heart: for they shall see God. By these words we may perceive that we shall not looke to see God, to see our felicity when we be impure of heart. We cannot come to that inspeakable joy and felicity which God hath prepared for his, except we be cleane in our hearts: therefore *David* knowing that lesson, saith unto God: *Cor mundum crea in me Deus, O God make cleane my heart within me.* But you will aske how shall our hearts be purified and clensed. Answere, *Fide purificantur corda, Through faith the hearts of men must be clensed.* They that heare Gods Word and beleeve that same to be true, and live after, their hearts shall be purified, and so they shall see God.

The sixt mile or dayes journey.

Faith purifieth the heart.

There be two manners of seeing God: as long as we be here, we must see him by faith, in beleeving in him: yonder we shall see him face to face how he is, therefore beleeve heere and see there. And so it appeareth, that he that will not heare

Gods

Gods Word, and beleeve the ſame, that his heart may bee cleanſed, he ſhall not ſee God.

Beati pacifici quoniam ipſi filij Dei vocabuntur, Bleſſed be the peace-makers for they ſhall be called the children of God. Here is another journey. There is a law in *Deuteronomie*, where God ſaith: *Non erit ſuſurro nec calumniator in populo. There ſhall not be a ſlanderour or whiſperer amongſt you, which are my people.* But I tell you this law is not kept: for there be a great number of thoſe which ſpeake faire with their tongues, as though they would creepe into a mans boſome, but behind his backe, or before other men they betray him, they lye upon him, and doe all they can to bring him out of eſtimation: theſe whiſperers be peace-breakers, and not peace-makers, for the divell bringeth his matter, to paſſe through ſuch fellowes: there be many ſuch in *England*, which tell falſe tales of others to promote themſelves withall, theſe be the children of the devill, and no doubt the Devill hath many children in the world.

The ſeaventh mile or dayes journey.

Whiſperers be peace-breakers.

I will ſhew you an exſample: There was one *Doeg Idumeus* a Servant of *Saul* the King, hee was *Princeps paſtorum, The Maſter over his heardmen*: When *David* flying from *Saul* came to the Prieſt *Abimelech* very hungry and weary, and therefore deſired ſome meate, the Prieſt having none other bread: but *Panis propoſitionis, The holy bread*: of that he gave *David*, and after that he gave him the Sword of *Goliah*, whom *David* had killed before.

The Hiſtory of *Doeg* the *Idumite*. 1 *Reg.* 22.

Now this *Doeg* being there at that time, what doth hee? Like a whiſperer or man-pleaſer goeth to *Saul* the King and told him, how the Prieſt had refreſhed *David* in his journey, and had given unto him the ſword of *Goliah*. *Saul* hearing that, being in a great fury, ſent for all the Prieſts and their wives, and their children, and ſlew them all.

This *Doeg* now, that whiſperer was not a peace-maker, but a peace-breaker, and therefore not a child of God, but of the devill. I could tell of ſome other *Doegs*, of other whiſperers: for I have knowne ſome in my time, but all ſuch are the children of the devill, they are not Gods children, for Chriſt our Saviour called thoſe Gods children: that are peace-makers, not them that cut their neighbours throat. Seeing now

Doeg was a peacebreaker.

that it is so good a thing to be a peace-maker, let all them that be in prosperity indeavour themselves to be peace-makers: let the Landlords shew themselves to be peace-makers, when they heare of contentions and strifes between their Tennantes: send for them, and heare their matters, and make him that is faulty to be punished, and so let them be peace-makers. But there be some Gentlemen in *England*, which thinke themselves borne to nothing else but to have good cheere in this world, to goe a hawking and hunting. I would wish they would indevour themselves rather to be peace-makers, to counsaile and to help poore men, and when they heare of any discord to be between neighbours and neighbours, to set them together at unity, this should be rather their exercise then banqueting, spending the time in vaine. But they will say it is a great paine and labour to meddle in matters, to be a peace-maker. Sir, you must consider that it is a great matter to be a a childe of God. And therefore we ought to be content to take paines, to bee peace-makers, that we may be the children of God. But in matters of Religion we must take heed that we have such a peace which may withstand God and his Word: for it is better to have no peace at all, than to have it with the losse of Gods Word.

A lesson for Landlords.

A lesson for Gentlemen.

In the time of the sixe Articles, there was a Bishop whichever cryed unity, unity; but would have a Popish unity. S. *Paul* to the *Corinth.* saith: *Sitis unanimi*, *be of one mind*: But he addeth *Secundum Iesum Christum*, *According to Iesus Christ*, that is, according to Gods holy word, else it were better war, than peace we ought never to regard unity, so much that we would or should forsake Gods Word for her sake: When we were in Popery we agreed well, because we were in the kingdome of the devil we were in blindnes. In *Turkie* we heare not any dissention amongst them, for religions sake. The *Iews* that now be have no dissention amongst them, because they be in blindnesse. When the rebels were up in *Northfolke* and *Devonshire*, they agreed all, there was no dissention: but their peace was not *Secundum Iesum Christum*, *according to Iesus Christ*. Therefore S. *Hilary* hath a pretty saying: *Speciosum quidem nomen est pacis & pulera opinio unitatis: sed quis dubitat eam solã unicã Ecclesiã pacis esse quæ Christi est.* *It is a goodly word Peace, & a faire thing Unity*

Be not deceived by faire shewes of peace.

but

but who doubts but this is to be the onely right peace of the Church which peace is after Christ, according to his words? Therefore let us set by vnity, let us be given to love and charity: but so that it may stand with godlineſſe. For peace ought not to bee redeemed *Iactura veritatis*, with loſſe of the truth, that wee would ſeeke peace ſo much, that we ſhould looſe the truth of Gods Word.

We may not loſe truth for peace.

Beati qui perſecutionem patiuntur propter juſtitiam, Bleſſed be they that ſuffer perſecution for righteouſneſſe ſake, for theirs is the kingdome of heaven. This is the laſt journey when we be demanded of our faith, and examined, and afterward be forced to beleeve as they will, when we come to that point: Bleſſed are we when we ſuffer rather all extremities than forſake the truth, yea we ſhall eſteeme it to be a great bleſſedneſſe when we be in ſuch trouble. And not onely this, but whoſoever ſuffereth any thing for any manner of righteouſneſſe ſake, bleſſed is he: the Queſtmonger doing uprightly his duty in diſcharging of his conſcience, if he ſhall have diſpleaſure, happy is he, and he ſhall have reward of God.

The eight mile or daies journey.

Beati cum male dixerint vobis homines & dicent, &c. Bleſſed are ye when men ſpeake ill of you, Gaudete quoniam merces veſtra multa eſt, &c. Be merry becauſe your reward is in heaven. Now ye have heard what is the way to heaven, what manner of Pilgrimage we muſt goe: Namely, firſt by ſpirituall poverty, by hungring and thirſting after righteouſneſſe, by meekneſſe and lenity, by weeping and wailing, by pitty and mercifulneſſe, we muſt have a cleane heart, we muſt be peace-makers, we muſt ſuffer tribulation and affliction.

A journey wherein the way to heaven is ſet forth plainely.

Then ſhall the end be, *Merces veſtra erit multa in cœlis, Your reward ſhall be great in Heaven. Merces*, this word ſoundeth as though wee ſhould merit ſomewhat by our owne workes, for reward and merite are correſpondent, one followeth the other: when I have merrited, then I ought to have my reward. But wee ſhall not thinke ſo, for yee muſt underſtand, that all our workes are imperfect, we cannot doe them ſo perfectly as the law requireth, becauſe of our fleſh which ever letteth us. Wherefore is the Kingdome of God called then a reward, becauſe it is merited by Chriſt,

Chriſt hath merited for us.

for as touching our salvation and eternall life, it must be merited, but not by our owne workes, but onely by the merits of our Saviour Christ. Therefore beleeve in him, trust in him, it is he that hath merited heaven for us: yet for all that every man shall be rewarded for his good workes in everlasting life: but not with everlasting life. For it is written, *vita æterna donum Dei, The everlasting life is a gift of God,* Therefore we should not esteeme our workes so perfect as though we should or could merit heaven by them: yet God hath such pleasure in such workes which we doe with a faithfull heart, that he promiseth to reward them with everlasting life.

Now to make an end, I desire you in Gods behalfe, remember this pilgrimage which I have taught you: set not light by it, for it is our Saviours owne doctrine, hee with his owne mouth taught us this pilgrimage. When we will now follow him, and doe according as he teacheth us, then all these blessings, of which mention is made, shall light upon us: and in the end we shall obtaine everlasting life, Which grant both you and me, God the Father through his onely Sonne our Saviour Iesus Christ. *Amen.*

¶¶ The third Sermon of Master Latimer. 1552. Eph. chap. 6.

De cætero Fratres, confortamini in Domino, & potentia virtutis ejus induite vos armaturam Dei, &c. My brethren be strong in the Lord, and through the power of his might, put on all the armour of God, that ye may stand against all the assaults of the Devill. For we wrastle not against blood and flesh, but against rule, against power, against worldly rulers.

Ephes. 6. The Epistle read in the Church the xx. Sonday after Trinity.

SAint *Paul* that elect Instrument of God taketh muster of Gods warriours, and teacheth Christian people to warre, telling them plainely that they must be warriours, as it is written in the booke of *Iob*: *Militia est vita hominis super terram, The life of a man or man*

Paul taketh muster of gods people.

Iob 7.

man is nothing else but a warfare upon the earth, it is nothing but a continuall battailing and warring. Not very long agoe I intreated of a Pilgrimage, I told you at that time of the very godly and ghostly pilgrimage, and such a pilgrimage, which all Saints whilst they were in this world walked: they went all to the Pilgrimage, but it is a hard Pilgrimage, an uneasie way to walke: but we must needes goe it, there is no remedy, either we must go that painfull pilgrimage, or elle never come to heaven: for we may not go from joy, to joy and pleasure, but from sorrow and misery to felicitie, we may not looke to have heere good cheere and yonder everlasting life: for we may not look for joy and jolly cheare at both sides. We have no such promise of Christ our Saviour: he promised unto us that we should be sufferers here in this world, and then in the world to come wee shall have life everlasting: therefore let us be content, for though it be a hard journey, yet there shall be a good end of it. Like as when a man goeth a great journey, and laboureth very sore, but in the end he commeth to good cheere, then all his labour is forgotten. So we shall come at the end to that felicity which no eyes hath seene, no eares hath heard, nor heart hath perceived, which God hath prepared for his elect.

We may not looke both for joy in this world, and also in the world to come. A similitude.

Now here in this Epistle S. *Paul* telleth us of a certaine warfare: he taketh muster, not onely of the *Ephesians*, to whom this Epistle is written, but also of us which be Christians: for all that is required of them is required of us. The first point that pertaineth to this warfare is to be strong and hardy: and this is a commandement, as who say you that be Christians, that bee baptised in his name, that looke to be saved through Christ I command you to be strong, ye may not be weaklings: for yee must fight hard, there is neither man nor woman but they must fight, they must come to that battaile, and wee may not bee weaklings, because we have a strong enemy: now he that hath a strong and mighty enemie, ought not to be weake and fearefull: for if he be, he shall be soone overcome and vanquished. Therefore S. *Paul* would have us strong, that we may be able to fight against that fearefull enemie the Devill. But for all that S. *Paul* would not have us to stand to our owne strength, to thinke to vanquish this mighty enemie, by our owne power

The first point of a Christian souldiour.

or might: No not so, for if we put our hope in our owne strength, we shall soone be overcome, he shall have the victory by and by: we must put our hope, trust, and confidence in God, and trust through Christ our Saviour to overcome this enemie. We may not doe as one *Ajax* did, whom his father sendeth forth with a companie of men to warfare, giving him good and wholesome lessons and instructions that he should put his hope and trust in God at all times, then he should have lucke: *Ajax* answered and sayd unto his father: It is no great matter to get the victory with the helpe of God, yea the fearefullest and weakest man can get the victory when God helpeth him, but I will get the victory with mine owne strength, without the helpe of God, I am able to fight, such blasphemies spake this *Ajax*. But we shall not doe so as he did, trusting in our owne strength, for if we doe, we shall come to short, we shall loose the victory, to our eternall destruction. S. *Paul* saith: *Confortamini in Domino*, *Be strong in the Lord*, we must be strong by a borrowed strength, for we of our own selves are to weake and feeble: Therefore let us learne where we shall fetch our strength namely from above, for we have it not of our owne selves.

We must not trust in our own strength.

The blasphemie of *Ajax*.

Our strength is from above.

Now hee saith, *Put on all the armour of God*: you know that when a man goeth to warre, and is harnessed all about, except one place: If his enemie see this bare place, he woundeth him even as though he had no harnesse at all. Therefore S. *Paul* commandeth us, that wee shall have the whole armour, nothing lacking, for we may not goe with Peeces, having one thing, and lacking the other. For when we be wounded we shall doe but little good after. Wherefore doth S. *Paul* require such strength and such weapons, and teacheth us to fight? An. to that end that we may quench and pull down the devill, that we may strive against him, least peradventure hee overcome us, and bring us in danger of our soules: for ye know in battaile as long as a man standeth he is well, hee hath hope to escape, but assoone as he is downe, then he is in jeoperdie of his life. So likewise as long as we stand and fight against the devill, we are well, but when we fal, then we are in danger, least he get the victory over us, therefore he would have us to stand against the assaults of the devill. Now you must consider what man-

We must lacke no part of armour.

The cause why S. *Paul* would have us to be armed and weaponed.

manner an enemie he is that fighteth against us: and first consider his power, the scripture saith: *Non est potestas, &c. There is no power on earth which may be compared unto his power.* Iob 14.

Now that strong fellow is Gods enemie and ours, therefore S. *Paul* biddeth us to be strong and armed round about: but to doe on our owne harneis, that we may not, but we must doe on the armour of God, which he hath appointed for us: therefore we must not learne of the devill to fight, he shall not teach us to battaile: for it were like as if we should fight against the *Scots*, and had no other harnies, but as they appointed unto us. No doubt if it were in that case, they would appoint such weapons for us, that they might get the victory, and give us an overthrow. So when we should fight against the devill, and had none other weapons, but as he appointed unto us, no doubt he would soone give us an overthrow, for he would appoint weapons wherewith we could not overcome him and withstand his power.

He must be Gods armour that we must put on.

We may not take such weapons as the devill will appoint us.

Further the diligence of the Devill is expressed and declared unto us by the mouth of S. *Peter*, which saith: he goeth about like a roaring Lyon, seeking whom he may devour, he useth all crafts and deceites, he compasseth the matter hether and thither: till at length he bringeth his matters to passe: for he is no sluggard, no sleeper, nor negligent, but he applyeth his matters and businesses to the uttermost. Now that he is subtle, it appeareth in the Holy Scripture, for so it is written: *Serpens erat calidior cæteris animalibus. The Serpent was wiser than the other beasts were.* Heere appeared his wits, subtleties and craftinesse. Besides all this he hath had a great and long time to exercise himself withall, he hath had five thousand five hundred and odde yeares, such a long time hee hath had to exercise himself withall. Therefore it is not in veine that S *Paul* would have us to be hearty and strong, and to fight with a good courage. This devill was an Angell in heaven, and for pride hee was cast downe: for he went about to exalt himselfe above God, therefore he was pulled down and all his company with him, which were all the Angels that tooke his part, and so hee fell with a great number, they fel down from heaven, & here they be in the aire: yet they be invisible unto us, because they be spirits: but for

1 *Peter* 5.

Gen. 3.

The Devill hath hath had long exercise.

Devills were Angels.

all

all that they be amongst us, and about us, to let us of good things, and to move us to naughtinesse: I am not able to tell how many thousand be here amongst us now in this Chamber, and no doubt some were busie to keepe some men away from the hearing of the Word of God: for their nature is either to keep men away from hearing of Gods Word, so that they shal not heare it at all: or else at the least way, they occupie mens heads with other businesse, so that they shall heare it without profit. Now when he bringeth the matter to passe according to his mind, then he rejoyceth wonderfully with his company. So that the writers say, that if we could see them, we should perceive them to hop and daunce upon our heads for gladnesse, because they have done to us a mischief. We see them not, they be invisible as I told you before, but no doubt here they be for our exercise: for it were a small thing to beleeve well, if there were nothing moving to the contrary.

Note what the Devils nature is.

Devils rejoyce when they do mischiefe.

Therefore it is so ordained of God that we should have war, yea and nothing but warre, a standing warre, and not onely for men, but also for women: for the women must battaile and fight with this horrible enemie as well as men. And he is stronger than we be, when we be alone, so that we shall not be able to give him an overthrow. But when Christ is with us, then he can do nothing at al, because Christ hath vanquished his power and might: therefore his impotencie appeared in the 8. of *Mathew*, when our Saviour came into the region of the *Gergesites* there came two men unto him possessed of the Devill, and they cryed and sayd, Iesu thou sonne of *David*, wherefore art thou come before the time to afflict us: where it appeareth that they tremble and are feareful when Christ is present: therefore they say, *Cur venisti ante tempus? Wherefore art thou come before thy time?* The Devills know that they be damned, and that they must goe to Hell: yet they that be here have not yet appointed unto them their places, and though they have the paines with them, yet they have it not so full and perfectly as they shall have at the last day. And their greatest joy and comfort is to do us harme: for they know that they be fallen for ever, so that they shall never attaine to that joy which they have had. And againe they know that we shall come thither, and therefore

Both men and women must fight.

Math. 8. The Devils power is shewed.

The Divels have not their full torments before the last day.

they

they envie God and us: but their impotency appeareth, for they take it for a torment to be letted: It is a great griefe unto them, yet they are not able to ſtrive againſt the commandement of Chriſt. Therefore we neede not to feare them ſith Chriſt is with us, they are weake enemies, if wee put on ſuch armour as *S. Paul* deſcribeth here: for all the devills in hell or in earth are not able to fight againſt one of thoſe that hath theſe armours: for ye ſee he dareth not diſobey Chriſt, commanding him to goe out of the man. Now when he perceived that hee could doe no more harme unto the man, then he deſired Chriſt to let him goe into the Swine: where appeareth partly his impotencie that hee could not goe without Chriſts permiſſion: partly his miſchievous mind appeareth: for when he ſeeth that he can doe us no harme in our bodyes, then he goeth about to hurt us in our goods.

We neede not to feare the devils.

But if we have Chriſt with us, he is not able to hurt us neither in our ſoules, bodies, or goods: that is, when we beleeve in Chriſt. For to have Chriſt with us, is nothing elſe but to beleeve and truſt in him, to ſeeke ayde and helpe by him, againſt our enemie the devill, Therefore Chriſt ſaith to all his faithful, to all thoſe that beleeve in him, *Ego ſum vobiſcum uſque ad conſummationem ſæculi, I am with you till the end of the world*, to aſſiſt you, to help you, to defend you, and to heare your prayers when ye call upon me: therefore though we cannot withſtand this enemie by our owne power, yet with Chriſts helpe we ſhall chaſe him, put him backe, and make him aſhamed of his enterpriſe and purpoſe.

What it is to have Chriſt with us.

Non eſt nobis luctatio cum carne & ſanguine. Wee have not to fight with fleſh and blood. Heere the *Anabaptiſts* make very much a do intending to prove by theſe words of S. *Paul*, that no Chriſtian man may fight or goe to warfare: Neither may there be any Magiſtrates (ſay they) which ſhould ſhed blood, and puniſh the wicked for his wickedneſſe. But theſe fond fellowes are much deceived in their owne witts: for S. *Pauls* mind is cleane contrary unto their ſayings. S *Paul* teacheth here, how all Chriſtian people muſt fight, but not ſo that one ſhould fight with another: but he ſpeaketh here of a ſingular fight, we may not fight one with another: though my neighbour doth mee

Math. 8. Anabaptiſts miſtake this place.

wrong,

wrong, yet I may not fight with him, and avenge my selfe upon him, for God saith, *Mihi vindictam & ego retribuam, Let me have the vengeance and I will reward it*, and no doubt God will reward the wicked for his wickednesse, either by himselfe, or else by the Magistrates. Some there be that be punished by the Magistrates for their misdoings: and againe there be somewhich escape hanging in this world, yet for all that God punisheth them, either with sickenesse, or else other wayes. But ye must know that there is a private vengeance, and a publike: the private vengeance is, when a man goeth about to avenge himselfe upon his neighbour, which thing is inhibited here by these words of S. *Paul, Non est nobis lucta cum carne & sanguine. We have not to fight with flesh and blood*, but there is publique vengeance that is the Magistrates: the Magistrate ought to fight and punish when he seeth cause, he may and ought to strike malefactors with the Sword, for S. *Paul* saith: *Et Minister Dei ad vindictam, The magestrate is a minister of God to punish.* Also in another place the Scripture saith, *Iustus Dominus & justitiam dilexit. The Lord is just and he loveth justice*: therefore the foolish *Anabaptists* are much deceived, for this place taketh not away all manner of fightings, but onely the private fighting, but the Magistrate may draw his sword and strike: and certainly every gouernour and ruler, every King may defend his Realme, and chase and put by the invadours.

Private revengment is forbidden.

The Lord loveth justice.

Againe, the subjects are bound in conscience to fight whensoever they bee required of their King, and Lord, and no doubt that man that so fighteth being lawfully called thereunto, he is in the service of God, he is Gods Servant: but above all things the Magistrates, the King must see that his quarrell be good and lawfull, before he proceed to shed Christian blood. For they beare Gods Sword, not to doe harme, but good, to punish and strike the wicked, and defend the good. Therefore I sayd before, the *Anabaptists* cannot prove by that scripture that there shall bee no Magistrates nor battailes, or that Magistrates may not draw their swords against those that trespasse. But Subjects may not of their owne private authority take the sword, or rebell against their King: for when they rebell, they serve the divell, for they have no commission

Causes wherin it is lawfull to use weapons.

The subject may not rebell.

sion of God so to doe, but of their owne head they rise against God, that is against the King, to whom they owe obedience, and so worthily be punished.

Therefore good Christian people beware of rebelling against our soveraigne Lord the King: but when there be rebels, or invaders, and ye be called of the King to withstand them, go with a good will and conscience, and be well assured that is Gods service in withstanding the rebels or the Kings enemies, and no doubt he that refuseth at such a time to serve the King, or else is slow in serving, that curse shall light upon him, that God threatneth by the holy Prophet *Ieremie*, saying: *Maledictus qui facit opus Domini negligenter, & maledictus qui gladium suum abstinet à sanguine, Cursed be he that doth the worke of the Lord negligently, and cursed be he that keepeth his sword from bloodshedding.* And no doubt that man that dyeth so in fighting against the Kings enemie, he dyeth in Gods service, in Gods quarrell. But yet I would not have men to call themselves, or come without calling: I would have them to tarry while they be called, for when they be called they be authorized, they have a vocation of God to goe. But against rule, against power, against wordly rulers, with these names S. *Paul* describeth the devill, signifying unto us his might and power when God permitteth and suffereth him. And then he is subtill, therefore he saith that we must fight against the spirituall craftinesse, which craftines passeth all craftinesse: he is nimble and ready to all mischiefe, his agility is wonderfull, his activity is unspeakable.

Ieremie 48. Who so refuseth to fight in some case is accursed of God.

The divell is nimble.

In cœlestibus, In the Element. Wee read in the Scriptures that the foules are called *Volucres cœli*, *The foules of heaven*, that is in the parts of the ayre are amongst us. So the devill is here amongst us in the middle part of the ayre, ready ever to move us against God, whensoever hee can espy his time, he spareth not, he loseth no time. As for an ensample, when the devils perceive one to be given to swearing and cursing, they ever minister matters unto him to retaine him in his cursings and to pricke him forward: when they perceive one to be given to proudnesse, they ever move his heart to goe forward in the same: when they see or perceive any man given to carding, dycing, or lechery, or to other manner of wickednesse,

Psal. 1.

The devill loseth no time.

neſſe, he ſleepeth not he is ever ready at hand, for hee hath a thouſand wayes to hurt us, and to bring us to miſchiefe: in ſo much that we are not able to ſtand againſt him, when we have not Gods weapons wherewith we may ſtrike him:

Therefore S. *Paul* ſaith that we muſt fight againſt rulers, he deſcribeth unto us the great power that the Devill hath, for what is mightier than rulers and potentates be? therefore to the intent that he might perceive his mighty power he named him by that name, to that end to make us earneſt to put on the armour, and take the weapons which God hath appointed for us, elſe we ſhall ſoone have an overthrow, if we will take ſuch weapons as the devill ſhall appoint us, as he hath done in times paſt. For what a truſt and confidence have we had in holy water, and holy bread? Alſo in ringing of holy bels, and ſuch fooleries? but it was good ſport for the devill, he could laugh and be merry at our fooliſhneſſe: yea, and order the matter ſo, to keepe us in the ſame errour. For we read in ſtories, that at ſometimes the devill went away from ſome men, becauſe of the holy water, as though that holy water had ſuch ſtrength and power that he could not abide it. O crafty devill, he went away, not for feare of the holy water, but becauſe he would maintaine men in errour and fooliſhneſſe. And no doubt it was the devils teaching, the uſing of this holy water. It was not long agoe ſince I being with one of my neighbours that was ſicke, there came in an old woman, and when ſhe ſaw the man ſore ſicke, ſhe asked whether there was no holy water to be gotten? ſee here the fooliſhneſſe of the people, that in the time of the light of Gods moſt holy Word, will follow ſuch phantaſies and deluſions of the devill: ye know when there was a ſtorme of fearefull weather, then we rang the holy bels, they were they that muſt make all things well, they muſt drive away the devill. But I tell you, if the holy bels would ſerve againſt the devill, or that he might bee put away through their ſound, no doubt we would ſoone baniſh him out of all *England*. For I thinke if all the bels in *England* ſhould be rung together at a certaine houre, I thinke there would be almoſt no place, but ſome bels would be heard there. And ſo the devill ſhould have no biding place in *England* if ringing of bels would ſerve. But it

The weapons that the devill would have us to uſe.

A good medicine for a ſicke man.

The ringing of the holy bells.

is not that that will ſerve againſt the devill yet we have beleeved ſuch fooleries in times paſt, but it was but mocking, it was the teaching of the devill. And no doubt we were in a miſerable caſe when we learned of the devill to fight againſt the devill.

And how much are we bound of God, that he hath delivered us from theſe groſſe ignorances, and hath taught us how wee ſhould fight and prevaile againſt his enemie. Yet it is a pittifull thing to ſee, that there be ſome amongſt us which would faine have the old fooleries againe: they are weary of the Word of God, they cannot away with it, they would rather have their croſſings, and ſetting of Candles, and ſuch fooleries, than the Word of God.

We deſire fooleries more then the Word of God.

I was once called to one of my kinsfolke, it was at that time when I had taken degree at *Cambridge*, and was made Maſter of Art: I was called (I ſay) to one of my kinsfolke, which was very ſick, and dyed immediatly after my comming. Now there was an old Couſine of mine, which after the man was dead, gave me a waxe-candle in my hand, and commanded me to make certaine croſſes over him that was dead, for ſhe thought the devill ſhould run away by and by. Now I took the Candell, but I could not croſſe him as ſhe would have mee to doe, for I had never ſeene it afore. Now ſhe perceiving that I could not doe it, with a great anger tooke the Candell out of my hand, ſaying it is pitty that my father ſpendeth ſo much Money upon thee, and ſhe tooke the Candell, and croſſed and bleſſed him, ſo that he was ſure enough. No doubt ſhe thought that the devill could have no power againſt him.

A pretty tale.

This and ſuch like things were nothing but illuſions of the devill: yet for all that we did ſo put our truſt in them, that we thought we could not be ſaved without ſuch things. But now let us give God moſt hearty thankes, that he hath delivered us from ſuch ſnares and illuſions of the devill, and let us endevour our ſelves moſt earneſtly to heare Gods moſt holy Word and live after it. Now to the armours, here is the armour of Gods teaching, for man and woman.

When a man ſhall goe to battaile, commonly he hath a great girdle with an apron of maile going upon his knees, then hee hath a breſt-plate: then for the neither part he hath high ſhoone

and

and then he must have a buckler to keep off his enemies strokes: then he must have a sallet wherewith his head may be saved, and finally he must have a sword to fight withal and to hurt his enemy. These be the weapons that commonly men use when they goe to war: of such wise S. *Paul* would have us to bee prepared. Therefore whosoever will goe to this spirituall war and fight against the devill, he must have these weapons, truth, and justice, and be ready to heare Gods Word. These that bee armed in this wise, the Devill can doe nothing against them.

Iob was well armed.

As it appeared in the holy man *Iob*, whom the Devill could not tempt farther than he had leave of God. Whereby we gather, that when we stand in Gods armour, we shall be able to quench the assaults of this old Serpent the Devill.

Now the first point of this armour is truth and verity, from which truth the divell is fallen, hee and all his company. For it is written, *In veritate non stetit, He abode not in the truth.* He was in the truth, but he fell from it, he remaineth not in it, for with lying and falshood, he deceived our grandmother *Eve* when hee desired her to eate the forbidden fruit, affirming and most surely promising unto her and her husband *Adam*, that they should bee gods after they had eaten of the apple, which was a false lye. Therefore it is written of him. *Mendax est, & ejus rei pater, Hee is a lyer, and a father of the same.* O that all lyers would consider what an horrible thing it is in the face of God to tell false tales: they have a cause to be weary of their estate, for the devill is their father, and they be his children. And being the child of devill he giveth him an ill reward as he doth to all his children, even everlasting perdition, for that is their inheritance, which they shall have of their father. *Cum mendacium loquitur ex propriis loquitur, When he speaketh a lye, he speaketh of his owne, for he himselfe is nothing else but falshood.* O there be many sure sentences in Scripture against lyers, and false tale-tellers. *David* sayd, *Perdes omnes qui loquuntur mendacium. Thou shalt destroy all them that speake lyes.* Therefore S. *Paul* exhorteth us to that truth, to leave lyes, and falshood: he saith, *Deposito mendacio veritatem loquimini quisque cum proximo suo, Set aside all lyes, and speake the truth every one with his Neighbour.* I pray God we may learne this lesson of S. *Paul*

With lying the devill deceived man.

The devill is father of lyers.

Many sore sentences against lyars.

Ephe. 4.

and

nd follow it, and practise it: for no doubt we be full of lyes. Consider and examine all estates, and ye shall finde all their doings furnished with lyes. Goe first to men of occupations, consider their lives and conversations, there is in a manner nothing with them but lying. Go to men of authority, go to the Lawyers you shall finde stuffe enough. For it is seene now a dayes that children learne prettily of their Parents to lye, for the Parents are not ashamed to lye in the presence of their children. The Crafts man or Merchant, teacheth his Prentise to lye, and to utter his wares with lying and forswearing. Finally there is almost nothing amongst us but lyes, and therefore Parents and Masters, are in great danger of eternall damnation, for they care not after what manner they bring up their youth. Wherefore I earnestly exhort you in Gods behalfe, to consider better of the matter: you that be parents, suffer not your children to lye, or tell false tales; when you heare one of your children to make a lye, take him up, and give him three or foure good strips, and tel him that it is naught: and when he maketh another lye, give him 6. or 7. stripes, and I am sure when you serve him so, he wil leave it, for it is a common saying, *Vexatio dat intellectum, Correction giveth understanding*. But we see now a dayes, that Parents rejoyce when their children make a pretty lye: they say, he will be a pretty witty fellow, hee can make a pretty lye: so little is the Word of God regarded amongst us. In like manner, Prentises can doe nothing but lye, and the better they can lye, the more they are regarded of their Master, and the more accepted: and therefore, there was never such falsehood as there is now, by reason the youth is so brought up in lyes and falshood. For we see dayly what falshood is abroade, and how every man deceiveth his neighbour. There will no writing serve now dayes, every man worketh craftily with his neighbour.

In the old time, there were some folks not ashamed to preach in the open Pulpit unto the people, how long a man should lye in Purgatory. Now to defend their lyes, they said it was done to good purpose, to make the people afraide to commit any sinne and wickednesse. But what saith God by the Prophet, *Nunquid eget Dominus mendacio, ut proillo loquamini mendacium? Hath the Lord needs of lyes, that ye will goe and make lyes in his Name?*

All estates are full of lying.

Note this O ye fathers and mothers.

A medicine to make children leave lying.

Like master like man.

you may perceive now how necessary a thing it is to be in the truth, to be upright in our dealings. For S. *Paul* requireth truth not onely in judgements, that Iudges shall judge according to equitie and conscience, but also he requireth that we be true in our conversations and doings, words and deedes. And so Christ himself requireth the same of us in *Mat. 5. Sit sermo vester etiã etiam, non non*, *Let your saying be yea yea, no no*, hee saith two times yea yea, to signifie unto us, that it shall be with us so, that when we say yea with our tongue, then it shall be in the heart yea too. Againe, when we say no with our tongue, that the heart say so too. Therefore he saith two times yea, yea; no, no, to signifie that the heart and mouth shall goe together. And therefore it appeareth that wē be in a pittifull case, farre from that God would have us to be. For there be some that be so used to lyes. that they can doe nothing else. And as the common saying is, a lye is the better when it commeth out of their mouth. Well, I will shew you an ensample, which shall be enough to fear us from lying. In the Primitive Church, whē there was but a few which beleeved, and amongst them there was a great many of poore people, therefore they that were rich, used to sell their goods, and brought their money to the Apostles, to that end that the poore might be releeved. There was some that did such things simply and uprightly, with a good heart.

Matth. 5.

Why Christ said yea, yea, nay nay.

Let all lyers note this.

Now there was a certaine man named *Ananias*, and his wife called *Saphira*, they were Christians, but they sought nothing but worldly things as some of us doe: they thought it should be a worldly kingdome, as there be many Gospellers now adaies, which seeke nothing by the Gospel, but their owne gaines and preferments. Now this man with his wife, seeing other sel their goods, thought they would get a good name too: they went and sold their lands, yet they were afraide to bring all the money to the Apostles, mistrusting least their religion should not endure long, therefore they thought it wisedome to keepe somewhat in store, when necessity should require. Well, they go and bring a part of the money to *Peter*, and the other part they kept for themselves, affirming to *Peter* that it was the whole money. Now *Peter* having knowledge by the holy Ghost of this falsehood, sayd unto him when he came with the money: *Cur sata-*

Ananias was a carnall Christian:

dampnet

implevit cor tuum ut mentiremini spiritui sancto? How chanced it that the Devil hath defiled thy heart, that thou shouldest lye unto the holy Ghost? was it not thy owne good? And thou commest and sayest it is all, when it is but a part? *Non hominibus, Thou hast not lyed unto men, but unto God.* What followeth? *Ananias* hearing that, by and by fell downe and dyed out of hand: So that S. *Peter* killed him with his words. After that came his wife, and told the same tale, and received like reward for her lye. Now I pray you who hath such a flinty and stony heart, that he will not be afraid to make lyes? But what meaneth it that God punisheth not lyes so openly now as he did then? Answere, That God punisheth not lyes now, he doth it not because he hath a delight in lyes, more at this time than he had at the same time, for he is an immutable unchangeable God. He tarrieth, and punisheth not by and by, because he would have us to repent and leave our wickednesse, lyes, and falshood: if we will not repent, then he will come one day and make an end with us, and reward us after our deserts. And this is commonly our nature, that when we have made one lye, we will make twenty other to defend that one. This is now the first armour that wee should have, namely Truth *S. Augustine* writeth very terribly of lying, and against those that use lying. There be some that make a difference betweene a jesting lye, and an earnest lye: but I tell you, it is good to abstaine from them both, for God is the truth, when we forsake the truth, we forsake God.

A terrible example for lyers to take heede by.

Now the second weapon is to be just, to give every man that which we owe unto him: to the King, that which pertaineth unto him, to our Landlords what we owe unto them, to our Curate or Person, what pertaineth unto him; and though the Curate be unlearned, and not able to doe his duty, yet we may not withdraw from him of private authority, that thing which is appointed unto him by common authoritie. No not so, we ought to let him have his duty, but when he is noughtor unmeet to be in the place of a Curate, then we may complain to the Ordinary & desire a better for him. Likwise between maried folks there must be justice, that is to say, they must do the duties, the man must love his wife, and honour her, he must not be rigorous, but admonish her lovingly. Also the wife shall be obedient, loving

We may not requite wrong with wrong.

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and kind towards her husband, not provoking him to anger, with ill and naughty words. Farther, Parents ought to doe justice towards their children, to bring them up in godlinesse and vertue, to correct them when they doe ill: likewise the children ought to be obedient unto their Parents, and be willing to doe according to their commandement. Masters also ought to do justice unto their servants, to let them have their meate and drink, and their wages. Againe the servant ought to be diligent in his Masters businesse, to doe it truely, and not to bee an eye servant onely. Likewise subjects ought to be obedient to their King and Magistrate: againe, the King ought to do justice, to see that justice hath place. Finally, one neighbour ought to have justice with another: that is to give him that pertaineth unto him, not to deceive him in any thing, but to love him, and to make much of him: when we doe so, then are we sure we have the second part of this armour of God.

Iustice bindeth all estates to doe their duties one to another.

Thirdly, we must be shodde, we must have shooes, that is to say, we must be ready to heare Gods holy Word, we must have good affections to heare Gods Word, and we must be ready to make provision for the furtherance of the preaching of Gods holy Word, as farre forth as we be able to doe. Now all these that have such lustes and desires to Gods Word. Also all those that are content to maintaine the office of preaching, to finde schollers to schoole, all these have their battayling shooes, which S. *Paul* requireth of them.

The third armour is our shooes, that is, a readinesse to heare the Word of God.

Now when we be shodde, we must have a buckler, that is, faith, and this must bee a right faith, a faith according unto Gods Word: For the *Turkes* have their faith, so likewise the *Iewes* have their faith. Also the false Christians have their faith, but they have not the right faith: not that faith of which S. *Paul* speaketh here, but they have *Fidem mendacem*, a false faith, a deceiveable faith, for it is not grounded on the Word of God: therefore the right faith cannot be gotten, except by Gods Word. And the word that worketh not, hath no commodities, except it be taken with faith. Now we may try our selves whether we have this faith or not, if we lye in sinne and wickednes, care not for Gods word and his holy commandements, but live onely according to our lusts and appetites,

The buckler of faith.

then

then we have not this faith: when we be slothfull, when wee be whoremongers, swearers, or unmercifull unto the poore, then we have not this faith, as long as we be in such customable sinnes. But if wee heare Gods Word, beleeve and be content to live after it, leave our sinnes and iniquities, then wee have that faith of which Saint *Paul* speaketh here, then wee shall be able to quench the fierie arrowes of the devill. So yee have heard what the armour of God is, namely truth, justice, readinesse to heare Gods word, and faith: but this faith must not be onely in our mouth, and our tongue, but in our hearts: that is to say, we must not onely talke of the Gospell, but also we must follow it in our conversations and livings.

Now then, we must have the Helmet of salvation: that is, whatsoever we doe, we must consider whether it may further or hinder us of our salvation: when it may hinder thee of thy salvation, leave it, when it may further thee then doe it. So throughout all our life, we must have a respect, whether our doings may stand with our salvation or not. The helmet of salvation.

When we are now ready armed round about, so that our enemie cannot hurt us, then we must have a sword in our hands to fight withall, and to overcome our ghostly enemie. What manner of sword is this? It is Gods word, it is a spirituall sword, which all people ought to have. Here ye heare that all men and women ought to have that sword, that is the Word of God, wherewith they may fight against the devill,

Now I pray you, how could the Lay people have that sword how could they fight with the devill, when all things were in Latine, so that they could not understand it? How needfull it is therefore for every man to have Gods Word, it appeareth heere, for onely with the Word of God we must fight against the devill, which devill intendeth dayly to doe us mischiefe: how could now the unlearned man fight against him, when all things were in Latine, so that they might not come to the understanding of Gods Word. We may not lacke this sword,

Let us therefore give God most hearty thankes that we have his Word, and let us thankfully use the same, for only with Gods Word wee shall avoid and chase the devill, and with nothing else. Our Saviour when he was tempted, what were his weapons Onely Gods Word is our weapon against the devill.

pons wherewith he fought, nothing else but even Gods Word. When the devill tempted he ever sayd: *Scriptum est, It is written*; when the devill would have him to cast himselfe downe from the temple, he said unto him, *Scriptum est, non tentabis Dominum Deum tuum, It is written, Thou shalt not tempt thy Lord God*: that is to say, we may not put God to doe any thing miraculously, when it may be done other wayes.

Christ overcame the devill with this weapon.

Againe, upon the mountaine, when the devil would have him to worship him, he said, *Scriptum est, It is written, Thou shalt honour thy God only*: So likwise we must have Gods Word to fight with the Devill, and to withstand his temptations and assaults: as when the devill moveth me to commit adultery, I must fight against him with the Word of God: *Scriptum est, It is written: Thou shalt not commit adulterie*: Thou devill, thou shalt not be able to bring me unto it, to doe against my Lord God. So likewise, when the devil moveth me to make lyes, I must confound him with Gods Word. S. *Paul* saith: *Veritatem loquimini quisque cum proximo suo, Speake the truth every one to his neighbour*: As there is a common saying amongst us: say the truth and shame the devill: so every one, man and woman, must fight against the devill. But we Preachers, wee have a greater and higher degree, we are Magistrates, we have the spirituall sword of God, in a higher degree then the common people, we must rebuke other men, and spare no man: our office is, to teach every man the way to heaven: and whosoever will not follow, but live still in sinne and wickednesse, him ought we to strike and not to spare. Like as S. *Iohn* Baptist did, when he sayd to the great proud king *Herod*: *Non licet tibi, Sir it becometh not thee to doe so*. So we that be preachers, must use Gods Word to the correction of other mens sinnes, we may not be flatterers or clawbackes: Other people that have not this vocation, may exhort every one his neighbour, to leave sinnes, but we have the sword, we are authorised to strike them with Gods Word.

Say the truth and shame the devill.

The authoritie of the Preacher.

Now the last part of this Armour is Prayer, and I warrant you, it is not left out, for it is the Christian mans speciall weapon, wherewith to strike the devill, and vanquish his assaults. And if we be weake and feele our selves not able to withstand our enemie, we must fall to prayer, which is a sure remedy,

remedie, to desire God to helpe for his owne sake, for his Christs sake, and for his promise sake: for he were not God, if he should not keepe his promises. Therefore Christ commandeth us to pray alwayes when we have neede, and no doubt there is never a time but we have neede, either for our owne selves, or else for our neighbours, therefore to pray we have neede, and we shall overcome the Devill with faithfull prayer. For prayer is the principall weapon wherewith we must fight against the devill. I speake of faithfull prayer, for in time past we tooke bibling and babling for prayer, when it was nothing lesse, and therefore S. *Paul* addeth *Spiritu, In spirit*. Wee must pray in spirit with a penitent heart: for there is no man that hath an ill conscience that doth pray in spirit: hee that is an whoremonger, or a swearer, a carder, or dicer, a drunkard, or such like that prayeth, his prayer hath no effect, as long as hee is in purpose of sinne he cannot pray, and when he cannot pray, he is unarmed, he hath not these weapons of which Saint *Paul* speaketh here: but hee that hath a penitent heart to leave his sinnes and wickednesse, that same is he whose prayers shall be heard. And when we pray, we may not doe it waveringly or rashly, without consideration, our mouth speaking, and our heart being occupied with other matters, we may not doe so, we must pray with great earnestnesse and ferventnesse.

Prayer is the principall weapon.

The mind must pray if we will be heard.

At the last, when hee hath set out the properties of prayers, then he saith, *for all Saints*. Heere ye may consider, that when we know not Scripture, how blind we be, and have beene in times past. For we thought onely those to be Saints and holy, that be gone out of this world, but it is not so: all they that beleeve in our Saviour Christ, that call upon his name, and looke to be saved by him, those same be Gods Saints. Yea all faithfull Christians that beleeve in him faithfully, are Saints and holy.

All Christians are Saints.

Now when he hath done and set out all his minde, at the last he commeth and desireth them to pray for him: But for what? Not to get a fat Benefice or a Bishoprick. No, no, S. *Paul* was not a hunter for Benefices: he saith: pray, that I may have utterance and boldnesse to speake. And this was requisite to his office: for though a Preacher be well learned, but yet lacketh that boldnesse, and is faint-hearted, truely he shall doe but little

S. *Paul* did not hunt for Benefices.

little good for all his learning, when he feareth men more than God, he is nothing to be regarded.

A fainthearted ſouldier, is not meete to be a Preacher.

Therefore this is the thing that S. *Paul* ſo much deſireth, to have boldneſſe to ſpeake: For when a preachers mouth is ſtopped, ſo that he dare not rebuke ſinne and wickedneſſe, no doubt he is not meete for his office. Now, like as S. *Paul* required the *Epheſians* to pray for him, that he might have utterance, for it was moſt neceſſary for his office: ſo let every one pray unto God, and deſire others to pray for him, that he may doe the workes of his vocation. As for an enſample, when he is a married man, let him pray unto God that he maylove his wife, cheriſh her, honour and beare with her infirmities. So likewiſe, let all the faithfull ſervants call upon God, that they may doe the dutie of their vocation. So likewiſe let magiſtrates be fervent in prayer, for no doubt they have neede, for they have a great charge committed unto them of God, therefore they have the more need of the helpe of God: yea, let every good ſubject pray unto God for the Magiſtrates, that they may doe their duties according unto Gods will and commandement. And no doubt this is a good prayer, when one faithfull man prayeth for the other, ſuch prayer ſhall not be in vaine, God will heare it, and grant ſuch faithfull prayers.

All eſtates have need to pray.

Prayer is no will worke.

There be many men in the world which thinke that prayer is will worke, ſo that they may doe it, or omit it: but it is not ſo, they be much deceived. For it is neceſſary for me when I am in tribulation to call upon God, and I ought to doe it under the paine of damnation, as well as I am bound to keepe any of his Commandements By the vertue of this commandement, *Thou ſhalt not ſteale*, I may not take away another man goods: So by this commandement, *Thou ſhalt not commit adultery*, I may not defile another mans wife. Alſo by the vertue of this Commandement. *Invoces me in die tribulationis*, *Cal upon me in the time of trouble*, I ought and am bound, under the paine of damnation, to reſort unto God, to call upon him, to ſeeke ayde and helpe by him, and at his hands. For this is as well Gods Commandement as the other is: Therefore I deſire you moſt earneſtly, ſet not light by prayer, remember that it is the Commandement of God. And againe, it is the onely ſtay, *Vltimum refugium*,

It is damnable not to pray to God in trouble.

The

The onely helpe to come from God, and desire his helpe in Christs name. For by prayer, *Peter* being in prison was delivered. Likewise *Moyses* by the efficacie of his prayer, went through the red sea, he and all his people. So was *Ezekias* the King delivered from his sickenesse by his prayer.

All this God granted for promise sake.

Also *Elias* the Prophet stopped the raine a long time, and then by prayers hee brought raine againe: If I should goe through all the stories which shew us the efficacie of prayers, I should never have done, for no doubt faithfull prayer faileth never, it hath ever remedied all matters. For it brought to passe, that when God would destroy the *Israelites*, hee could not, because of *Moyses* prayers, *Moyses* let God of his purpose. And no doubt God loveth to bee letted, for God loveth not to punish or destroy the people, and therefore by a Prophet God complaineth that there was not found a good man, *Qui poneret se tanquam murum, Which might set himselfe like as a strong wall before the people.* That is say, which was so earnest in prayer, that God could not punish the people.

A godly and profitable prayer.

Now ye have heard how that prayer is a Commandement, we must in every distresse pray unto God, saying: O Lord God, thou art mercifull thou knowest my weakenesse, which hast promised to helpe: therefore, for thy sonnes sake, for thy mercies sake, for thy goodnesse sake, for thy truthes sake, help and deliver me out of my distresse, and forgive me my sinnes. Surely, whosoever prayeth thus earnestly, he shall be heard: but, *Oportet semper orare, We must pray at all times*, without intermission, when we goe to bed, when we rise in the morning, when we goe about our businesse, when we are on horsbacke, ever pray: for a short prayer is able to bring a great thing to passe, as it appeared in the Publican, which sayd onely *Propitius esto mihi peccatori, Lord be mercifull to me a sinner.* Therefore Christ saith, *Vigilate & orate, ne intretis in temtationem, Watch & pray, least ye enter into temptation*, that is, least ye be overcome with it

We must pray at all times. *Luke* 18.

Short prayer is of great force.

Now remember what I have sayd unto you, consider what an enemie wee have, what power he hath, what great experience and practise. Againe, how weake he is when Christ is with us: Remember the armour, namely, truth, justice, love to the hearing of Gods Word, faith and salvation, ever consider

whether

Preachers may ſtrike Emperours and Kings.

whether our doings bee to the let of our ſalvation or not. Remember the ſword, though ye have it not in ſo high a degree as we have it, which may ſtrike Kings and Emperours, when they tranſgreſſe the word of God, as it appeareth in *Elias* which ſtrooke the King *Achab* therewith.

Alſo *Iohn* Baptiſt ſtrooke that ſturdie King *Herod*: if they had beene faint hearted, they ſhould not have done ſo. But ſpecially I would have you to remember prayer, when ye be in any anguiſh and trouble, and cannot tell how to releeve your ſelves runne to God.

Now they that ſhall and will regard this armour of God, taught us by the Apoſtle S. *Paul*, the devill no doubt ſhall not prevaile againſt them. Therefore, if we would put on this armour, we ſhould come to ſuch a practiſe of it, that the devill ſhould be afraid to come to us, yea and when he attempteth to come to us, he ſhall ſoone be caſt off and avoyded. The Almighty God, which ruleth heaven and earth with his infinite power, give us ſuch ſtrength, that we may be able to vanquiſh the devill, and all his might. *Amen*.

The fourth Sermon of Maſter *Latimers*, preached 1552. upon *Philippians* 3.

Philip. 3. Read in the Church the 23 Sonday after Trinity.

Imitatores mei eſtote fratres & obſervate eos, qui ita ambulant, ſicut habetis formam noſtram. Multi enim ambulant, quos ſæpe dicebam vobis, &c. Brethren, be followers together of me, and looke on them which walke, even ſo as ye have us for an enſample: For many walke, of whom I have told you often, and now tell you weeping, that they are the enemies of the Croſſe of Chriſt.

THis is the Epiſtle which is read this day in the Church, and containeth many good things. And this day two yeeres, I entreated of the Goſpell of this day, at *Stamford*. And ſuch matters as I had in hand, were gathered of a diligent perſon and put in *Print*; The Goſpell was this: *Give unto Cæſar that thing*

that

that pertaineth unto Cæsar; and unto God, that thing that pertaineth unto God: I will rehearse in few words that which I sayd at the same time.

The Pharisies and Scribes asked Christ our Saviour, whether they should give tribute to *Cæsar* or not: for it irked them that they should pay tribute, they thought it to be a great servitude: but they asked Christ this question of a mischievous mind, intending to take him in his words, but hee disappointed them prettily, asking whose Image the money bare, they answered, the Emperours: Then our Saviour sayd, *Give therefore unto the Emperour, that that pertaineth unto him, and unto God, that which pertaineth unto God:* They spake nothing of God, but onely of the tribute, but our Saviour in his answere telleth them, and all the World their duties: yet he doth it with darke and covered words. They confessed that the Image was the Emperors, and consequently subject unto him, then our Saviour commanded them to pay according unto the order, as the Emperour had agreed with them, and as it was their dutie to doe. Our Saviour he referred them to their lawes, signifying that they ought to obey the lawes in their Common wealth, and so ought wee to doe. For our Saviour in his answere teacheth not onely them, but us also: for like as it was with the *Iewes*, so it is with us heere in *England*.

This lesson is given to us as well as to the *Iewes*.

Our soveraigne Lord the King, when he lacketh any thing to the defence of his Realme, it is presented in the Parliament, there is required such things as bee necessary for the Kings affaires. Now looke whatsoever is granted unto his Majestie by the Parliament, the whole Realme is bound in conscience to pay it, every man as it is required of him: and that is our due unto the King, namely to give and doe our duties in all things towards our soveraigne Lord the King, as farforth as it is not against God, we must obey him, and doe his requests. But now ye will say, this is a great bondage, and a heavie yoke and servitude. Consider therefore who speaketh these words, who is he that commanded us to bee obedient? verily our Saviour himselfe. Now he saith, *Meum jugum leve est, My yoke is light*, how chanceth it then that hee will lay upon mee such a heavie burthen? For it is a great burthen for me to forgoe my goods

goods, as when there is a subsidie, so that the King requireth one shilling of every pound. Now I am worth 40. pounds, and so I pay 40 shillings, to which money the King hath as good right, as to any inheritance which his Majestie hath. And this I speake to this end, for I feare this Realme bee full of theeves, for he is a theefe that withdraweth any thing from any man, whosoever he be. Now I put the case it is allowed by the Parliament, by common authority, that the King shall have one shilling of every pound, and there be certaine men appointed in every Shiere which be valuers, when I now either corrupt the valuer, or sweare against my conscience, that I am not worth an 100. pound when I am worth two hundred. Here I am a theefe before God, and shall be hanged in hell. Now, how many theeves thinke you are here in *England*, which will not be valued above x. *li.* when they be worth an 100. pound, but this is a pittifull thing, and God will punish them one day, for Gods matters are not to be trifled withall. Now ye will say, this is a heavie yoke, and intollerable to beare. Sirs, I will tell you what ye shall doe: Consider every one with himselfe what God hath done for us, from how great and intollerable a burthen he hath delivered us, when ye consider that, this burthen which the King layeth upon us, will seeme light enough unto us: for Christ hath delivered us from the burthen of our sinnes: when we consider that, first who he is that commandeth it unto us, secondly what he hath done for us, that bids us to obey, no doubt we shall be well content withall. But there be a great many of us which consider not that, but rather deceive the King, or forsweare themselves, or else rebell against the King, which things no doubt displeases God most highly and grievously. Another thing is, that should move us to beare this burthen willingly, which is, his promise. For whosoever will be content to pay his dutie truely and uprightly, as he ought to do, that man shall have never the lesse in fulfilling the Commandements of God. For so saith God. *If thou shalt harken diligently unto the voyce of the Lord, thou shalt be blessed in the Towne, and blessed in the fieldes, &c.* So that if we doe according as he willeth us to doe, if we give unto the King, that which pertaineth unto the King, no doubt we shal be blessed, we shall have never the

Gods matters may not be trifled withall.

Two things considered, we shall be well pleased to doe the will of Christ.

He that payeth his duty shall have never the lesse. Deut. 28.

the leſſe, for Gods bleſſing will light upon us. But there be a great many amongſt us, which doe not beleeve theſe things to be true, they beleeve not the promiſes of God: and ſo they make God a lyer: for *Qui non credit Deum, facit Deum mendacem*, *He that beleeveth not God, maketh God a lyer*. Now if this will not move us to our duties, namely, that Chriſt hath delivered us from the great burthen of our ſinnes, let us be mooved at the leaſtwiſe with his promiſes: namely, that wee ſhall increaſe our good, in doing our duties unto the King.

God loveth a cheereſull obeyer.

This little I thought good to ſay, and ſo to put you in remembrance of ſuch things as I ſayd at that time, for if this were well conſidered, wee would be willing to doe our duties, and to pleaſe God withall: for God loveth a cheereſull obeyer, one that with a goodwill is ready to doe ſuch things as be appointed him.

Now let us turne to the Epiſtle. *Brethren be followers together of me, and looke on them that walke, even ſo, as ye have us for an enſample.* Theſe are merveilous words of S. *Paul* which ſeeme outwardly to be arrogantly ſpoken: if any man ſhould ſay ſo at this time, we ſhould thinke him to be a very arrogant fellow. But ye muſt ſee that ye rightly underſtand S. *Paul*, for he ſpake theſe words not of an arrogant mind: firſt ye muſt conſider with whom he had to doe, namely with falſe Apoſtles, which did corrupt Gods moſt holy Word, the Goſpell which hee had preached before. And ſo the ſame falſe Prophets did much harme, for a great number of people did credit them, and followed their doctrine: which things grieved S. *Paul* very ſore, therefore hee admoniſhed them, as who ſhould ſay, ye have Preachers amongſt you, I would not have you to follow them, follow rather me, and them that walke like as I doe. This was not arrogantly ſpoken, but rather lovingly, to keepe them from errour. He ſaith the ſame to the *Corint.* 11. *chap.* ſaying: *Be ye followers of me*, but there he addeth: *As I am the follower of Chriſt*: ſo put the ſame words hether, ſet them together, and then all is well. For I tell you it is a dangerous thing to follow men, and we are not bound to follow them, farther then they follow Chriſt: we ought not to live after any Saint, nor after S. *Paul*, nor *Peter*, nor after *Mary*, the mother of Chriſt, to

S. *Pauls* words ſeeme arrogant but they are not ſo.

It is a dangerous thing to follow men.

follow

follow them, I say universally we are not bound so to doe, for they did many things amisse. Therefore let us follow them as they follow Christ: for our Saviour giveth us a generall rule and warning, saying: *Whatsoever they teach you, doe it, but after their workes doe ye not*, and he addeth, *Sitting in Moyses chaire*, that is to say, when they teach the truth: so that we ought to follow them that teach the truth, but when they doe naught we should not follow them: therefore he saith in another place: *Nisi abundaverit vestra justitia, &c. Except your righteousnesse be more than the Scribes and Phariseés, ye shall not enter into the Kingdome of heaven.*

Learne how long men are to be followed.

This he speaketh of the Clergie men, giving us warning not to doe as they did, we must have such a righteousnesse as may stand before God, we are not appointed to follow Saints, as when I heare this Saint hath prayed so many psalmes, so many houres in a day, I am not bound in conscience to follow him, to be his Ape, and to doe as he did, my vocation being contrary unto it.

2 *Mac.* 12.

There is a place in the 2 of *Macha.* 12. *Chapter.* Where wee reade how that *Iudas Machabeus* that hearty Captaine, sendeth certaine money to *Ierusalem*, to make a sacrifice for the dead. Now *Iudas* did this, but it followeth not, that we are bound in conscience to doe the like, as the Papists which by and by conclude upon it. *Iudas* did this, and he was a godly man, therfore we should doe it too, we should follow his ensample, and sacrifice for the dead. *Nego argumentum, It is no good Argument*, to conclude upon that thing which he did devoutly, having not Gods Word: he did it, therefore it was well done. For we are not bound to follow thē in their doings. For if *Mary* the mother of Christ, should have done somewhat disagreeing from Gods Word, we should not follow her, which indeed hath had her faults, as S. *Augustine* plainely affirmeth in the third treatise upon *Iohn*, where she mooved Christ to doe a miracle when their wine was lacking at the marriage: when our Saviour called her *Mulier, woman what have I to doe with thee?* as who should say to doe miracles is my Fathers worke, and he knoweth the time when it is best to be done, what have you to doe with it? Where S. *Chrisostome* and *Augustine* plainely affirme,

firmē, that *Mary* was somewhat arrogant: So likewise it appeareth in the Evangelist *Mathew*, where she interrupting his Sermon, she desired to speake with him, and the fellow told him when he was teaching the people, saying: Thy mother is heere and would speake with thee, he answered and sayd, *Who is my mother, or sister, or brother?* and stretched out his hand, saying: *Whosoever doth the will of my Father which is in heaven, he is my mother, sister, and brother.* So likewise, when he was but twelve yeeres of age, his mother and father seeking him, he sayd, *Nescitis, Know ye not that I must goe about my Father's busines?* Now in all these places, as the Writers say, *Passa est humanum, she hath shewed her fraile nature*: shall wee goe now and follow her? No, no, we may not doe so. The Apostle teacheth how we shall follow them, and in what things, *Bonum est æmulari in bono semper. It is good alwayes to be fervent, and to follow in good things*: then it is not such a good argument, such a man doth it, therefore it is a good thing. No not so, we must follow so, and so doe all things, as it may stand with our vocation, whereunto God hath called us: for when we leavē our vocation whereunto God hath appointed us, wee doe naught and damnably: as for ensample. Gal. 4.

To leave our vocation is damnable.

Our Saviour fasted 40. dayes and 40. nights without any manner of sustenance, therefore we should doe so to, no, because we are not able to doe so to, for we should kill our selves. Likewise *Moses* that holy Prophet of God, killed an *Egyptian*, which was a wicked and naughty man, therefore I shall goe and kill a wicked man too: No, I may not doe so, for it is against my calling, I am no magistrate, therefore I may not doe it. As for *Moses*, he had a speciall inspiration of God. *Phinehas* that godly man, killed *Zamory* and *Cozbe*, even in the act of fornication, which deede of *Phinehas* was pleasing unto God. Numb. 25.

Now ye may make this argument, *Phinehas* did so, and it pleased GOD, therefore wee may doe so too: when we see any man dishonour God, we may goe and kill him by and by. This is not a good argument, for as I sayd before, wee must take heede to our calling, to our office. This *Phinehas* had a speciall licence to doē so, we may not follow his ensample. *Abraham* was a good and holy man, hee was ready to kill his

sonne

That onely is well done, that God willeth us to doe.

sonne, and burne him, with fire, which things pleased God wondrous well: afterward there were many which would follow the ensample of *Abraham*, and burne their children, but they did exceeding ill, and God was angery with them for so doing: therefore we must follow their ensample so far forth as may stand with our vocation.

Farther, *Ioseph* and *Mary* were married folke, but they exercised not the act of generation, if we would now follow the ensample of *Mary* and *Ioseph*, and inhibite unto married folkes the act of generation, this were naught and against the order of God: for *Mary* and *Ioseph* had a speciall calling, and gift of God to abstaine, but if we having no such calling, or such gifts as they have had, should follow their ensample, we should go to the divell at the length, for doing according unto their calling. So it appeareth partly that we are not bound to follow the conversations or doings of the Saints. For *Iacob*, *David*, *Salomon*, and other good and holy men, have had many wives, therfore we may have many too? Not so, they had a speciall licence and prerogative, which we have not. Therefore take this for a sure rule, we are not to follow the Saints in their vocation, but we must follow God in our vocation: for like as they followed God in their vocation and calling, so wee must follow God in our vocation: but when we will goe about to follow God in their calling, and forsake our owne calling, then no doubt we shall doe naught. This I have sayd, to the end that yee might understand the words of S. *Paul*, where he saith, *Be ye followers of me*: therefore I shewed you how farre forth wee ought to follow the ensample of the Saints.

We must follow God in our vocation as the Saints did in theirs.

For many walke of whom I have told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ. Saint *Paul* speaketh of the false prophets, he saith, *They walke*: by this word *walke*, is signified our conversation and living. For when wee will signifie any man to live wickedly, we may expresse it with these words, hee walketh wickedly. Now if there were many in S. *Pauls* time, which did walke wickedly, thinke ye the matter is any thing amended now at our time? I thinke nothing at all: For wee read in the 20. *chap.* of the *Apoc.* that Satan shall be lose in the last

dayes

dayes, that is to say, God will suffer him to exercise his crafts his blasphemous wicked mind, which he beareth against God, and truly when a man considereth the state of the whole world in every countrey, it appeareth no lesse but that the devill is loose: for what rebellions, what cruelties, what covetousnesse, what hatred and malice is amongst men? Insomuch that a man would thinke the whole world to be full of devils. Therefore if there were many in S. *Pauls* time, it must needs follow that there be more now: for now is the defection and swarving from the truth. *Apoc. 2.*

Satan is loose now.

Of which I have told you often and now tell you weeping. S. *Paul* was a good man, a hearty and an earnest man in Gods cause, he was a weeper, he went a pilgrimage whereof I told you the last time: it was a griefe to him to see the dishonour of God amongst them, which he had instructed in the word of God, he was sorry to see the people blinded and seduced with false doctrine, but such things greive not us, though God be dishonored we care not for it: but when we have left of our goods, and sustaine certaine damages, then we can weepe from the bottome of our hearts, and be most sorrowfull: but when we heare that God is dishonoured, that lechery is committed, or other horrible sins done, that grieveth us not, then we weep not: and so it appeareth most manifestly that we have not the heart of S. *Paul*, we are not so minded.

S. *Paul* was a weeper.

We weep not as S. *Paul* did

Now peradventure some body might say that S. *Paul* had slaundered these men in writing so sharply against them, and in calling them the enemies of the Crosse of Christ, but it is not so, he slaundereth them not. In the Epistle to *Timothy* he named some by their names, *Philetum*, and *Hymenæum*. You must consider that S. *Paul* did well in reprooving them openly, for a man may sometimes tell another mans faults, for not every telling is slaundering. When a man telleth another mans faults with a good mind, and to a good purpose, this telling is well: but that is naught, and very slandering when I rehearse before other men the faults of my neighbour, with a malicious stomacke: I hate him, and therefore I make him to be knowne, I paint him out in his colours, and sometimes I say more by him than I am able to proove. this is slaundering: but when a man telleth another mans faults

2 *Tim.* 2.

with a good mind, to his reformation, that is not slandering. As we read a story of S. *Bernard*, whether it be true or not, it is no matter, take it for an example, and learne thereby what is slander, and what is not. S. *Barnard* was a goodly upright young man, and well favoured, he came at a time with his company to an Inne, where he tarryed all night. And because hee was a faire man, the woman in the house cast her eyes upon him, desiring in her heart to have carnall company with him, & therefore after supper she appointed a chamber for him alone, to that end that she might come unto him afterward, and so she did: for when every body was at rest, she came unto his bed, intending to lye with him. S. *Barnard* perceiving that, cryed out with a loud voyce, *Fures, Fures, Theeves, theeves*, his fellowes hearing him crying, came unto him, asking what the matter was, he told them that there was a theefe there: now they thinking that he had dreamed, went to bed againe: As soone as they were gone, by and by the woman came againe, then he cryed againe. So in the morning. S. *Barnard* would not tarry long in that house, and as they were in the way, he told his fellowes how that the woman had come unto him, desiring them to take heed another time of that woman, for she was a naughty woman, she would have stolne from him the Holy Ghost, the remission of his sins, and all goodnes, for if he should have followed her, she would have robbed him of all these things: now of such a fashion we may tell other mens faults.

For S. *Bernard* told it to that end to give them warning to take heed of that woman. Now this was not slandering: and so likewise S. *Paul* here slandereth them not, but sets them out in their colours, to admonish us beware of them, and so wee ought to doe, when we know a man that is wicked and will not leave his wickednesse after dew admonitions: No doubt it is a good thing to give unto other men warning of such a man, that they may take heed of him: As for example. There be a company of theeves sworne together to be true one to the other, and not to disclose one another. Now I am amongst them, and after some mischiefe done, I am taken and condemned by the law to be hanged. Shall I not disclose now my company and give unto the Magistrates warning of them? Yea I would think that man that is in such a case, doth well to disclose his company,

Theeves sworne to be true.

ny, for it pertaineth to a good end, and is a charitable deed, else his company may doe much harme afore they be knowne. No doubt that man should doe well, and I thinke he ought to doe it. And I would God that all theeves in *England* were so perswaded in their hearts, that when one were taken, hee should disclose his fellowes too: No doubt we should have better rest, and theeves would not so much trouble the Common-wealth as they doe. Weeping, it grieved S. *Paul* very sore, that Christian soules should be seduced through false Religion, I would wish that there were such a fervent zeale now in us, as was in him then, but it is not so, we have no care for the soules of Christian people. And that appeareth most manifestly by unpreaching Prelates. For if they had such an earnest mind to the flocke of Christ, as S. *Paul* had, no doubt they would not be so Lordly and slothfull, in doing of their duties, but they lacke such an earnest mind as S. *Paul* had, such an earnest zeale they lacke: They are the enemies of the crosse of Christ. A man may be an enemy of the Crosse of Christ two manner of wayes. All the Papists in *England*, and specially the spirituall men, bee the enemies of the crosse of Christ two manner of wayes.

A good wish.

Al the Papists in *England* are enemies to Christ.

First, when he is a right Papist, given unto Monkery, I warrant you he is in this opinion, that with his owne workes he doth merite remission of his sins, and satisfieth the law through and by his owne works, and so thinketh himselfe to be saved everlastingly.

This is the opinion of all Papists. And this doctrine was taught in times past in Schooles & in the Pulpets. Now all those that be in such an opinion, they be the enemies of the crosse of Christ, of his passion and bloudshedding: for they think in themselves Christ needeth not to die, & so they dispise his bitter passion, they doe not consider our birth, sin, and the corruption of our nature, nor yet doe they know the quantity of our actuall sins, how many times we fall in sinnes, or how much our owne power is diminished, or what might and power the devil hath: they consider not these things, but think themselves able with their own works to enter in the kingdome of God. And therefore I tell you, this is the perillous doctrin that can be devised.

For all faithful and true Christians beleeve only in his death, they long to be saved through his passion, and bloudshedding,

this is all their comfort: they must know and stedfastly beleeve that Christ fulfilled the Law. And that his fulfilling is theirs, so that they attribute unto Christ the getting and meriting of everlasting life. And so it followeth that they which attribute the remission of sins, the getting of everlasting life, unto themselves or their works, that deny Christ, they blaspheme and despise him: For what other cause did Christ come, but onely to take away our sins by his passion, and so deliver us from the power of the Devill? But these merite-mongers have so many good works, that they be able to sell them for money, and so to bring other men to heaven by buying of their good worke, which no doubt is the greatest contempt of the passion of Christ that can be devised. For Christ only and no man else merited remission, iustification, and eternall felicity for as many as will beleeve the same, they that will not beleeve it, shall not have it: for it is no more but beleeve and have. For Christ shed as much blood for *Iudas*, as he did for *Peter*; *Peter* beleeved it, and therefore he was saved; *Iudas* would not beleeve, and therfore he was condemned, the fault being in him only, in no body else. But to say or to beleeve that we should be saved by the law, this is a great dishonoring of Christs passion, for the law served to another purpose, it bringeth us to the knowledge of our sins, and so to Christ: for when we become through the law to the knowledge of our sins, when we perceive our filthinesse, then we be ready to come to Christ, and fetch remission of our sins at his hands. But the Papists fetch the remission of their sins, not in the passion of Christ, but in their owne doings, they think to come to heaven by their own works, which is naught. We must do good works, we must endeav our our selves to live according to the commandements of God, yet for all that we must not trust in our doings. For though we doe the uttermost, yet it is all unperfect, when ye examine them by the rigour of the Law, which law serveth to bring us to the knowledge of our sins, and so to Christ, & by Christ we shall come to the quietnes of our conscience. But to trust in our good works, is nothing but a robbing of Christ of his glory & Maiesty. Therfore it is not more necessary to do good works, then it is to beware how to esteeme them. Therefore take heed good Christian people deny, not Christ, put not your hope in your doings, for if you doe ye shall repent. Ano-

Iudas lacked faith & therefore he could not be saved.

We must worke but not trust in our workes.

Another denying of Christ is this Massemonging; for all those that be Massemongers be denyers of Christ, which beleeve or trust in the sacrifice of the Masse, and seeke remission of their sins therin: for this opinion hath done very much harme, and brought innumerable soules to the pit of Hell, for they beleeved the Masse to be a sacrifice for the dead and living, and this opinion hath gotten all these Abbies and Chauntries, almost the halfe part of all England, and they should have gotten more if they had not beene restrained by certaine lawes. For what should folkes not doe to ease themselues from the burthen of their sins? But it was a false easement, a deceitfull thing: Therefore how much are we bound unto God which hath delivered us from this bondage, from this heavy yoake of Popery, which would have thrust us to everlasting damnation. For now we know the very way how we shall be delivered, we know that Christ is offered once for us, and that this one offering remedieth all the sins of the whole world, for he was *Agnus occisus ab origine mundi. He was the Lambe which was killed from the beginning of the world*: That is to say, all they that beleeved in him since *Adam* was created, they were saved by him. That they beleeved in *Abrahams* seede, it was as good unto them, and stood them in as good effect, as it doth unto us now at this day. So that this oblation is of such efficacy that it purifieth and taketh away all the sins of the whole world. They now that will be content to leave their sinfull life, wrastle with sin, and then beleeve in our Saviour Christ they shall be partakers of everlasting felicity. Here yee may perceive that Christ hath many enemies in the whole world, he hath many that slander him, that diminish his glory: namely all the Papists that trust in their owne merits, or seeke remission of their sins by the sacrifice of the Masse: all these now are enemies to the crosse of Christ. Finally, all those that seeke remission of their sins other waies than in the passion of Christ, they be traytours to God, and shall be damned world without end, unlesse they repent. But here I must say something unto you, and I speake it to the satisfying of some of you: For I think there be many which will reason very sore, they thinke it to be no matter though the Curate be erronious and naught in his doctrine, they care not for that: for they will say, I will heare him, and doe according as he commandeth

Massemongers deny Christ.

A man will spare no cost to save his soule.

Apoc. 13.

Christ hath many enemies.

mandeth unto me to doe, if he teach false doctrine, and lead me the wrong way, he shall make answer for me before God: his false doctrine shall doe me no harme though I follow the same.

The blind and leader of the blind both shall perish.

This is a naughty reason and contrary to Christs our Saviours doctrine, for thus he saith: *If the Blinde leade the blinde, they shall fall both into the pit.* Marke here he saith not the leader shall fall into the pit, but they shall fall both, the leader and he that is led, the blind Curate & his blind Parishoners: & so it was in Saint *Pauls* time, not onely the leaders, the false teachers, went to the divell, but also they that followed their false doctrine. And therefore Saint *Paul* is so earnest in admonishing them beware and take heed of themselves, yea with weeping eyes he desireth them to refuse the false Prophets. So likewise God himselfe giveth us warning in the 3. Chapter of the Prophet *Ezechiell* saying: *If I say unto thee concerning the ungodly man, that (without doubt) he must die, and thou giveſt him not warning, nor speakeſt unto him, that he may turne from his evill way, and so to liue: then shall the same ungodly man dye in his owne unrighteousnes: but his blood will I require at thy hands.*

Ezech. 3.

Again, in the 33. Chapter he saith: *When I send a Sword upon a land of the people of the land take a man of their country, and set him to be their Watch-man: the same man when he seeth the Sword come upon the land shall blow the Trumpet and warne the people: if a man now heare the noyse of the Trumpet and will not be warned, and the Sword come and take him away, his blood shall be upon his owne head: for he heard the sound of the Trumpet and would not take heed therefore his blood be upon him: but if he will receiue warning he shall saue his life.* Again, *if the Watchman seeth the Sword come and sheweth not with the Trumpet, that the people is not warned: If the Sword come then and take any from amongst them, the same shall be taken in his owne sin: but his blood will I require at the watch-mans hands.*

Ezech. 33.

Only he that receiveth warning shall be safe.

In these places of Scripture it appeareth most manifestly, that not onely the naughty Curate shall goe to the divell, but also all those that follow his naughty doctrine. The wicked shall dye in his wickednesse: for though God do require the blood of the Parishoners at the Curates hands, yet for all that they shall be damned in the meane season. But I pray you be not offended with me, when I tell you one thing many times, for I doe it not

It is dangerous to have an evill curate

to that end that ye may perceive what danger it is to have an il Curate: this maketh me to put you many times in remembrance of it.

I will tell you now a pretty story of a Fryer to refresh you withall: A limitour of the gray Fryers in the time of his limitation preached many times, and had but one Sermon at all times: Which Sermon was of the ten Commandements. And because this Frier had preached this sermon so often? one that heard it before, told the Friers servant that his Master was called, Fryer *Iohn* ten Commandements: wherefore the servant shewed the Fryer his Master thereof, and aduised him to preach of some other matters, for it grieved the servant to heare his master derided. Now the Fryer made answer, saying. Belike then thou knowest the ten commandements well, seeing thou hast heard them so many times: yea saide the servant, I warrant you, let me heare them saith the master: then he began, pride, covetousnes, lechery, and so numbred the deadly sinnes for the ten commandements. And so there be many at this time, which be weary of the old Gospell, they would faine heare some new things, they thinke themselves so perfect in the old, when they be no more skilfull than this servant was in his ten commandements. Therefore I say be not offended with me, when I tell you of one thing two or three times. And specially marke this well, that the Parishoners are not excused before God, by the blindnesse and weakenes of the Priest. For God saith not, I will require the blood of the people at the Curates hand, and the people shall be without blame: No not so, but the wicked shall perish because of his wickednes, so that the blind people and the blind Curat shall goe to hell together, I would wish that all England were perswaded in this, for the most part of the people thinke themselves to be excused by their Curates. But it is not so, for if there be any man wicked because his Curate teacheth him not, his blood shal be required at the Curates hands: yet for all that the parishoner shall go to the divell withall, that shall be his end. Therefore beware of that opinion, thinke not to be excused by your curate, for if ye do, ye do not well, and so you shall repent in the end. S. *Paul* therefore is diligent to give us warning of the false Prophets, least we shold be deceived by them. In another place S. *Paul* compareth their

Some be weary before they have learned.

A good wish for England.

False doctrine compared to a Canker.

doctrine unto a sickneſſe, which is called a canker, which ſickneſſe when ſhe once beginneth at a place of the body, except it be withſtood, will runne over the whole body, and ſo at length kill: ſo it is with this falſe doctrine. And here I muſt anſwer unto an obiection, or doubt, that peradventure ſome of you may make, you will thinke when ye heare what is the nature of falſe doctrine, yee will thinke I ſay: Alas what is done with our grandfathers, no doubt they are loſt everlaſtingly if this doctrine be true, for after your ſaying they have had the falſe doctrine, therefore they be damned, for the nature of falſe doctrine is to condemne. Such doubts ſome will make, yea and there be ſome which in no wiſe will receive the Goſpell, & that only for this opinions ſake, for they thinke that if they ſhould receive the Goſpell, it were even as much as to think their forefathers be damned. Now to this obiection or doubtfulneſſe, I will make you anſwer. It is with falſe doctrine like as it is with fire: the nature of fire, is to burne and conſume all that which is laid in that may be burned. So the nature of falſe doctrine is to condemne, to bring to everlaſting damnation, that is the nature of falſe doctrine. But yet for all that, though the nature of the fire be to burne and conſume all things, yet there hath been many things in the fire which have not beene burned nor conſumed, as the buſh which appeared unto Moyſes, he burned in the fire, and yet he was not conſumed. What was the cauſe? The power of God. We read alſo in the 3 Chapter of *Daniell*, how that *Nabuchadonezer*, the King cauſed a golden Image to be made: And ſo cauſed all the Lords and his people to come and worſhip his Idoll, which he had ſet up, threatning farther, that whoſoever would not fall downe and worſhip the ſaid Idoll, ſhould be caſt in an hot Oven.

An obiection or doubt.

An anſwer to the obiection.

The fire burneth not all that is caſt into it.

Dan. 3.

Now there were 3 young men, *Sidrach*, *Miſach*, and *Abednago*, which refuſed to worſhip the ſaid Idol, ſaying: O *Nabuchadonezer*, we ought not to conſent unto thee in this matter, for why? Our God whom we ſerve is able to keep us from the hot burning Oven, and he can right well deliver us out of thy hands, and though he will not, yet ſhalt thou know that we will not ſerve thy Gods, nor do any reverence to that Image which thou haſt ſet up. Then was *Nabuchadonezer* exceeding full of indignation againſt them, and commanded by and by that the oven.

A fruitfull and Chriſtian note how faith defendeth a Chriſtian man.

oven should be made 7 times hotter then it was wont to be, & spake unto the strongest men that were in his host, to bind *Sidrach*, *Misach*, and *Abednago*, and cast them in the burning oven. So these men were bound in their coates, hosen, shoes, with their other garments, and cast into an hot burning Oven: for the Kings commandement was so straight, and the oven was exceeding hot, and these 3 men *Sidrach*, *Misach*, and *Abednago* fell downe in the hot burning oven, being fast bound. Then *Nabuchadonozer* the King marveiled and stood up in all hast and spake unto his counsell, saying: did ye not cast these three men into the fire? they answered saying: yea, O King: he answered and said, loe for all that, I doe see 4 men going loose in the middest of the fire, nothing corrupt, and the fourth is like the Sonne of God to looke upon.

God suffered not the fire to do his nature.

Here in this story you see that though the nature of the fire is to consume, yet these three men were not consumed with the same, for not a haire of their head perished, but rather the fire brake out and consumed them that put them in the oven: for though the fire by his nature would have consumed them, yet through the power of God the strength of the fire was vanquished, and the men were preserved from it. Even so is it with Popery, and with false doctrine, the nature of it is to consume, to corrupt and bring to everlasting sorrow, yet let us hope that our forefathers were not damned, for God hath many wayes to preserve them from perishing, yea in the last houre of death God can worke with his holy Ghost, and teach them to know Christ his Sonne for their Saviour, though they were taught otherwise before, yet God can preserve them from the poison of the false doctrine, I will shew you a notable story done in King *Achabs* time, written in the 3 booke of the *Kings* 18 Chap.

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False doctrine compared to a Canker.

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forefathers: insomuch that *Elias* cryeth out and saith plainely, that there were left no more but he only. But what saith God? *I have left me seven thousand which have not bowed their knees unto Baal.* When *Elias* thought that there was left no more but he onely, then God shewed him a great many which were left, and not infected with the poyson of the false doctrine. Therfore like as God could preserve a great number of the *Israelites* at the same time, so he could preserve our forefathers from the poyson of Popery, which was taught at that time, for the Lord knoweth which are his. Also Christ himself saith: *Quos mihi dedit Pater, No man shall take these from me which my father hath given unto me*, that is to say, which are ordained to everlasting life.

God had his number in *Elias* time.

1 John 6.

Non repellet Dominus plebem suam, & hereditatem suam non relinquet, The Lord will not cast away his people, and his inheritance he will not forsake: Therefore let us hope that though the doctrine at that time was false and poysoned, yet for all that God hath had his: he hath seven thousand, that is to say, a great number amongst them which tooke no harme by the false doctrine, for he wonderfully preserved them like as he did in the great dearth, when all things were so deare, when the rich franklings would not sell their corne in the markets, than at that time, the poore was wonderfully preserved of God, for after mans reason they could not live, yet God preserved them, insomuch that their children were as fat and as well liking, as if they had beene Gentlemens children. So like as God could preserve the poore with his children in that great dearth, so he could preserve our forefathers from everlasting perdition, though they lacked the food of their soules, yet he could feede them inwardly with the holy ghost.

Psal. 4.

God can preserve without ordinary meanes..

Another objection.

But now ye will say, seeing then that God can save men and bring them to everlasting life, without the outward hearing of the word of God, then we have no neede to heare the word of God, we neede not to have preachers amongst us. For like as he hath preserved them, so he will preserve us too, without the hearing of Gods word. This is a foolish reason, I will answer you this. I will make you this Argument, God can and is able to preserve things from fire, so that they shall not burne or consume: and therefore I goe and set my house a fire, and it shall be

An Answer to the same.

preserved

preserved. Or this God preserved these three men from fire, and so that they tooke no harme, *Ergo* I will goe and cast my self in the fire, and I shall take no harme: is this now a good reason? No, no, for these three men had their vocation to goe in the fire, they were cast in by violence: so if God will have thee to go into the fire by violence for his words sake, then go with a good will, and no doubt either he wil preserve thee as he did them, or else he will take thee out of this miserable life, to everlasting felicity, but to cast my selfe into the fire without any calling I may not, for it is written: *Non tentabis Dominum Deum tuum. Thou shalt not tempt the Lord thy God.* *Mat 4.*

So likewise in our time, God hath sent light unto the world, he hath opened the gates of heavē unto us by his word; which word he opened unto us by his officers, by his Preachers: shall we now despise the Preachers? shall we refuse to heare Gods word, to learne the way to heaven? and require him to save us without his word? No, no, for when we do so, we tempt God, and shall be damned world without end. Although God hath sent us the light of his word, yet we may not dispise preachers that are the meane whereby we come to the knowledge of the same.

Thus much I thought good to say against the suggestion of the divel, when he putteth thee in mind, saying: thy forefathers are damned? that thou mightest learne not to dispaire of their salvation, and yet not be too carefull, for they have their part, we must not make an account for their doings, every one must make answer for himself, for if they be damned they cannot be brought againe with our sorrowfulnesse, let us rather endevour our selves to heare Gods word diligently, and learne the way of salvation, so that when we shall be called, we may be sure of it. We may not dispise the meane.

Now these false Preachers, of which S. *Paul* speaketh heere, are enemies unto the Crosse of Christ. What shall be their end? Even perdition, destruction, and everlasting damnation, whose god is their belly. The false Preachers preach onely pleasant things, and so to get great rewards, and are able to live wealthily in this world, and to make good cheare. I feare me there be many of these belly gods in the World, which preach pleasant things to get riches, to goe gay, and tricke up themselves: they care for no more, they study and doe what they can to buckle the Gospel and the world together, to set God and the divell at one table, they be gospellers no longer but till they get riches when they have that that they seeke for, they care for no more, Our carefulnesse cannot bring our fathers out of hell.

then

then the Gospell is gone quite out of their hearts, and their glory is to their shame, it is a short glory and a long shame, that they shall have: for in the other world, *Erunt ad satietatem derisionis omni carni, All the World shall laugh upon them to their shame, which are worldly minded.* Is there not more that be worldly minded than that be godly minded? I thinke S. Paul spake these words by the Clergy men, that will take upon them the spirituall office of preaching, and yet meddle in worldly matters too, contrary to their calling. The Clergy of our time hath procured unto themselues a liberty to purchase lands. Thinke yee not that such doings savoured somewhat of worldly things? But I will desire them to take heed. For S. Paul saith heere, that all they that be worldly minded, are enemies of the Crosse of Christ, for they make their bellies to be their Gods. Therefore they shall receive their punishment for their wicked doings. What shall that be? Verily everlasting paine of hellish fire world without end, without any deliverance from the same, this is their reward.

Psal. 3.

A note for our Clergy.

The reward of such preachers.

Phil. 3.

But what shall become of S. Paul and all true Preachers? he saith: *But our conversation is in heaven.* What? Was S. *Paul* in heaven when he spake these words? No? He was here on earth: but when we walke the pilgrimage of which I told you the last day, Gods pilgrimage: then our conversation is in Heaven, that is conformable unto Gods heavenly will, and God seeth them and will reward them, when we will doe the works of our vocation, and wrastle with sinne and wickednesse, and live after Gods will and pleasure: whosoever doth so, that man or woman hath his conversation in heaven. From whence we long for the Saviour, even the Lord Iesus Christ. S. *Paul* looked for him to come from heaven. What is he not here already? Christ is here with us already to our comfort, by his spirit and power to be our helper, and to worke with his Sacraments, to defend us from danger and perill, so he is with us in earth, but he is not here bodily. For he ascended into heaven, and sitteth at the right hand of God the Almighty: from thence shall he come to judge the quicke and the dead, all good men and women long for him. And no doubt he will come, and very shortly, and will take account of every one of us; therefore as all the Writers monish us let us never forget this day which

The reward of true preachers.

Christ not here bodily.

we

call the doomes day. S. *Hierom* saith, that he ever thought he heard the Trumpet. Now they that have in consideration this day, and make themselves ready, it is a joyfull thing unto them, but such as are customable sinners, as common swearers, adulterers, or idolaters, and such as doe credit popery: unto them this day shall be a fearefull day, it shall be a heavy comming unto them. S. *Paul* telleth what good cheare they shall have, namely everlasting damnation, being the enemies of Christ, their glory shall turne to their eternall shame. So you see that all the world may be divided into two parts: namely unto the faithfull and unfaithfull.

The day of doome shall be terrible to all obstinate sinners.

Now S. *Paul* saith, that he looketh for this Saviour which shall change our vile bodies according to the working, whereby he is able also to subdue all things unto himselfe. We have a frayle body, mortall, subiect to all infirmities and miseries: it is a grosse body, but for all that it shall rise againe, and shall be changed. It is mortall now, it shall be immortall then, it is passible now, it shall be impassible then, it is grosse now it shall be turned to agility then, it is corrupt now, it shall be incorrupt then. It is ignominious now, it shall be glorious then, like unto his body. Now if it shall be so with our bodies, ye may be sure it shall be so with our soules too, for that felicity that we shall have, that God hath laid up for us, passeth all mens thoughts: what joy they shall have that be content to leave their sins, and live godly. And these things Christ our Saviour shall bring to passe by his infinite power.

Our grosse body shall be changed.

Now to make an end, for Gods sake marke these lessons wel: for this is a very good peece of Scripture, wherein *Paul* sheweth both wayes: I thinke it were better for us to live so that we may attaine to this felicity, which is prepared for us in heaven, rather than to follow our carnall desires and lusts. For if wee leave our wicked life, and credit the Word of God and have a delight in it, no doubt it shall bring us in the end to this salvation, of which S. *Paul* speaketh here.

The ioyes of Heaven passe all mens thoughts.

Marke 9.

But how shall it goe with the other which will not heare Gods Word, nor leave their wickednesse? Truely *Vermis eorum non morietur*, *Their worme shall not dye.* By these wordes of Christ, is expressed the great paine and sorrow that the wicked shall have: therefore saith the Scripture. *Mors peccatorum pessima,*

Psal. 34.

The wicked shall be punished both here and in the world to come.

sima, Death to sinners is the worst thing that can happen unto them. What meaneth he by that? he signifieth unto us, that the wicked be not enough punished here, therfore it shall be worse with them after their death. So that it shall be a change: they that have pleasure here, and live according to their desires, they shall come to afflictions in the other world.

Againe, they that have afflictions here, shall in the other world have the perpetuall Sabbath where there is no manner of miseries but a continuall lauding and praising of God. To whom with the Sonne and the holy Ghost, be all honour and glory, now and ever world without end. *Amen.*

The fifth Sermon of Master *Latimer*.

1552. *Math.* 9. *Luke* 8. *Marke* 5.

This Gospel is read in the Church the 24. Sunday after Trinity.

while he spake unto them this, Behold there came a certaine ruler, and worshipped him, saying: my Daughter is even now at the point of death, but come and lay thy hand upon her, and she shall live. And Iesus arose and followed him, and so did his Disciples: and behold a woman which was diseased with an issue of blond twelue yeeres, came behind him, &c.

THis is a notable story, and much comfort we shall find in it, if we shall consider and way it, with all the circumstances: The Evangelist *Marke* saith, the rulers name was *Iairus*, he was an officer, some thinke that he was a Reader of the Scripture, as there were at that time, or perchance he was such an officer as we call Churchwardens, which is a great office in the great Cities: Churchwardens can bring much matter to passe, such a great officer he was. For though the Iewes had a Law, that they should make no sacrifices no where but at *Ierusalem*, where the Temple was and all the Ceremonies, yet for all that they had in every towne their Churches or Synagogues, like as we have Churches heere in *England*, commonly every towne hath a Church. And this word *Church* sometimes it signifieth the Congregation, the people that is gathered together: some-

Churchwardens may doe much if they be godly.

ſometimes it ſignifieth the place where the people come together, *Continens pro contento*, that is to ſay, *The thing containing, for the thing that is contained.*

Now our Saviour comming to *Capernaum*, where that great man dwelled, which was ſuch a towne as *Briſtow*, or *Coventry* is, *Iairus* commeth unto him in all haſt, and falleth downe before him: *Et precabatur multum, And maketh great ſute unto him*, that he would come unto his houſe and heale his daughter, which was ſicke. No doubt he had heard what manner of man our Saviour was, and wherefore he was come into this world, namely to ſave ſinners both in ſoules and bodies: and he had heard alſo the generall proclamation, written in the 11. chap. of *Math.* where our Saviour ſaith: *Come unto mee all yee that labour and are laden, and I will eaſe you.* This proclamation, that *Iairus* had heard, he beleeved it. And therefore he commeth to Chriſt: He did not as a great many of us doe, which when we be in trouble, or ſicknes, or loſe any thing, we runne hither and thither to witches, and ſorcerers, whom we call wiſe-men, when there is no man ſo fooliſh and blind as they be, for the devill leadeth them according unto his will and pleaſure, and yet we runne after them, ſeeking ayde and comfort at their hands. But this good man did not ſo, he knew that God had forbidden him to runne to witches. But what doth he? Forſooth he commeth to Chriſt our Saviour, with a good ſtrong and unfained faith. For (as I told you) he had heard before of Chriſt and of his Proclamation, which mooved him now in his diſtreſſe to come unto him. And no doubt he had a good ſubſtantial faith, as it appeared by his behaviours: yet he had ſo good a faith as the Centurion had, which ſent a meſſage unto him, ſaying: Lord, ſay but one word, and my ſervant ſhall be whole. This was a wonderfull great faith, inſomuch that Chriſt ſaith, *Non reperi talem fidem in Iſrael, I have not found ſuch a faith in all Iſrael.* But though this *Iairus* had not ſo good a faith as the Centurion had, yet he had ſuch a one as leadeth him to Chriſt. Hee commeth to Chriſt, he beleeveth that Chriſt is able to helpe him, and according unto his beliefe, it happeneth unto him. For his daughter was healed, as yee ſhall heare afterward: And ſo upon him is fulfilled the Scripture. *Credidi propter quod locutus ſum, I have beleeved and*

Math. 11. *Iairus* had heard Chriſts proclamation.

The Centurion had a greater faith then *Iairus*. *Math.* 8.

Iairus had a good faith.

and therefore I have spoken. For looke what man soever hath a good faith, he will not hold his peace, he will speake, hee will call for helpe at his hands. For if this *Iairus* had not had a good faith: he would not have humbled himselfe so much, to fall downe before such a poore man as our Saviour was. Some would have had respect to their honours, they would have thought it scorne to fall downe before such a poore man as our Saviour was, or else they would have beene afraid of the people that were present, to honour him so highly, and to confesse him to be a helper. And no doubt, that *Iairus* was in great danger of his life, for Christ was not beloved amongst the Iewes, therefore it was a great matter for this *Iairus* to honour Christ so openly before all the multitude. And no doubt if he had not had so good, strong, and earnest faith, he would not have done as he did, but he had a good strong faith: therefore he was not afraid of any thing in the world.

Now ye shall learne of this *Iairus*, first by his example to goe to Christ, in all distresses to seek help by him: And also ye shall marke and observe his great and fatherly love, that he hath towards his daughter: for he maketh great suite to Christ for her, which signifieth that he had a great and earnest love towards her. The same fatherly affection and love of the parents towards their Children is the good gift of God: And God hath planted the same in their hearts: And this specially, for two respects. First, for the childrens sake: for it is an irkesome thing to bring up children, and not onely that, but also it is a chargeable thing to keepe them, and to waite upon them, and preserve them from all perill: If God had not planted such love in the parents hearts, indeed it were impossible to doe so much for them, but God hath planted such love in their hearts, which love taketh away the irkesomnes of all labour and paine. For what is a child when it is left alone? what can it do? how is it able to live? Another cause is, wherefore God hath planted such love in the parents hearts towards their children, that we might learne by it, what affections he beareth towards us. For though the love of parents towards their children be very great, yet the love of God towards us is greater, yea his love towards us, passeth farre all fatherly love, which they have towards their children. And though Christ onely be the very naturall

The commoditie of naturall affection.

We are the chosen children of God.

Sonne

sonne of God, yet with his death and passion, he hath merited that we be the chosen children of God. For God for our sake bestowed his onely naturall sonne, unto the death, to the end that we should be made through him his chosen children. Now therefore all that beleeve in Christ, and trust through his passion to be saved, all they are the children of God, & God loveth them more then any naturall Father loveth his child. For the love of God towards us is more earnest, and more vehement, then is the fatherly love towards his naturall child, which thing should comfort us in all our distresse, in what perill or danger so ever wee bee, wee should beleeve that God is our Father. And therefore wee should come unto him in the name of Christ his naturall sonne our Saviour: therefore we needs not dispaire in any manner of things, but rather whatsoever wee have in hand, let us runne to him, which beareth such a fatherly affection towards us, a great deale more then our naturall fathers, and mothers can doe. As for our carnall parents, sometimes they be unnaturall, so that they will not helpe their children in their distresse, sometimes againe, they would faine helpe, but they are not able to helpe them: But our heavenly father, he is loving and kinde towards us, so that he will helpe. Besides, hee is mighty, yea hee is almighty, hee can and may helpe: so there lacketh neither good will in him, nor power. Therefore let us not dispaire, but rather come unto him in all tribulation, and no doubt wee shall be eased by him. For certaine it is, that the almighty God hath greater affection towards us, then our naturall fathers and mothers can have. And this appeareth by that that hee hath given his naturall sonne (the highest treasure that even he had in heaven or in earth) for us, even unto the death in his bitter Passion. Farther, in the Prophets every where, he serteth out his great love which hee hath towards us, saying: *Numquid potest mulier oblivisci, &c.* Esay 49. *Can a woman forget her owne child which she hath borne into the world? yea, and though shee doe forget the same, yet will not I forget thee.* It is a rare thing which the devill so much prevaileth in Parents, that a mother should neglect or forget her owne childe: yea saith God, though it were so that she would forget her child, yet will not I forget thee, which thou beleevest in my sonne Christ. For the devill cannot prevaile

Our Parents cannot love us so well as God doth.

against me, though hee prevaile against women, so that sometimes they forget their owne children, or kill them, yet shall he not prevaile against me, for I am mightier then he is. Farther, his love which he beareth towards us, is expressed in the 7. of *Matt.* where Christ saith: *Is there any man amongst you, which if his sonne aske bread, will hee offer him a stone? or if hee aske fish, will hee offer him a Serpent? If yee then beeing evill, can give your children good gifts, how much more shall your Father which is in Heaven, give you good things, if you aske them of him?* As who should say, though you bee evill, yet when your children would have any thing that might hurt them, yet you beeing fathers and mothers doe give them good things, which shall not hurt them.

Math. 7. Sinne remained in the best Saints.

Now saith hee, seeing yee, whose nature is ill, corrupt, and poysoned with wickednesse, (for there is no Saint in Heaven, neither Saint *Peter* or *Paul*, but when they were heere, their nature was corrupt and given to wickednesse,) (and so they might bee called ill,) can give good gifts unto your children, how much more will God, which is the fountaine of all goodnesse, give you good things when yee desire them of him? Here yee may now learne, that the love of God towards mankinde, passeth all naturall love: and that he is ready to give unto every one that commeth to him for helpe, yea the very holy Ghost hee will give us, when we will desire it.

Now to the matter: This *Iairus* is a good and loving father towards his childe, hee commeth and desireth helpe of Christ, that his Daughter may bee healed. A covetous man would have passed on, he would not have taken so much paines as to come to Christ and desire his helpe. Therefore by this *Iairus*, wee may learne to have a good faith towards God, and a right naturall love towards our children. But it is a comfortable thing to consider this fatherly affection of God towards us. If wee would well consider the same, it would stirre up a childly love in our hearts towards him, so that we would bee content to be ordered by him, and ruled according to his pleasure, like as a good and godly child is content to be ruled by his father and mother, and will in no wise doe against them, so we should bee obedient unto God, like as the child is unto his parents. But yee will say, I pray you tell us what is the will of God?

The consideration of Gods love, worketh obedience to his will.

God? Answer. The generall will of God is expressed in the ten Commandements: There we shall finde what wee should doe, and what we should leave undone. But there is a speciall will of GOD, which is every mans calling, for it is the will and pleasure of God, that every one should doe according unto his calling, whereunto God hath appointed him: as the Magistrates, their calling is to see that all things be well, that justice be executed, that the wicked be punished, and that good be rewarded. Also, that the good and godly lawes be maintained and executed, and most specially, that the Word of God be taught, that the people bee not ignorant in that: and this is the will of God. And when the Magistrates doe so, and when they endevour themselves that Gods honour & glory be set abroad, and wickednesse abolished, then they do according to their calling. So likewise the calling of the subjects is to bee obedient unto the Magistrates, not to rebell against them, for if they doe, they strive against God himselfe, and shall be punished of him. Also the married man ought to doe his duty toward his wife, that is the will of God, to love his Wife, to provide for her, &c. Likewise the woman ought to doe her duty towards her husband, in obeying him in all things that bee not against God. For shee may not obey her husband in wicked things, which be against God, but else there is no exception, but onely she must. For it is said unto her by God: *In sorrow shalt thou bring forth thy children, and thy lust shall pertaine unto thy husband, and bee shall have the rule of thee.* Now when the woman doth so, then she doth according unto her calling.

The speciall will of God.

Gen. 3.

Farther, maisters ought to doe their duties towards their servants, and houshold, to instruct them in Gods Word, to let them have their meate and drinke. Likewise, servants ought to obey their Maisters, with all humblenesse, to serve them uprightly and diligently, according as God willeth them to doe. Now this is the speciall will of God, namely that every one shall doe according unto his calling, as God willeth him to doe. Now to fulfill this will of God, we should be mooved by the great love and fatherly affections which God beareth towards us: this love should moove us to obey him, like as the good child obeyeth his father and mother.

Gods fatherly affection should moove us to doe his will.

Now commeth another matter: for as our Saviour was

going to the house where this young man lay sicke, there commeth a good faithfull woman pressing through the people, for our Saviour was tossed and turmoyled in the multitude: for yee must understand that this *Iairus* was a great rich man, a man of great estimation, therefore the people hearing that his daughter was sicke, or dead, came unto him to goe with the dead course.

The Speciall will of God.

Heere I must take occasion to speake somewhat: there bee many, now adayes very hasty to bury their friends, yea sometimes before they be well dead. I heard say once, that a young woman was sicke, and fell in a sound, her friends which were with her, presently made ready to bury her: and when they went with the corse, and were comming into the Churchyard, the corse stirred, and the Vicar commanded them that bare her, to set her downe, and so finally the woman recovered. I tell this, to the end to give you warning, not to be hasty with sicke folkes. I have read in S. *Augustine*, that there was once a man which lay 7. dayes speechlesse, neither seeing, nor hearing, nor yet receiving any sustenance, except some liquour, which they put into his throate with a quill. Now after seven dayes this man spake againe, and the first word he spake was this: what is it a clocke? he thought he had lyen but a very little while. Now if his friends had beene so hasty with him, hee should have beene buried before the time. Therfore I admonish you, not to be two hasty with dead corses, as long as they bee warme, for when a man is dead in deede, he will soone be colde.

When our Saviour was going amongst this great multitude to *Iairus* house, there commeth a Woman through the people, desirous to touch his garment. The Evangelist *Marke* setteth out this story more plainely then *Mathew* doth, for he saith; *There was a certaine woman which had beene diseased of an issue twelve yeeres, and had suffered many things of many Phisitions, and had spent all that shee had, and felt no amendment at all, but rather was worse and worse. When shee had heard of Iesus, shee came in the presse of the people behinde him, and touched his garment: for shee saide, If I onely may touch the hemme of his clothes, I shall bee whole.* This woman was sicke of a sore and grievous disease, and had beene sicke of it twelve yeeres, *Passim multa*, She had suffered much

Marke 5.

sorrow

sorrow by it. For no doubt whosoever hath to doe with a Physition, he must be a sufferer: it is a chargeable and painefull thing to goe to physicke: A man must receive many bitter medicines and potions. Therefore *Marke* saith: *Shee suffered much, they had put her to great paine, and shee had bestowed all her substance upon them, and was never the better, but rather the worse.* Belike shee had beene a woman of great riches, and good substance, or else she could not have beene able to wage Physitions so long. This place of Scripture reprooveth not Physitions, as though physicke were a superfluous thing, and not necessary because this woman was not healed: As if ye would reason after this manner: What, shall I go to physicke? no that I will not, for I read in Scripture, that a woman spent all her goods upon Physitions, and yet was never the better. But this text maketh no more against physicke, then that text doth against labour, where *Peter* saith, *Per totam noctem laboravimus, & nihil cepimus. We have laboured the whole night, and have gotten nothing.* Now a rash fellow will say: What, hath S. *Peter* laboured all night, and caught nothing? then I will not labour at all: For I shall get nothing with my labour: but this is a foolish reasoning. For though this woman spent all upon Physitions, and yet was not healed: and though *Peter* laboured all night, and catched nothing, yet for all that we are allowed to use physicke, and commanded to labour. For so saith the Scripture: *Honora medicum propter necessitatem, Honor the Physition for needs sake.* Also, *à Deo est omnis medela, from God is all cure, and the highest hath created all medicine.* If we knew the vertue of every hearb, we might be our owne Physitions, but we know them not, therefore God hath ordained, that some should give themselves to the knowledge of such things, and then teach others.

To goe to phisicke is chargable and paunfull.

Phisicke is not to be despised.

Wee read in the 4. of *Kings* 20. when *Ezechias* the King was sicke, God sent *Esay* the Prophet unto him, saying: *Dispone domui tuæ quia morieris, Put thy house in an order for thou shalt dye.* But heere note by the way, that God required this King to set his house in order, and to make his Testament: So should we by this example, when we perceive by sickneſse that God will call us out of this life, we should set all things in such order, that there be no strife after our departure, but

4. Reg. 20.

that every one may know what he shall have.

We must set things in order before we d ye.

For that which was said to *Ezechias*, is said to every one of us: for God loveth not strifes nor contentions, he is a God of unity and concord, therfore to avoyde all contentions, we ought to set our affaires in good order. Now although God sendeth *Esay* thither, to tell him that he shall dye, yet it was not such a straight sentence, that it should be done out of hand by and by: but rather God would moove him by this message that *Esay* brought, to make sute for a longer life. Like as he sendeth *Ionas* to *Ninivie*, with a straight commandement: whereby God would moove them to make sute, and moveth him, that so they might leave their sinnes and wicked life.

By threatning, God seeketh to bring us to repentance.

Now *Ezechias* hearing such a message of the Prophet, what did he? Marry he fell to prayer, rehearsing how beneficiall God had beene unto him, saying: I beseech thee now, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight, and *Ezechiah* wept very sore: and so God sent the Prophet unto him againe, promising him that he should live yet 15 yeers more. Now, did he nothing else after that he had this promise of God? Yes, he used Physicke, he tooke a lumpe of figs, and laid it upon the sore, like as we in sickneese time, lay plasters upon it. So yee see by the example of *Ezechiah*, that it is lawfull to use Physicke. But now in our dayes, Physicke is a remedie prepared onely for rich folkes, and not for poore, for the poore man is not able to wage the Physition. God indeed hath made Physicke for rich and poore, but Physitions in our time, seeke only their owne profits, how to get money, not how they might do good unto their poore neighbour. Whereby it appeareth, that they be for the most part without charity, and so consequently, not the children of God: and no doubt but the heavie iudgement of God hangeth over their heads, for they are commonly very wealthy, and ready to purchase lands, but to helpe their neighbour, that they cannot doe, but God will find them out one day I doubt not. We must beware when we goe to Physicke, that we trust not too much to Physitions, and forget God in the meane season. Like as King *Asa* did, who had a disease in his feete, and is much reprooved because hee sought not the Lord: he trusted not in God, but rather in Physitions:

Ezechias used physicke.

We may not trust too much to physicke.

sitions: for the Scripture saith: *In his sickneſſe he sought not the Lord, but Phyſitions.* 1 Para. 16.

I knew once a great rich man, and a covetous fellow, he had purchaſed about an hundred pound, this ſame man came once to *London*, whereas ſtout as he was he fell ſicke: and in his ſickneſſe, when he was exhorted to beare it well, and ſubmit himſelfe unto God, hee cryed out with horrible ſwearings, Shall I dye? ſhall I dye? Phyſitions, phyſitions, call phyſitions. As well as he loved his good (which was his god) yet hee could find in his heart to ſpend it upon Phyſitions, but in the end, hee died like a beaſt, without any repentance. This man now abuſed the Phyſitions, for we may uſe Phyſitions, but we muſt not truſt in phyſicke, as *Aſa* the King did, and that wicked man of whom I told you: we may uſe Gods proviſions and remedies which he hath left us, but yet for all that we may not truſt in them.

The covetous man will not ſticke to beſtow his money upon phyſicke.

Now to the purpoſe: This woman had ſpent all her good and was never the better: Well, that the Phyſitions could not doe, Chriſt our Saviour did it, and on this wiſe: There was a great multitude of people about Chriſt, they preaſed upon him: Now the woman commeth amongſt the preaſe of the people to him, deſiring to touch onely the hemme of his garment, for ſhee beleeved that Chriſt was ſuch a healthfull man, that ſhe ſhould be ſound as ſoone as ſhe might touch him, which came ſo to paſſe as ſhe beleeved. For as ſoone as ſhee had touched him, her iſſue was ſtopped, and her ſicknes gone quite and cleane. Shee was a ſhamefaſt woman, ſhee was not ſo bold as to ſpeake to our Saviour, but ſhe commeth behind his backe, and ſtealeth as it were, her health. But what doth our Saviour? he would not ſuffer her to be hid, but ſaith to his Diſciples, *Quis me tetigit? who hath touched my clothes?* his Diſciples made anſwer, ſaying: *Thou ſeeſt the people thruſt thee, and askeſt thou, who touched mee?* And hee looked round about to ſee her that had done this thing. But the Woman fearing and trembling, knowing what was done within her, came and fell downe before him, and told him all the truth. No doubt this woman was aſhamed to confeſſe her filthy ſickneſſe before the whole multitude: But what then? Chriſt would have it ſo. I perceive, ſaith Chriſt, that vertue is gone out of

Chriſt did that phyſitions could not doe.

The woman ſtole from Chriſt her health.

me: he saith not my cloke, or my vestment hath done a worke: but he saith, *Scio virtutem ex me exiviſſe. I know vertue is gone out of me.* Therefore we may not be so fooliſh to thinke that our Saviours hem made the Woman whole: but rather her good faith and trust which she had in our Saviour. Wee must not doe as the fooliſh blind Papists doe, which impute great holinesse unto the vestment of our Saviour. For ye see that this woman was made whole by Christ, and through him, by his divine power. And so is verified this Scripture, which saith: *That which is impoſſible unto man, is poſſible unto God.* Physitions had dispaired of that woman, it passed their cunning to helpe her, but our Saviour he declared his divine power, and healed her out of hand, shee doing nothing but touching the hemme of his vestment. So God can helpe, when men cannot. An example we have in Scripture, when the people of *Israell* going out of *Egypt*, came unto the red Sea, they had great hills on both sides. *Pharaoh* the King of *Egypt* followed with all his host at their backs, the red sea was afore them, so that there was no way after mans reason, but to perish: what doth God? forsooth he divided by his infinite power the red Sea, and delivered them out of all danger. So it appeareth, that God is able to defend his people that beleeve in him, extraordinarily. Likewise in the wilderneſſe they had no Corne, nor any thing to eate, there was no ordinary way to live: what doth God? he taketh an extraordinary way: he sendeth Manna from heaven. And thus we see that God is able to helpe us supernaturally, but yet we must take heed and not tempt God, we must use all such meanes as hee hath appointed to sustaine this life, else wee should tempt God, which is forbidden. So likewise we read, that when *David* was in the Wilderneſſe, and *Saul* had compassed him round about, so that he after mans judgement could not escape, what doth God? he sendeth the *Philistines* into the land of *Saul*, which when *Saul* heard of, he went backe and left *David*. So by this meanes God delivered *David* from his enemy *Saul*.

By these examples we may learne to put our hope and trust in God, in all manner of troubles, like as this woman did hers: she beleeved in our Saviour, and therefore she was healed. All *England*, yea all the world may take this woman for a Schoole-

The vertue went not from the coate, but from Christ.

What is impoſſible with man is poſſible with God.

We must not tempt God.

1 *Kings* 13.

This woman a good schoolmistresse.

mistresse,

mistresse, to learne by her to trust in Christ, and to seeke helpe at his hands.

Againe, by this Woman you may learne, that God sometimes bringeth some low, and humbleth them to that end to promote them, and to bring them aloft: as in this woman, she was sicke 12. yeeres, and vexed with a grievous sickenesse, but at the length she was healed, and not onely that, but also exalted, for Christ called her his daughter, which was the greatest promotion that could be. So likewise *Ioseph* was in great misery, sold into *Egypt*, and afterward cast into prison: where hee lay a great while, hee was greatly humbled, but what was the end of it? Forsooth he was made a Ruler over all *Egypt*: this was a great promotion. So likewise *David* was humbled, he was made an outlaw, and durst not shew himselfe, but in the end, hee was made King over all *Iury*, being at the first but a shepheard, and afterward an outlaw, but in the end he was made King. So this Woman, though she was low and loth to confesse her filthy disease, yet she was well promoted, after she had confessed it, shee was made his daughter, which was a great promotion. But marke that Christ saith not unto her, my hemme hath healed thee, but he saith, thy faith hath holpen thee. Peradventure if we had this hemme, we would make a great matter of it, which thing were but foolery: Let us use prayer, which hath a promise, for God promised, that when we pray unto him, we shall be heard, when we pray with a faithfull heart, as this woman did, which beleeved that Christ would helpe her: And for this faith sake, she was so highly commended of Christ, and all the people were edified by her exsample. But specially *Iairus*, that great man, whose daughter lay sicke, he had cause to strengthen his faith by the example of this Woman, which Woman beleeved in the Word of God, and therefore she came unto Christ. So let us doe, let us stay our selves upon Gods Word. Christ saith; *Venite ad me omnes, come ye all to me*: Let us follow this Word, and let us come unto him, for this faith that hath Gods Word is a true faith, but that faith which hath not Gods Word, is a lying faith, and a false faith. As the *Turkes* and *Iewes*, they have a faith, but their faith is not grounded in Gods Word, and therefore it is a lying faith, because it hath not the Word of God. Therefore, like as the

Examples of men humbled to be exalted.

We would make much of Christs hemme if we had it.

The faith that hath Gods Word, is true faith.

doctrine

doctrine is nothing without the word of God, so the word of God bringeth no commodities except faith be there, except it be beleeved it is to no purpose. But this woman beleeved the word of God, she beleeved that Christ was come to heale the sicke, both soules and bodies, therefore according unto her beliefe it hapned unto her: and no doubt she is a Saint in heaven, for we read not that she fell afterward from Christ.

Neither doth faith availe without the word, nor the word without faith.

So we learne by this woman to have a good faith in Christ, wee must not runne hether and thether to seeke that hemme. No, we must beleeve in him, in all our distresses come unto him, seeke helpe and comfort by him. Now our Saviour, after hee had healed this woman, hee goeth to this great mans house, which had called him to make sound his Daughter, when hee commeth neere unto the house, there commeth one of *Iairus* servants, saying: thy Daughter is dead, she is gone, trouble the Master no longer, for all helpe is past. Loe this had beene enough to bring *Iairus* out of his faith, hearing that his daughter was dead already, it was a great temptation unto him. But here ye may learne, that when ye goe by the way, and yee have occasion to doe a good deed, doe it: follow the example of Christ, for he was going to *Iairus* house, and in the way hee did this good deed, in healing this diseased Woman: giving unto us an example, that we should not intermit any occasion, but whensoever wee have fit time to doe good, wee should doe it. And heere we learne another thing in our Saviour, namely, that there is no respect of persons with him, he regardeth not the outward shew of men, whether they be poore or rich. But as S. *Peter* saith: In all nations, he that feareth God, and worketh righteousnesse, is accepted unto him. For Christ refused no man, neither rich nor poore. But we see they that be poore, are commonly ill handled in this world, no man regardeth them, every man dispiseth them.

We must lose no occasion to doe good.

Againe, we read every where that the rich and great men, are ill spoken of in Scripture: *Potentes potenter tormenta patientur*, *The mighty men, shall mightily suffer paines in hell*: yet this Scripture disalloweth or reprooveth not great men and mighty rulers, but it speaketh against those which abuse their power wherwith God hath endued them, oppresse other poore men, do them wrong and iniuries. For commonly it is seene, that they

Rich men are evill spoken of in the Scripture.

they that be rich, are lofty and ſtout, and abuſe their riches or their power, for no doubt riches may be uſed to good purpoſes. But our Saviour, he hath no reſpect to perſons, whether they be poore or rich, for here we ſee how he helpeth firſt the poore woman, and now his going to help the rich man too, to raiſe up his daughter, which was dead and ready to be buried.

Chriſt hath no reſpect to perſons.

Farther, wee learne here by this *Iairus* to be conſtant and ſtedfaſt in our faith, not to be moved with every wind: for there was many things which might have moved this *Iairus* to miſtruſt our Saviour, and to runne from him: Firſt, his ſervant that came and told him. Thy daughter is gone, which was a great diſcomfort: for as long as ſhe was yet alive, he had a good hope, but when he heard that ſhe was gone, it diſcouraged him very ſore. Secondarily, the preparation which was made for her to be buried, for all the people were come now to goe with the corſe, which was a great diſcomfort unto him alſo. Thirdly, the words of our Saviour moſt above all things diſcomforted him, when our Saviour ſaid, Shee is not dead, but ſhe ſleepeth. By theſe words *Iairus* might have conceived an ill opinion in him, ſaying: What? he thinketh that ſhe ſleepeth, no if it were ſo, I could raiſe her up my ſelfe. On this wiſe *Iairus* was tempted. Now when they came neere unto the houſe, there was a great number of people which laughed our Saviour to ſcorne when he ſaid that ſhe ſlept: Where we may learne to be content, though wee be deſpiſed and not ſet by in this world, ſeeing that our Saviour himſelfe was of ſuch wiſe deſpiſed. I doubt not but I have beene laughed to ſcorne when I preached, that the way to get riches is, to give away to the poore this that we have. They have called me old doting foole, but what then, we muſt be content to be deſpiſed with Chriſt heere in this world, that we may be glorified with him in the world to come.

Nothing ſhould diſcourage us.

Heere is mention made of Minſtrels, no doubt they have their good uſe to make folke merry, and to drive away phantaſies: at that time they uſed Minſtrels to their burials, as wee here uſe Belles. Now our Saviour ſeeing the people that was come to goe with the corſe, and the Minſtrels there ready, hee comforted *Iairus*, which no doubt was in great anguiſh, and ſaid unto him: *Noli timere, tantum crede. Feare not,*

The uſe of Minſtrels and Bells.

but

but onely beleeve, continue onely in thy faith towards me, and all things shall be well. Now like as he saith to *Iairus*, so hee saith to us, in what perill or tribulation soever wee be, we should not faint, we should not feare, but beleeve, he will regard our faith, as much as he regarded the faith of *Iairus*. And we shall attaine to such an end as he did.

The cause why God granteth not our petitions by and by.

For ye must consider, that the Almighty God doth sometimes put of the fulfilling of his promises, and helpeth not by and by, but wherefore doth he so? even for his owne glories sake, for if we should have by and by that thing which we desire, then peradventure we should attribute it unto our owne selves and not unto God: therefore it commeth not by and by, that we may afterwards when we have it, be the more thankfull for his helpe. Therefore let us continue in prayer, and in faith, and no doubt he will helpe when it is the very time. *Expectta Dominum*, saith *Dauid*, *Tarry for the Lord, Veniet & non tardabit, hee will come and not tarry, and when hee commeth, hee will set all things in good order.* Now hee saith to the people, *Quid ploratis, what weepe ye?* You must understand that Christ condemneth not all manner of weeping, but onely that which is without hope, of which S. *Paul* speaketh: *Tanquam qui spem non habent, As they that have no hope.* But charitable weeping is allowed, yea commanded, for Saint *Paul* saith, *Flete cum flentibus, Weepe with them that weepe, bee sorrowfull with them that bee sorrowfull.* Yet doe it measurably, as it becommeth Christians. In the time of Popery, before the Gospell came amongst us, we went to burialls with weeping and wayling, as though there were no God: but since the Gospell came unto us, I have heard say, that in some places they goe with the corses girning and flearing as though they went to a Beare-baiting, which thing no doubt is naught: for like as too much weeping is naught, so to be *Astorgos without affection*, is naught too, we should keepe a measure in all things. Wee read in the holy Scripture, that the holy Patriarch *Abraham* mourned for his wife *Sara*. So likewise did *Ioseph* for his father *Iacob*, therefore to weepe charitably and measurably is not ill, but good, and allowed in Gods Word. So likewise in the new Testament, when that holy man S. *Steven* was stoned to death, the text saith that the Church, *Fecerunt planctum magnum*,

They

They made great lamentation and weeping over him. Here I might have occasion to speake against those women which so soone forget their husbands that bee departed, which thing I cannot very well allow for it is a token of an unperfect love. It was a law among the *Romans*, that no woman should marry againe before twelve moneths were expired, which no doubt was an honest law, but to avoyde whoredome, let the Christian woman use her liberty.

It is no commendable in married persons, suddenly to forget their mates.

Now when our Saviour was come to the house, hee suffered no man to goe in with him but *Peter*, *James* and *John*, and the father and mother of the child, all the other he thrust out, then hee tooke the maide by the hand, saying: *Tabita cumi*, that is to say, *Maid I say unto thee arise*; and her spirit came againe, and shee rose straight waies. What shall wee learne heare? wee shall learne heere that our Saviour did overcome death, that hee is the Lord over death, that hee hath the victory over him. Secondly, wee learne here that our Saviour is very God, because hee commandeth death. For I tell you death is such an arrogant and stubborne fellow, that hee will obey no body but onely God. Now hee obeyed our Saviour, whereby it appeareth, that he is Lord over death. He said, *Maid, I say unto thee arise*, and by and by she was made whole: for shee eate, to signifie that she was made right whole. Here our Saviour shewed himselfe to be very God, and so the Lord over death, fulfilling the saying of S. *Paul*, *Ero mors tua, ô mors*, *O death I will bee thy death*: this is now a comfortable thing, that wee know that Christ hath overcome death, and not for himselfe, but for us: so that when wee beleeve in Christ, death shall not hurt us, for hee hath lost his strength and power, insomuch that it is no more a death, but rather a sleepe, to all them that bee faithfull and feare God. From which sleepe they shall rise to everlasting life. Also the wicked truly shall rise, but they shall rise to their damnation, so that it were better for them never to rise.

1 Cor. 15.

The resurrection shall be both of good and bad.

There bee two kinde of people which will not sleepe, the first be the children which weepe and grieve when they should goe to bed, for because they know not the commodities that be in the sleepe, they know not that the sleepe refresheth a mans body, and maketh him to forget all the labours which hee hath had.

Two sorts of people loth to sleepe.

had before, this the children know not, therefore they goe with all ill will to bed. The other be drunkards, which bee given to great drinking, they care not though they be all night at it, and commonly sleepe doth them harme, for it maketh them have heavie foreheads. So likewise there be two kindes of men that feare death, which death in very deede ought not to be feared: for hee is the best Phisition that ever was, hee delivereth at a clap from all miseries, therefore he ought not to be feared. But as I told you, two kindes of men there be that feare him, the children, that is to say, they that are childish to godward, that are ignorant in Scripture, that know not what great treasures wee shall receive at Gods hands after this life, but they are all wholy bent upon this world: and these are the Children that will not goe to bed, that is to say, that feare death, that are loth to goe out of this world. The other be drunkards that bee customable sinners, that will not amend their lives, that are drunken, or drowned in sinnes and wickednes, that are never weary of sinning. As it is written, *Peccator cum in medium peccatorum venit contemnit, The sinner when he commeth into the midst of his sinne, then hee careth no more for it, hee despiseth it, he is not sory for it*: what remedy now? forsooth this, they that be in case as children bee, that is to say, they that bee ignorant, let them get knowledge, let them endeavour themselves to understand Gods holy word, wherein is set out his will, what hee would have vs to doe. Now when they have heard Gods word, and beleeved the same, no doubt all the feare of death will be vanquished, and gone quite away. For they shall finde in Gods word, that death hath lost his strength, that he cannot hurt any more. Likewise they that bee drunkards, that is to say, that be customable sinners, let them repent heere where the time of grace is, let them amend their lives, be sorry for that they have done, and take heede henceforward, and beleeve in Christ, to be saved by and through his passion. For I tell you drunkards, you customable sinners, as long as you live in your wickednesse, & have a delight therein, so long you are not in the favour of God, but stinke before his face, for we must wrestle with sinne, & hate it, when ye doe so, then ye ought not to be afraid of death, for the death of Christ our Saviour hath killed our death, so that he cannot hurt us. Notwithstanding,

What sorts of people they are that feare death.

A remedy for these two sorts of people.

death

death hath bitter potions, but what then? as soone as hee hath done his office, we are at liberty, and have escaped all perill. Christ hath overcome death.

I will aske here a great Clerkely question, Where was the soule now after it went out of this young maid? it was not in heaven, nor in hell, *Nam in inferno non est redemptio, There is no redemption in hell.* Where was it then? in Purgatory? So the Papists have reasoned, it was not in hell, nor in heaven, therefore it was in Purgatory: which no doubt is a vaine foolish Argument. Now I will make a clerkly answer unto my question, and such an answer, that if the Bishop of Rome would have gone no further, we should have been well inough, there would not have beene such errours and fooleries in Religion as there hath beene. Now my answer is this, I cannot tell, but where it pleased GOD it should bee, there it was. Is not this a good answer to such a clerkly question? I thinke it be, other answere no body gets of mee: because the Scripture telles me not where it was. A godly and good answer.

Now yee have heard that our Saviour is the Lord over death, and so consequently very God, because he raised up this young woman which was dead. But it may bee yee will say, it is no great matter that hee raised up a maiden which was dead: for we reade of *Eliza* the Prophet, that hee raised up a young man from death. Answer, truth it is, hee raised him up, but not by his owne power, nor in his owne name, but by the power of God, he did it not by himselfe: but Christ our Saviour, he raised up *Lazarus*, and this young maide by his owne divine power, shewing himselfe to be very God, and the sonne of the Father eternall: therefore he saith, *Ego sum resurrectio, & vita, I am the resurrection, and the life*: This was his doctrine. Now to proove that doctrine to be true, he did miracles by his owne divine power, shewing himselfe to be very God: so did not the Prophets, they were Gods servants, and Gods Ministers, but they were not Gods themselves, neither did they any thing in their owne name. Christ raised up the dead by his owne power.

Now to make an end, let us remember what wee have heard, let us take heede that wee bee not customable sinners, but rather let us strive with sinne, for I tell you there bee but few of those which spend all their time in pleasures of the flesh, that speede well in the end, therefore let us take heede. The

murtherer

murtherer upon the Crosse he sped well, but what then, let us not presume to tarry in wickednesse still, to the last point of our life: leave wickednesse, and strive with your fleshly affections, that ye shall attaine in the end to that felicity, which God hath prepared for all them that love him. To whom with the Sonne and the holy Ghost, be all honour and glory. *Amen.*

The sixt Sermon of Master *Latimers*, preached 1552. *Romans* 13.

Owe nothing to any man but this, that yee love one another: For he that loveth another fulfilleth the Law. For this Commandement, Thou shalt not commit adultery: Thou shalt not kill. Thou shalt not steale: Thou shalt not beare false witnesse: Thou shalt not lust, and so forth. If there be any other commandement, it is all comprehended in this saying, &c.

Rom. 13. This Epistle is read in the Church the first Sunday in Advent.

AS for the first part of this Epistle, wee have elsewhere spoken of it before. For the Apostle S. *Paul* entreated of love, and I told you plainly how that love is a thing which every one of us in duty oweth one to another, and we are never freely quit of this debt, we can never discharge our selves of it, for as long as we live we are in that debt. I will not tarry now to intreate of it: for I told you since I came into this country, certaine speciall properties of this love. Therefore I will onely desire you to consider, that this love is the livery of Christ, they that have this livery be his servants. Againe, they that have it not, be the servants of the devill, for Christ saith, *By this they shall know ye be my Disciples if yee love one another*: they that will beare it with hatred and malice to their neighbours bee the devils servants. And whatsoever such men do, that hate their neighbours, pleaseth not God, God abhorreth it, they and all their doings stincke before him. For if wee would goe about to sacrifice and offer unto God a great part of our substance, if we lacke love it is all to no purpose, he abhorreth all our doings: therefore our Saviour giveth us warning that wee shall know that

Love is Christs livery. Iohn 13.

1 Cor. 13.

our doings pleaſe not God when we are out of charity with our neighbour, and have greeved, or injured him: theſe be his words. Therefore if thou offereſt thy gift at the Altar and there remembreſt that thy brother hath ought againſt thee, leave thy offering before the Altar and go thy way firſt and be reconciled to thy brother, and then come and offer thy gift. For certaine it is, that when we be without love and charity, wee pleaſe not God at all, neither in ſacrifices of any manner of things: therefore I deſire you, call to remembrance what I ſaid at the ſame time when I entreated of love: for I tell you God will not be mocked, it is not enough to pretend a love and charity, with our mouth, and to ſpeake faire, and in our hearts to hate our neighbour, this is naught, we ſhould not onely ſpeake well by our neighbour, but alſo we ſhould love him indeed, we ſhould helpe him in his neede, we ſhould forgive him with all our hearts, when he hath don any thing againſt us, for if he needeth helpe, and I helpe him not, being able, then my love is not perfect, for the right love ſheweth her ſelfe, by the outward workes. Like as S. *Iames* ſaith: *Shew me thy faith by thy workes.* So I ſay unto you, ſhew your love by your workes. Now to the other matrers.

Math. 4.

We muſt love with the whole heart.

Love muſt be ſhewed by our workes. *Iames* 2.

This alſo we know the ſeaſon how that it is time that wee ſhould now awake out of ſleepe, for now is our ſalvation nearer, than when we beleeved. *The night is paſſed, the day is come nigh, let us therefore caſt away the deedes of darkeneſſe and let us put on the armour of light, let us walke honeſtly, as it were in the day light, not in eating and drinking, neither in chambering and wantonneſſe, neither in ſtrife and envying, but put ye on the Lord Ieſus Chriſt, and make not proviſion for the fleſh, to fulfill the luſts of it.*

Heere S. *Paul* requireth a great thing of us, namely that we ſhould awake from ſleepe: he argueth of the circumſtances of the time. But that ſleepe of which he ſpeaketh is ſpecially a ſpirituall ſleepe, the ſleepe of the ſoule, yet we may learne by this text, that ſo much ſluggiſhnes of the body is naught and wicked to ſpend that good time which God hath given us to do good in, to ſpend it I ſay in ſleeping: for we ought to keep a meaſure, as well in ſleeping as in eating and drinking, and we pleaſe God as well in ſleeping our naturall ſleep, as in eating and drinking:

but we must see that we keepe a measure, that wee give our selves not too much to sluggishnesse. For like as we may not abuse meate and drinke, so we may not abuse sleeping, to turne our naturall sleepe into sluggishnesse. But S. *Paul* speaketh here specially of the sleepe of the soule, that is of sinne and wickednesse, which is called in Scripture sleepe or darkenesse, from which sleepe S. *Paul* would have us to rise. For our salvation is come neere. How chanceth it that S. *Paul* saith, that our salvation is come nearer? Doe we not beleeve now as the Prophets and Patriarkes did, and how is our salvation come nearer? you must understand that there be two times from the beginning, the first time was from the beginning of the world till Christs comming, the other time is since he came: for when he came he wrought the worke of our salvation, and taught us the way to Heaven, suffered that paine for us which we should have suffered in hell, world without end, and rose againe from the dead, declaring his resurrection unto his Disciples, and so ascended into heaven, where he siteth at the right hand of God where he with his intercession applyeth unto us which beleeve in him, his Passion and all his merits: so that all that beleeve in him shall be quite from their sinnes. For his passion is profitable onely unto them that beleeve: notwithstanding that his death might be sufficient for al the whole world, yet for all that no man shal enjoy that same benefit, but only they that beleeve in him, that put their hope, trust, and confidence in him.

Our salvation is now neerer than it was at the first.

Now therefore Saint *Paul* saith, *Our Salvation is come neerer*, because Christ is come already, and maketh intercession for us. All they that were before his comming, as the Patriarches and Prophets, and all other faithfull, they beleeved that he should come, but so doe not we: we beleeve that he is come already, and hath fulfilled all things. The *Iewes* which are in our time, beleeve that he shall come, but they tarry in vaine, their faith is a deceitfull faith, because it is against Gods Word, for Christ is not to be looked for to come againe and suffer. No not so, but he will come againe to judge both the quicke and the dead. Our Saviour Christ was revealed long before hee came to suffer. First in Paradise, when God spake of the womans seede, and sayd: *Conteret caput Serpentis, The seede of the woman shall breake the Serpents head.* And this was a Gospell, a glad tydings:

Christs death profiteth none that beleeve not.

Christ was revealed long before he came.

tydings, for the Serpent had deceived *Adam* and *Eve*, and brought them from their felicity, to which they were created: so that *Adam* and *Eve* could not helpe themselves, nor amend the matter.

Now then commeth God with his Gospell, and promiseth that there shall be one borne of a Woman, which shall gnash the Serpents head, and this was a Gospell. And no doubt as many as did beleeve these words, and put their hope in the seede of the woman, and beleeved to be delivered from their sinnes through that seed: As many I say as beleeved so, were saved, as *Seth*, *Enoch*, and other good and godly men, which were at that time, but there was no great number of those, for the most part ever was the worst. Farther, this Gospell was revealed unto *Abraham*, when God did promise, saying: *In semine tuo benedicentur omnes gentes, In thy seed all Nations shall be blessed*: so that it appeared, that without Christ, we are under the curse of God.

The Gospel was preached in Paradise.

And againe, by Christ we have the benediction of God Likewise this Gospell was opened unto *David*, and all the Holy Prophets: They spake of this Gospell, and taught the people to looke for their Saviour, but their sayings and Prophesies was somewhat darke and obscure. Now when he came and dwelt amongst us, and shewed us the way to heaven, with his owne mouth he taught us this Gospell, and suffered his painefull passion for us: this was a more clearer Revelation then the Prophets had. Therefore Christ our Saviour saith to his Disciples: *Happy are the eyes which see those things which yee see, For I tell you, that many Prophets and Kings have desired to see those things which yee see, and have not seene them, and to heare those things which ye heare, and have not heard them.* But wherefore were they called blessed that they saw him, for if the blessed standeth in the outward seeing, then *Adam* and *Eve*, and all the Prophets were not blessed, but cursed: if the blessednesse standeth in the bodily sight, then the brute beasts were blessed which saw him, the Asse whereupon hee rode was blessed, yea his very enemies, *Annas* and *Caiphas*, and *Pilate*, and other that consented unto his death were blessed. But it is not so, ye must understand that our Saviour in that manner of speaking putteth onely a difference betweene the times.

The Prophets sayings were darke and obscure.

Luke 10. Matth. 13.

For at that time when he was here on earth, hee was more clearely revealed than before, when he was onely promised to come. When he did Miracles, cast our devils, healed the sicke, it was a more clearer Revelation, then when God said, *Semen mulieris conteret caput Serpentis, The seed of the Woman shall break the head of the Serpent.* When *Iohn* Baptist pointed and shewed him with his finger, it could better bee understood than the Propheſies which were spoken of him.

The difference of the time wherein Christ was diversly revealed.

Therefore this blessednesse whereof Christ speaketh, and S. *Paul* (when he saith) that *our salvation is come neerer*, must bee understood of the diversity of the time: for Christ was clearer revealed in the end of the world than before. But as touching the blessednes which we have by Christ, it was alike at al times, for it stood *Adam* in good stead to beleeve the first promise which God made unto him, and he was as well saved by it, in beleeving that Christ should come, as we be, which beleeve that he is come, and hath suffered for us. So likewise the Prophets are saved in beleeving that he should come & suffer, and deliver mankind by his painfull death. But now since he is come indeed and hath overcome the devill, and redeemed our sins, suffered the paines, not for his owne sake, but for our sakes: for he himselfe had no sin at all, he suffered to deliver us from everlasting damnation, he tooke our sinnes, and gave us his righteousnesse. Now since that all these things are done and fulfilled, therefore saith *Paul: Propius est salus nunc, quàm tunc, cum credebatur, Our salvation is come nearer now, then when we beleeved*: taking occasion of the time, to move us to rise from our sleepe, as who say, Christ is come now, he hath fulfilled all things, of which things the Prophets have spoken now, therefore arise from your sins.

Christ had no sin, but tooke our sinne and gave us his righteousnes.

It is a spirituall sleepe that S. *Paul* speaketh of.

The same sleepe of which S. *Paul* speaketh here, is the sleepe of sinne, a spirituall sleepe, not a naturall sleepe of the body: as for the naturall sleepe it is lawfull for us to sleepe and to take our rest, when wee doe it measurably, not too much setting aside our busines, whereunto God hath called us, and do nothing but play the sluggards: when we do so, then we do naught and sin against God. Therefore we must awake from the sinful sleep, we must set aside all slothfulnes with all other vices and sinnes. But I pray you what is sin? I thinke there be many which can commit sin, and do wickedly, but I think there be but few of those

What sinne is.

which

which know what is sinne. Therefore I tell you what sin is: all that is done against the lawes of God, contrary to his will and pleasure, that is sinne and wickednesse. Now there bee two manner of lawes. There be generall lawes pertaining to every man and woman, and there be speciall lawes: the generall laws are comprehended in the ten Commandements, which ten Commandements are comprehended in the lawes of love. Thou shalt love God with all thy heart, &c. And thy Neighbour as thy selfe, these be generall lawes.

Two manner of lawes, generall and speciall.

Now then there be speciall lawes which teach us how every man and Woman shall live in their calling, whereunto God hath called them. These lawes teach how Magistrates shall do their duty, execute justice, punish the wicked, defend the good, to see that the common wealth be well ordered, and governed, that the people live godly, every man in his calling. So likewise marryed folke have their speciall calling and lawes. There is appointed in Scripture how the man shall nourish his wife, rule her with all lenity and friendlinesse, the woman likewise shall obey her husband, be loving and kinde towards him. So Masters ought to doe according unto their calling, that is, to rule their house well and godly, to see that their Servants be well occupied, and to let them have their meate, drinke, and wages. So servants have their lawes, that is, to obey their Masters, to doe diligently all businesse whatsoever their Masters command unto them, so far as it is not against God. For when a Master wil command unto his servants to do such things which are against God, then the servant ought not to obey to do those things.

No obedience against God.

Now whosoever transgresseth these Lawes, either the generall lawes, or the speciall lawes, he sinneth: and that which is done contrary to these lawes, is sin. If ye will know now whether ye have sinned or not, see and consider these lawes, and then go into thy heart, and consider thy living, how thou hast spent al thy dayes: if thou dost so, no doubt thou shalt finde innumerable sinnes done against these lawes. For the Law of God is a glasse, wherein man may see his spots and filthinesse: therefore when we see them let us abhorre them, and leave them, let us be sorry for that which is passed and let us take a good purpose to leave all our sins, from henceforward. And this is it that S. *Paul* saith, let us arise from the sleepe of sinne and wickednesses for our salva-

Learn to find sin enough.

The law is a looking glasse.

salvation is come neerer, our Saviour he is clearely opened unto us, he hath suffered for us already, and fulfilled the law to the uttermost: & so by his fulfilling, taken away the curse of the law

Two manner of sinnes.

But there be two manner of sinnes, there is a deadly sinne and a veniall sinne: that is, sinnes that be pardonable, and sins that be not pardonable. Now how shall we know which be veniall sinnes, or which be not, for it is good to know them, and so to keepe us from them, when ye will know which be deadly sinnes or not, you must first understand, that there be two manner of men, when I say men, I understand also women, that is all mankind, and so doth Scripture understand Women, by this word Men, for else we should not finde in Scripture that wee should baptize Women, for the Scripture saith: *Baptisate eos, Baptise them.* Hee speaketh in the *Masculine* gender onely.

Under the name of men women are expressed.

Also *Nisi quis renatus fuerit ex spiritu & aqua, Except a Man be borne againe through Spirit and water*: Heere is made no mention of Women, yet they be understood in it: For the Salvation and everlasting life pertaineth as well unto faithfull Women as it doth unto faithfull Men, for he suffered as well for the Women, as he did for Men. God would have them both be saved, the men and the women. So ye see that this word men signifieth or containeth both kindes, (the men and the women) at some times, though not alwayes: But I say there bee two manner of men, some there be that be not justified, nor regenerated, not yet in the state of salvation, that is to say, not Gods servants, they lacke the renovation or regeneration, they be not come yet to Christ.

Who be they that sinne deadly.

Now these persons that be not yet come to Christ, or if they were come to Christ, bee fallen againe from him, and so lost their justification (as there be many of us, which when we fall willingly into sinne against conscience, we loose the favour of God, our salvation, and finally the holy Ghost) all they now that be out of the favour of God, and are not sorry for it, sinne agreeveth them not, they purpose to goe forward in it, all those that intend not to leave their sins are out of the favour of God and so all their workes whatsoever they doe, be deadly sinnes, for as long as they be in purpose to sinne, they sinne deadly in all their doings. Therefore when we will speake of the diversitie of sinnes, we must speake of those that be faithfull, that be

All sinnes are pardonable to them that beleeve the Gospell.

regene-

regenerated and made new, and cleane from their sinnes through Christ. Now this I say: I have veniall sinnes, and deadly sinnes, which be veniall sinnes? Every sinne that is committed against God not wittingly, nor willingly, consenting unto it, those be veniall sinnes: As for ensample, I see a faire woman, I am moved in my heart to sinne with her, to commit the act of lechery with her, such thoughts rise out of my heart, but I consent not unto them. I withstand these ill motions, I follow the ensample of that godly young man *Ioseph*, I consider in what estate I am, namely a temple of God, and that I should lose the holy Ghost: on such wise I withstand my ill lusts and appetites, yet this motion in my heart is sinne, this ill lust which riseth up: but it is a veniall sinne, it is not a mortall sinne, because I consent not unto it, I withstand it, and such veniall sinnes the just man committeth dayly. For the Scripture saith, *Septies cadit justus*; *The righteous man falleth seaven times*, that is, often times: for his workes are not so perfect as they ought to be. For I pray you, who is he that loveth his neighbour so perfectly and vehemently as he ought to doe?

Now this imperfection is sin, but it is a veniall sin, therfore he that feeleth his imperfections, feeleth the evill motions in his heart, but followeth them not, consenteth not unto wickednes to doe them: these be veniall sinnes, which shall be imputed unto us to our damnation. So all the ill thoughts that rise up in our hearts are veniall, as long as we consent not unto them, to fulfill them with the deede: I put the case, *Ioseph* had not resisted the temptations of his Masters Wife, but had followed her, and fulfilled the Act of lechery with her, and wayed the matter after a worldly fashion, thinking I have my mistresse favour already and so by that meanes I shall have my masters favour too, no body knowing of it.

Which are veneall sinnes and which are deadly.

Now if he had done so, this act had beene a deadly sinne, for any act that is done against the law of God willingly and wittingly is a deadly sinne. And that man or woman that committeth such an act, looseth the holy Ghost and the remission of sinnes; and so becommeth the child of the devill, being before the child of God. For a regenerate man or woman that beleeveth, ought to have dominion over sinne; but as soone as sinne hath rule over him, he is gone: for she leadeth him to de-

lectation of it, and from delectation to consenting, and so from consenting to the act it selfe.

Now he that is lead so with sinne he is in the state of damnation, and sinneth damnably. And to ye may perceive which be they that sin deadly, and what is the deadly sinne, namely that he sinneth deadly, that wittingly falleth in sin, therefore it is a perilous thing to be in such an estate, to be in the state of damnation & everlasting perdition, let us follow therfore this good warning which S. *Paul* giveth us here, let us rise from the sleep of sin, let us take a hearty purpose to leave all wickednesse. But may we do so? May we rise from sin? Yes that we may: for God hath provided a remedy for us, what is that? For sooth pennance, we must have the staffe of penance, and rise up withall: and this penance is such a salve that it healeth all sores, if a man have don all the worlds sin, yet when he taketh this staffe of pennance in his hand, that is to say, when he is sorry for it, and intendeth to leave them, no doubt he may recover, and God is that same Phisition which useth but one maner of salve to al manner of sores.

Penance and repentance is a salve to beale all sin. *Luke* 18.

We reade in the Gospell of *Luke*, that when *Pilate* had don a notable murther, and had mingled the blood of certaine *Iewes* with their owne sacrifices, now some came and told Christ what *Pilate* had done. Our Saviour maketh them answere saying: *I tell you except ye repent, ye shall all likewise so perish*. As who should say, whatsoever *Pilate* hath done, see that ye do penance, and amend your naughty livings, or else ye shall be destroyed. This was a good quip that he gave unto the *Iewes*: which were ready to speake of other Mens faults, but of their owne faults they made no mention, as it is our nature, to bee more readier to reprove other mens faults then our owne: but our Saviour he commanded them to looke home, to see to themselves, and this penance is the chiefest thing in all the Scripture.

All must repent.

Our nature is to see other mens faults but not our owne.

Iohn Baptist when he began to preach his Sermon was *Pœnitentiam agito, Doe penance*, so likewise Christ saith *Pœnitentiam agite, & credite Evangelio, Do penance and beleeve the Gospel*. But wherein standeth the right penance, and what is penance? Answere, Penance is a turning from sin unto God, a waking up from this sleepe of which S. *Paul* speaketh here. But wherein consisteth this penance? The right penance consisteth in three points. The first is contrition, that is, I must acknowledge

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my ſelfe that I have tranſgreſſed Gods moſt holy Lawes and Commandements, I muſt confeſſe my ſelfe to be faulty and guilty, I muſt be ſorry for it, abhorre my ſelfe and my wickedneſſe. When I am now in that caſe; when I ſhall ſee nothing but hell and everlaſting damnation before me, as long as I looke upon my ſelf & upon the law of God. For the law of God when it is preached bringeth us to knowledge of our ſins: For it is like as a Glaſſe which ſheweth us the ſpots in our faces, that is, the ſinnes in our hearts. But we may not tarry heere onely in the law and our ſelves. For if we do, we ſhall come to deſperation.

Repentance conſiſteth in three parts.

The law of God is a looking-glaſſe.

Therefore the firſt point is to acknowledge our ſinnes, and to be ſorry for the ſame, but as I ſayd before, we muſt not tarry here; for *Iudas* was come ſo farre, he had this point, he was no doubt a ſorrowfull man as any in the world. But it was to no purpoſe, he was loſt for all his ſorrowfulneſſe, therefore wee muſt have another point, what is that? Marry faith, and beleefe: we muſt beleeve Chriſt, we muſt know that our Saviour is come into this world to ſave ſinners, therefore he is called Ieſus, becauſe he ſhall ſave his people from their ſinnes: As the Angell of God himſelfe witneſſeth. And this faith muſt not bee onely a generall faith, but it muſt bee a ſpeciall Faith, for the Devill himſelfe hath a generall Faith, he beleeveth that Chriſt is come into this world, and hath made a reconciliation betweene God and man: he knoweth that there ſhall be remiſſion of our ſins, but he beleeveth not that he ſhall have part of it, that his wickedneſſe ſhall be forgiven unto him, this he beleeveth not, he hath a generall faith, but I ſay that every one of us muſt have a ſpeciall faith: I muſt beleeve for my ſelfe, that his blood was ſhed for me. I muſt beleeve that when Chriſt ſaith, *Come to me all ye that labour and are laden, & I wil eaſe you*, here I muſt beleeve that Chriſt calleth me unto him, that I ſhould come & receive everlaſting life at his hands: With ſuch a ſpeciall faith I doe apply his paſſion unto me. In that prayer that our Saviour made when he was going to his death: I pray not for them alone, ſaith he, but for them alſo which ſhall beleeve in me through their preaching, that they all may be one, as thou Father art in me, and I in thee, and that they alſo may be one in us: So that Chriſt prayeth for us as wel as for his Apoſtles, if we beleeve in him, and ſo Chriſts prayer and our beleefe bringeth the ſalve unto our ſoules. There-

Faith muſt be joyned with repentance.

Math. 1. The Devill doth beleeve that Chriſt came into this world.

Every man that will be ſaved muſt have a ſtedfaſt faith.

Chriſt prayed for us.

Therefore I ought to beleeve, and so through faith apply Christs merits unto me: for God requireth a speciall faith of every one of us, as well as he did of *David*, when the Prophet *Nathan* came unto him, and sayd: *Abstulit Dominus peccatum tuum, The Lord hath taken away thy wickednesse*, which words of the Prophet *Nathan* he beleeved, and so according unto his beleefe it happeneth unto him. For *David* had not such a contrition or pennance as *Iudas* had: for *Iudas* indeed had a contrition, he was sorry for his sinnes, but without faith, *David* was sorry for his sinnes, but he joyned faith unto it: hee beleeved stedfastly without al doubting that God would be merciful unto him: *Abstulit Dominus, The Lord hath taken away thy sins*, and God required of him that he should beleeve those words.

Now like as he required of *David* to beleeve his words, so also he requireth of us too, that we should beleeve him, for like as *David* was remedied through his Faith in God, so shall wee be remedied also, if we beleeve as he did. For God will be as glad of us when we repent and leave our sinnes, as he was of *David* and will also that wee should be partakers of the merits of Christ. So ye have heard now these two points which pertaine to right repentance: the first is contrition when we acknowledge our sinnes, be sorry for them, and that they greeve us very sore. The second point is Faith, when we beleeve that God will be mercifull unto us, and through his sonne forgive our wickednesse, and not impute the same to our eternall destruction. But yet there is another point left behinde, which is, that I must have an earnest purpose to leave sinne, and to avoyd all wickednesse as farre forth as I am able to doe, I must wrastle with sinne, I must not suffer the devill to have the victory over me, though he be very subtile and crafty, yet I must withstand him, I must disallow his instigations, and suggestions I must not suffer sinne to beare rule over me, for no doubt if we will fight and strive, we may have the victory over this Serpent, for Christ our Saviour he hath promised unto us his helpe and comfort, therefore S. *Iames* saith, *Resistite Diabolo & fugiet à vobis, Withstand the devill and he shall flye from you*. For at his first comming he is very weake, so that we are able, if we will take heed and fight, to overcome him, but if we suffer him to enter once to possesse our hearts, then he is very strong,

The first point of pennance.

The second point of pennance.

We may if we have faith overcome the devill.

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so that he with our great labour can scant be brought out againe. For he entereth first by il thoughts, and assoone as he hath cast us into ill thoughts, if wee withstand not by and by, then followeth delectation, if we suffer that, then commeth consenting, and so from consenting to the very act: and afterward from one mischiefe to another, therefore it is a common saying, *Principijs obsta, Resist the beginnings*: for when wee suffer him once to enter, no doubt it is a perillous thing, we are then in jeoperdy of everlasting death. Resist the devill at the first.

So ye have heard now wherein standeth right pennance, first we must know and acknowledge our sinnes, be sorry for them, and lament them in our hearts. Then the second point is faith, we must beleeve that Christ will be mercifull unto us, and forgive vs our sinnes, and not impute them unto us. Thirdly wee must have an earnest purpose to leave all sinne and wickednesse and no more to commit the same. And then ever be perswaded in thy heart, that they that have a good will and an earnest mind to leave sinne, that God will strengthen them and he will help them. But and if we by and by at the first clap give place unto the Devill, and follow his mischievous suggestions, then wee may be sure, that we highly displease God our heavenly Father, if we forsake him so soone. Therefore S. *Paul* saith: *Ne regnet igitur peccatum in vestro mortali corpore, Let not sinne beare rule in your mortall bodies*: be not led with sinne, but fight against it. When we doe so, it is impossible but we shall have helpe at Gods hand. Right pennance wherein it standeth Rom. 6.

As touching confession, I tell you that they that can bee content with the generall absolution which every minister of Gods Word giveth in his sermons, when he pronounceth that all that be sorry for their sinnes, and beleeve in Christ, seeke helpe and remedy by him, and afterward intend to amend their lives, and avoyde sinne and wickednesse, all those that be so minded shall have remission of their sinnes: Now (I say) they that can be content with this generall absolution, it is well: but they that are not satisfied with it, they may goe to some godly learned Minister which is able to instruct and comfort them with the Word of God, and to minister the same unto them to the contentation and quieting of their consciences. As for satisfaction or absolution of our sinnes, there is none but Christ, The use of auricular confession.

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we cannot make amends for our sinnes but onely by beleeving in him which suffered for us. For he hath made the mends for al our sinnes by his painfull passion and bloodshedding. And herein standeth our absolution or remission of sinnes, namely when we beleeve in him, and looke to be saved through his death, none other satisfaction are wee able to make. But I tell you if there bee any man or woman that hath stolen or purloyned away any thing from his Neighbour, that man or Woman is bound to make restitution and amends. And this restitution is so necessary that we shall not looke for forgiveneſse of our sins at Christs hand, except this restitution be made, first, for otherwise the satisfaction of Christ will not serve us, for God will have us to restore or make amends unto our neighbour, whom we have hurt, deceived, or have in any manner of wayes taken from him wrongfully his goods whatsoever it be.

The true satisfaction for sinnes.

Restitution of goods taken away must be made.

By this now that I have sayd, ye may perceive what manner of sleeping is this of which S. *Paul* speaketh here namely the sleepe of sin. When we live and spend our time in wickedneſse, then we sleepe that dayly sleepe, which bringeth eternall damnation with him. And againe, ye have heard how you shall rise up from that sleepe, how ye shall fight and wrastle with sinne, not to suffer her to be the ruler over you.

Let us therefore begin even now while God giveth us so good and convenient a time, let us tarry no longer, let us awake from this deadly sleepe of sinne, which bringeth eternall death and everlasting paines and sorrowes: Let us therefore rise to a godly life and continue in the same untill the end. These things S. *Paul* speaketh generally to all men, and against all manner of sinnes, but now he commeth to specialities. And first he sheweth what we shall not doe, then afterward he telleth us what we shall doe. *Not in eating and drinking, neither in chambering and wantonneſse, neither in strife and envying.* I mervaile that the English is so translated, in eating and drinking: the *Latine* example hath, *Non commeſſationibus*, that is to say, *Not in too much eating and drinking*: For no doubt God alloweth eating, and drinking, so that it be done measurably and thankefully.

Rom. 13.

In the beginning of the World, before God punished the World with the flood, when he destroyed all mankinde and beasts,

beasts, save onely *Noah* that good Father: In the beginning (I say) mankind eate nothing but hearbs, and rootes, and salets, and such geare as they could get: but after the flood God gave unto mankind liberty to eate all maner of cleane beasts, all things that had life, be it fish or flesh. And this was done for this cause, that the earth was not so fruitfull, nor brought not forth so wholesome hearbs after the flood, as she did before the flood: therefore God allowed unto man all manner of meate, be it fish or flesh, yet it must be done measurably, but seeing I have occasion so speake of eating, I will entreate somewhat of it, and tell you what liberties we have by Gods Word.

The cause why man had liberty to feed on flesh.

Truely we be allowed by Gods Word to eate all manner of meate, be it fish or flesh, that is wholesome for to eate. But ye must understand that there be certaine hedges, over which we ought not to leape, but rather keepe our selves within those same hedges. Now the first hedge is this, *Carnem cum sanguine ne comederitis, Ye shall not eate the flesh with the blood*, that is to say, we shall not eate raw flesh: for if we should be allowed to eate raw flesh, it should engender in us a certaine cruelnesse, so that at the length one should eate another, and so all the writers expound this place, so that God forbiddeth here that mankind, or mans flesh may not be eaten. We read in the bookes of Kings, and so likewise in *Iosephus*, that certaine women had eaten their owne Children, at the time when *Ierusalem* was besieged: which thing no doubt displeased God, and they did naughtily in so doing. For mankinde may not be eaten: therefore the first hedge is, that we must abstaine from raw flesh, and so likewise from mans flesh, one may not eate another. Neither yet may we shed blood of private authoritie, one man may not kill another, but the Magistrate he hath the sword committed unto him from God, he may shed blood when he seeth cause why he may take away the wicked from among the people and punish him according unto his doing or deserving.

The Magistate may shed blood.

Now ye will say, I perceive when I eate not raw flesh, or mans flesh, then I may eate all manner of flesh, or fish howsoever I can get it. But I tell thee my friend not so, you may not eate your neighbours sheep, or steale his fish out of his poole & eat thē, ye may not do so, for there is a hedg made for that, God saith, *Non facies furtum, Thou shalt not steale*: Here am I hedged

Exod. 20.

in, so that I may not eate my neighbours meate, but it must be my owne meate, I must have gotten it uprightly, or else by buying, or else by inheritance, or else that it be given unto me: I may not steale it from my neighbour, if I leape over this hedge, then I sinne damnably.

Now then ye will say, so it be mine owne, then I may eate of this as much as I will. No not so, there is another hedge, I may not commit gluttony with mine owne meate, for so it is written, *Attendite vobis à crapula & ebrietate*, *Take heed of gluttony and drunkennesse*. Here is a hedge, we may not eate too much, for if we do, we displease God highly. So ye see that we not eate of our owne meate as much as wee would, but rather we must keepe a measure, for it is a great sinne to abuse or waste the gifts of God, or play the glutton with it.

When one man consumeth as much as would serve three or foure, that is an abhominable thing before God, for God giveth us his creatures not to abuse them, but to use them to our necessity and need: let every one therefore have a measure, and let no man abuse the gifts of God. One man sometimes eateth more than another, wee are not all alike: but for all that wee ought to keepe us within this hedge, that is, to take no more than sufficeth our nature, for they that abuse the gifts of God, no doubt they greatly displease God by so doing. For it is an ill favored thing when a man eateth or drinketh too much at any time. Sometimes indeed it happeneth that a man drinketh too much, but every good and godly man will take heede to himselfe when he once hath taken too much, hee will beware afterward.

A good man will refraine from evill.

We read in Scripture of *Noah* that good man, which was the first that planted Vineyards after the flood: hee was once drunken, before he knew the strength and the nature of wine, and so lay in his Tent uncovered: now one of his sonnes whose name was *Cham*, seeing his father lying naked, went and told his brethren of it, and so made a mocking-stocke of his father. Therefore *Noah* when he arose and had disgested his Wine, and knowing what his sonne had done unto him, cursed him: but we read not that *Noah* was drunken afterward any time more. Therefore if ye have beene drunken at any time, take heede henceforward, and leave off, abuse not the good creatures of God.

Gen. 9.

Now

Now then ye will say, if I take them measurably then I may eate all manner of meate at all times, and every where. No not so, there is another hedge behinde, ye must have a respect to your owne conscience, and to your neighbours. For I may eate no manner of meate against my conscience, neither may I eate my meat in presence of my neighbour, whereby he might bee offended, for I ought to have respect unto him as S. *Paul* plainly sheweth, saying: *I know and am assured by the Lord Iesus, that there is nothing uncleane of it selfe, but unto him that judgeth it to be common, to him it is common: if thy brother be greeved with thy meate, now walkest thou not charitably, destroy not him with thy meate, for whom Christ dyed*: As for ensample. When I should come into the North Country, where they bee not taught, and there I should call for any Egges on a Friday or for flesh, then I should do naughtily: for I should destroy him for whom Christ did suffer. Therefore I must beware that I offend no mans conscience, but rather travaile with him first, and shew him the truth: when thy neighbour is taught, and knoweth the truth, and will not beleeve it but will abide by his old *Mumpsimus*, then I may eate, not regarding him: for he is an obstinate fellow, he will not beleeve Gods Word. And though he be offended with me, yet it is but a Pharisaicall offence, like as the Pharisees were offended with Christ our Saviour: the fault was not in Christ but in themselves. So (I say) I must have a respect to my neighbours conscience, and then to my own conscience. But yet there is another hedge behinde, that is, evill lawes, the Kings statutes and ordinances, which are Gods lawes: for as much as we ought to obay them as well as Gods lawes and Commandements.

Rom. 14.

Obstinate blind are not to be passed upon.

S. *Paul* saith: *Let every soule submit himselfe unto the authoritie of the higher powers: For there is no power but it is of God: the powers that be, are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God: But they that resist, shall receive to themselves damnation.* Now therefore: we dwell in a Realme, where it hath pleased the Kings majesty to make an Act, that all his subjects shall abstaine from flesh upon Fridayes and Saterdayes, and other dayes which are expressed in that Act: Vnto which law we ought to obey, and that for conscience sake, except we have a priviledge, or be excepted

Rom. 13.

by

by the same law. And although the Scripture commandeth me not to abstaine from flesh upon Fridayes and Saterdayes: yet for all that, seeing there is a civill law and ordinance made by the Kings Majesty, and his most honorable Counsell, we ought to obey all their ordinances, except they be against God.

These be the hedges wherein wee must keepe our selves, Therefore I desire you in Gods behalfe, consider what I have sayd unto you, how ye shall order your selves, how ye shall not eate raw flesh. This is, ye shal not be cruell towards your neighbour. Also you shall not steale your meate from your neighbour, but let it be your owne meate, and then ye shall take of it measurably: Also ye shall not offend your neighbours conscience. Also ye shall keepe you within the lawes of the Realme.

Now to the matrer againe. S. *Paul* saith ye shall take heede of too much eating and drinking. And I have shewed you, how you shall keepe you within the hedges which are appointed in Gods lawes. Let us therefore take heed now, and let us rise up from the sleepe of sinne: whatsoever we have done before, let us rise up now, while we have time, every man goe into his owne heart, and there when he findeth any thing amisse, let him rise up from that sleepe, and tarry not in it, if thou remaine lying, thou shalt repent it everlastingly. *Neither in chambering and wantonnesse.*

He that will not rise from sin shal repent it everlastingly.

Beware of S. *Pauls Nots* and *Nons*. For when he saith *Non*, we cannot make it yea: if we doe contrary unto his sayings, we shall repent it. Beware therefore of *Chambering*. What is this? Marry he understandeth by this word *Chambering* all manner of wantonnesse. I will not tarry long in rehearsing them, let every man and woman goe into his owne conscience, and let them consider, that God requireth honesty in all things. S. *Paul* useth this word *Chambering*: for when folke will be wanton, they get themselves into corners, but for althat, God seeth them he will finde them out one day, they cannot hide themselves from his face. I will speake no farther of it, for with honesty no man can speake of such vile vices, and S. *Paul* commandeth us that we shall not speake any vile words: therefore by this word *Chambering*, understand the circumstances of whoredome and lechery, and filthy living, which S. *Paul* forbiddeth here, and would have that no body should give occasion unto the other

What Chambering is.

of

of such filthines. Neither in strife, nor envying. Envie is a foule and abhominable vice, which vice doth more harme unto him that envieth another, than unto him which is envyed.

King *Saul* he had this spirit of envie, therefore he had never rest day nor night, he could not abide when any man spake well of *David*, and this Spirit of Envying is more directly against charity than any other sinne is. For S. *Paul* saith, *Charitas non invidet*, *Charity envieth not*: Therefore take it so, that he that envieth another is no childe of God: All his workes whatsoever hee doth, are the Devils service, hee pleaseth God with nothing as long as he is an envious person. Who would be so mad now, as to bee in such an estate, that hee should suffer the Devill to beare so much rule over him? No wise nor godly man will be in this estate. For it is an ill estate to bee out of the favour of God, to be without remission of sinne. Therefore whosoever is an envious man, let them rise up from that sleepe, least he be taken suddenly, and so be damned everlastingly.

1 King. 8.

No envious man is the child of God.

Now ye have heard what we shall not doe, we shall not too much eate and drinke, and so abuse the gifts of God, wee shall not have pleasure in chambering, that is, in wantonnesse. Neither shall we be envious persons. For if we be out of charity, we are also out of the favour of God.

Now followeth what we should doe, *But put ye on the Lord Iesus Christ*: Every man and woman ought to put on Christ and all they that have that apparrell on their backes, they are well, nothing can hurt them, neither heate nor cold, nor wind, nor raine.

Heere I might have occasion to speake against the excesse of apparrell, which is now used every where, which thing is disallowed in Scripture. There bee some that will bee conformable unto others, they will doe as others, but they consider not with themselves, whether others doe well or not. There bee lawes made and certaine statutes, how every one in his estate shall be apparelled, but God knoweth the statutes are not put in execution. S. *Paul* hee commandeth us to put on Christ, to leave the gorgious apparell: hee that is decked with Christ is well, and first wee bee decked with Christ in our Baptisme, where we promise to forsake the devill and all his workes.

Now when wee keepe this promise and leave wickednesse,

and doe that which Christ our Saviour requireth of us, then we be decked with him, then we have the wedding Garment, and though we bee very poore, and have but a Russet Coate, yet wee are well, when wee are decked with him. There bee a great many which goe very gay in Velvet and Sattin, but for all that, I feare they have not Christ upon them, for all their gorgious apparell. I say not this to condemne rich men or others riches, for no doubt poore and rich may have Christ upon them, if they will follow him and live as hee commandeth them to live. For if we have Christ upon us, we will not make provision for the flesh, wee will not set our hearts upon these worldly trifles, to get riches to cherish this body withall. As we reade of the rich man in the Gospel, which thought he had enough for many yeares, hee had pulled downe his olde Barnes, and had set up new, which were greater and larger then the other, and when all things were ready after his minde and pleasure, then he said to himselfe: Soule thou hast much goods laid up for many yeares, take thine ease, eate, drinke, and bee merry. But what saith God unto him? Thou foole (saith God) this night they will fetch away thy soule againe from thee, then whose shall these things bee which thou hast provided? So it is with him that gathereth riches to himselfe, and is not rich towards God. I will not say otherwise but a man may make provision for his house, and ought to make the same: but to make such provision to set aside Gods word & serving of him, that is naught, to set thy heart upon thy riches as though there were no heaven nor hell, how can wee bee so fooliſh to set so much by this world, knowing that it shall endure but a little while. For we know by Scripture, and all learned men affirme the same, that the world was made to endure sixe thousand yeares. Now of these sixe thousand, be past already five thousand sixe hundred and odde, and yet this time which is left shall be shortened for the Elects sake, as Christ himselfe witnesseth.

Both poore and rich may be clad with Christ.

Luke 12.

A conjecture of the end of the world at hand.

Math. 24.

Therefore let us remember that the time is very short, let us study to amend our lives, let us not be so carefull for this world, for the end of it no doubt is at hand, and though the generall day come not by and by, yet our end will not be farre off, death will come one day and strip us out of our coate, hee will take his pleasure of us. It is a marveilous thing, to see, there

be some which have lived in this world 40. or 50. yeares, and yet they lacke time, when death commeth, they be not ready. But I will require you for Gods sake, rise up from your sleepe of sin and wickednesse, and make your selves ready, set all things in order, so that ye may be ready whensoever death shall come and fetch you, for dye we must, there is no remedy, wee must leave one day this world: For wee are not created of God to that end we should abide here alwaies.

Therefore let us repent betime our wicked life, for God will not the death of a Sinner, but rather that hee shall turne from his wickednesse and live. *Vivo ego, nolo mortem peccatoris, sed ut convertatur, & vivat.* *As truely as I live (sayth God) I will not the death of a sinner, but rather that he shall turne from his wickednesse and live.* These are most comfortable words, for now wee may be sure, that when wee will leave our sinnes and wickednesse, and turne unto him with all our hearts earnestly, then hee will turne himselfe unto us, and will shew himselfe a loving father. And to the intent that wee should beleeve this, he sweareth an oath, wee ought to beleeve God without an oath, yet he sweareth to make us more sucer. What will he have us to doe? Surely to rise up from this sleepe of sin, to leave wickednesse, to forsake all hatred, and malice, that wee have had towards our neighbours, to turne from envying from stealing, and make restitucion: from slothfulnesse, to diligence and painefulnesse, from gluttony and drunkennesse, to soberneſse and abstinence, from chambering and filthy living, to an honest and pure life. And so finally from all kindes of vices, to vertue and godlinesse. And whatsoever hath beene in times past, be sory for it, cry God mercy, and beleeve in Christ, and rise up from sleepe, doe no more wickedly, but live as GOD would have thee to live. Ezech. 18.

Now I will bring in heere a notable sentence, and a comfortable saying: and then I will make an end. *Iustitia iusti non liberabit ipsum, in quacunque die peccaverit: & impietas impii non nocebit ei, in quacunque die conversus fuerit ab impietate sua.* *The righteousnesse of the righteous shall not save him, whensoever he turneth away unfaithfully,* Againe, *the wickednesse of the wicked shall not hurt him, whensoever hee turneth from his ungodlinesse:* And the righteousnesse of the righteous shall not Ezech. 18.

save him whensoever he sinneth. *If I say unto the righteous that he shall surely live, and so hee trusteth to his owne righteousnesse, and doth sin, then shall his righteousnesse bee no more thought upon, but in the wickednesse that he hath done he shall dye.*

Dispaire not of mercy if thou repent.

Againe, *If I say unto the wicked, thou shalt surely die, and so he turne from his sinnes, and doth the thing that is lawfull and right: then he shall surely live*; That is to say, all his sins which hee hath done before, shall not hurt him. Here ye heare what promises God hath made us, when we will rise from the sleepe of our sinnes, and leave the affections of the flesh, and doe such things as he hath appointed unto us in his lawes, if we doe so, then we shall surely live and not die: that is to say, we shall attaine after this corporall life to everlasting life, which grant us God the Father, Sonne, and Holy Ghost, Amen.

The vij. Sermon of Maister *Latimer*. 1552.
Vpon Saint *Andrewes* day.

Mat. 4.

As Iesus walked by the Sea of Galile he saw two brethren, Simon *which was called* Peter, *and* Andrew *his brother casting a Net into the Sea, for they were Fishers; and hee said unto them, follow me and I will make you Fishers of men, and they straightway left their nets and followed him.*

This Gospel is read in the Church on Saint Andrewes day.

THis is the Gospell which is read in the Church this day. And it sheweth unto us how our Saviour called foure persons to his company: namely, *Peter*, *Andrew*, *Iames*, and *Iohn*, which were all Fishers by their occupation. this was their generall vocation: but now Christ our Saviour called them to a more speciall vocation. They were fishers still, but they fished no more for fish in the water, but they fished now for men with the

the Net that was prepared to the same purpose, namely with the Gospel: for the Gospel is the Net wherewith the Apostles fished after they came to Christ, but specially after his departing out of this world: Then they went and fished thoroughout the whole world.

And of these fishers was spoken a great while agöe by the Prophet, for so it is written. *Ecce ego mittam piscatores multos, dicit Dominus & piscabuntur eos, & post hæc mittam eis venatores multos, & venabuntur eos de omni monte, & de omni colle, & de cavernis petrarum. Behold saith the Lord I will send out many fishers to take them, and after that I will send hunters to hunt them out from all Mountaines and Hills, and out of the caves of stone.* By these words God signified by his Prophets, how those Fishers, that is, the Apostles should preach the Gospel, and take the people therewith, all they that should beleeve, and so bring them to God. It is commonly seene that fishers and hunters bee very painefull people both, they spare no labour to catch their game, because they bee so desirous and so greedy over their game, that they care not for paines. Ierem. 16.

Therefore our Saviour chose fishers, because of those properties, that they should be painefull and spare no labour, and then that they should be greedy to catch men, and take them with the net of Gods word, to turne the people from wickednesse to God. Ye see by dayly experience, what paine fishers and hunters take, how the fisher watcheth day and night at his net, and is ever ready to take all such fishes as he can get, and come in his way. So likewise the hunter runneth hether and thether after his game, leapeth over hedges, and creepeth through rough bushes: & all this labour he esteemeth but nothing, because he is desirous to obtaine his pray, and catch his Venison. Why Christ cald fishers to bee Apostles.

So all our Prelates, Bishops, and Curates, Parsons, and Vicars should bee painefull and greedy in casting of their Nets, that is to say, in preaching of Gods word, in shewing vnto the people the way to everlasting life, and in exhorting them to leave their sinnes and wickednesse. This ought to bee done of them, for thereunto they bee called of God, and such a charge they have. But the most part of them set now adayes aside this fishing, they put away this net, they take other businesse in hand: they will rather be surveyors or receivers, or

clarkes of the kitchin, then to cast out this net: they have the living of fishers, but they fish not, they are otherwaies occupyed, but it should not be so. God will plague and most haynously punish them for so doing. They shall be called to make account one day, where they shall not be able to make answere for their misbehaviours, for not casting out this net of Gods word, for suffering the people to goe to the devill, and they call them not againe, they admonish them not, their perishing grieveth them not, but the time will come when they shall repent from the bottome of their hearts, but then it will bee too late: then they shall receive their well deserved punishment for their negligence and slothfulnesse, for taking their living of the people, and not teaching them.

The reward of negligent Prelats.

The Evangelists speake diversly of the calling of these foure men, *Peter*, *Andrew*, *Iames*, and *Iohn*. *Matthew* saith, that *Iesus called them, and they immediately left their Nets, and followed him*. *Luke* saith, *That our Saviour stood by the lake Genazereth, and there he saw two shippes standing by the lake side, and he entered into one of these ships, which was* Peters, *and desired him that he would thrust it a little from the Land: and so he taught the people, and after that when hee had made an end of speaking, he said to Simon Peter: cast out thy Net in the deepe, and Simon answered, wee have laboured all night and have taken nothing. Nevertheless at thy commandement I will lose forth the Net: and when they had cast it out, they incloſed a great multitude of Fishes. Now* Peter *seeing such a multitude of Fishes, was beyond himselfe, and fell downe at Iesus knees, saying: Lord goe from me, for I am a sinfull man, for he was astonied, and all that were with him, at the draught of the fishes, which they had taken. And there was also* Iames *and* Iohn *the Sonne of* Zebede. *And Iesus said unto* Peter: *feare not, from henceforth thou shalt catch men: and they brought the shippes to Land, and forsooke all, and followed him.*

Mat. 4.

The miraculous doing of our Saviour Christ.

So you heare how *Luke* describeth this story, in what manner of waies Christ called them, and though he make no mention of *Andrew*, yet it was like that hee was amongst them too, with *Peter*, *Iohn*, and *Iames*. The Evangelist *Iohn* in the first Chapter describeth this matter, another manner of wayes, but it pertaineth all to one end, and to one effect: for it was most

Iohn 1.

like,

like, that they were cald first to come in acquaintance with Christ, and afterwards to be his Disciples, and so in the end to bee his Apostles, which should teach and instruct the whole world.

Iohn the Evangelist saith, *That Andrew was a Disciple, of Iohn Baptist: and when he had seene his Maysster point Christ with his finger, saying: Ecce Agnus Dei qui tollit peccata mundi.* (*Lee the Lambe of God that taketh away the sinnes of the World.*) They used in the law to offer Lambes for the pacifying of God. Now *Iohn* called Christ the right Lambe which should take away indeede all the sinnes of the world. Now when *Andrew* heard whereunto Christ was come, he forsooke his Maister *Iohn*, and came to Christ, and fell in acquaintance with him, asked him where he dwelt, and finding his Brother *Symon Peter*, hee told him of Christ, and brought him to him: hee brought him not to *Iohn*, but to Christ: and so should wee doe too, we should bring to Christ as many as wee could, with good exhortations and admonitions. Iohn the Evangelist was a Disciple of Iohn Baptist.

Now Christ seeing *Peter*, sayd unto him, Thou art *Symon* the Sonne of *Ionas*, thou shalt bee called *Cephas*, which is by interpretation, a stone, signifying that *Peter* should bee a steadfast fellow, not wavering hether and thether. So ye see how diversly the Evangelists speake of the calling of these foure Apostles, *Peter*, *Andrew*, *Iames*, and *Iohn*: therefore it is like they were called more then one time, they were called first to come to acquaintance with him, then afterward to bee his Disciples, and so at the last to bee his Apostles, and teachers of the whole world. For wee reade in the Gospel of S. *Luke*: that our Saviour when hee would chuse Apostles which should teach others, he continued a whole night in prayer, desiring GOD to give him worthy men which hee might send. Where we have a good admonition, how carefull they should bee that ought to chuse men and set them in offices: how they should call upon God, that they might have worthy men. For it appeared by our Saviour, that he was very loth to have unworthy men, insomuch that hee ceased not all night to cry unto God, that he might have worthy men, which he might send, and such men as might be able to tell the truth, and when they had done, to stand in it. Luke 6. Marke this ye that chuse officers.

For when a Preacher preacheth the truth, but afterward is fearefull, and dare not stand unto it, and is afraid of Men, this Preacher shall doe but little good, or when hee preacheth the truth, & is a wicked liver, after he hath done, this man shall doe but little good, he shall not edifie, but rather destroy, when his words are good, and his living contrary unto the same.

Therefore I would wish of God, that all they that should chuse officers, would give themselues most earnestly to prayer, desiring God that they may chuse such men as may doe good in the common wealth, amongst the flocke of God: And I would wish, that there should be none other officers but such as be called thereunto lawfully: for no man ought to seeke for promotions, to beare rule, to be an officer, but we should tary our vocation till God call us, we should have a calling of God. But it is to bee lamented how inordinately all things bee done. For I feare mee that there hath beene but very few Offices in *England*, but they have beene either bought or sold: For I have heard say many times, that some payed great summes of Money for their offices: No man can perswade mee, that these men intend to do good in the common wealth, which buy their offices. For they intend to get their money againe which they have layd out, and afterward to scrape for purchasing. But such ambitious men that offer themselves, they should bee refused, they should not be suffered to live in a common-wealth: for they be ambitious and covetous. Wee reade that *Iethro Moses* father in law gave unto *Moses* counsell to chuse men to offices, and that same counsell that *Iethro* gave was Gods counsell: God spake by the mouth of *Iethro*.

Ambitious men should not live in a common-wealth.

Now what saith *Iethro*, or God by *Iethro*, what manner of men should he chuse to offices, to serve the cõmon wealth? *Thou shalt seeke out* (saith *Iethro*) *amongst all the people, men of activity, and such as feare God, true men hating coveteousnesse, and make them heads over the people, &c.* *Iethro* would not have him to take those which offer themselues, or which buy their offices with money and faire speaking: No, no, he would none of that geare, he would not have such fellowes. But I pray you, how many officers are sought for now adayes? I thinke but very few, the most part offer themselves before they bee called, but it should not be so: Iustices of peace, Sheriffes, and

Exod. 18.

other

other officers, they ſhould be ſought out, they ſhould be called thereunto, they ſhould not come before they be ſent for.

Now when they be ſought out, what manner of men ſhould they be? Men of wiſedome and activity, that is to ſay, men of knowledge and underſtanding, which be able to execute that office, and ſuch as feare God: for no doubt hee muſt have the feare of God in his heart that ſhall be an officer, and namely an officer and Miniſter of the word of God, or els he ſhall never well execute his office: he ſhall ſoone be corrupted with gifts or rewards. Farther, he muſt be a true man, ſuch a one whom a man may truſt by his words: he muſt be his words maſter, he may not be a diſſembler, lier, or falſe dealer. And laſt of all hee muſt bee a hater of coveteouſneſſe, a man of activity and knowledge, a man that feareth God, a true man, and a man which hateth coveteouſneſſe: he muſt onely not be covetous, but he muſt alſo be a hater of covetouſneſſe.

An officer muſt hate covetouſneſſe.

Now if he muſt hate covetouſneſſe, then he muſt needes be farre off from that foule vice of covetouſneſſe, and immoderate deſire to have goods. This is the duty of every Officer, ſo ſhould he be diſpoſed before hee bee admitted thereunto, but whether they be ſo or not, let other judge: it is ſeene by dayly experience what they be a great part of them: I feare me that if *Iethro* ſhould ſee them, their doings would miſlike him, hee would ſay, theſe are not ſuch men as I have appointed, but it is no matter, though *Iethro* ſee them not, God ſeeth them, which will reward them according to their deſerts.

Clergy men muſt not flatter for beneſices.

And ſo likewiſe they that be of the ſpirituality, the Clergy-men, they muſt not runne themſelves, they muſt tarry till they bee called, they muſt not flatter for benefices, and therefore the king and his moſt honorable Counſell muſt take heed, and not ſet up thoſe which call themſelves: for no doubt they that call themſelves intend not to doe good, nor to profite the people, but onely they ſeeke to feede themſelves, and to fill their Coffers. And ſo likewiſe all Patrons that have to give benifices, they ſhould take heed and beware of ſuch fellowes, which ſeeke for benefices, and come before they be called. For ſuch fellowes intend not to feede the people, with the wholeſome doctrine of the word of GOD: but rather they ſeeke to be fed of the people, to have their eaſe, for that they looke for:

If

If they were minded to doe good unto the people of God, they would tarry till God did call them, and then when they bee called, doe their duties, but to run without the calling of God, is a manifest token that they have another respect, and that they are worldly minded, and therefore God complaineth by the Prophet, saying: *Multi currebant quos ego non mittebam, There were many that ran before I sent them, which were not sent by me.*

Ierem. 23.

Marke this ye that be patrons.

Therefore I will desire patrons to take heede upon what maner of men they bestow their benefices, for it is a great charge, a great burthen before God to bee a patron. For every patron, when he doth not diligently endevour himselfe to place a good & godly man in his benefice, which is in his hands, but is slothfull, and careth not what manner of men he taketh, or else is covetous, and will have it himselfe, and hyre a Sir Iohn Lack-Latine, which shall say service, so that the people shall bee nothing edified? No doubt that Patron shall make answere before God, for not doing of his duty. And looke how many soever perish in that same Parish for lacke of teaching, the Patron is guilty of them: and hee must make answere for them before God. Therefore it appeareth most manifestly, that Patrons may not follow friendships, or other affections: but they much see that Gods honour bee promoted, and that they place such men as may be able to teach and instruct the people.

Marke this ye that by patronages.

Now to the matter. These men, *Peter*, *Andrew*, *Iames* and *Iohn*, they were called from catching of fishes, to the catching of men: they had a calling, they ran not before they were called, but we doe not so, wee order the matter as though God saw us not, and no doubt there bee some that thinke in their hearts, what? shall I tarry till God call me? then peradventure I shall never bee called, and so I shall never get any thing. But these be unfaithfull men, they consider not that God seeth us every where: In what corner soever we be, God seeth us, and can fetch us if it please him, that we should be officers, or be curates, or such like things.

Therefore thou runner, tarry till thou art called, runne not before thy time, *Iohn Baptist* that holy man, hee would not take upon him to come before he was bidden: Where was he? verily in the wildernesse, hee made no suite I warrant you for

any

any office, hee taryed till God called him. For *Luke* saith: *The word of the Lord came unto Iohn, being in the wildernesse,* It is no marvell that God fetched him out of the wildernesse, for there is no corner in the whole World where any man can hide himselfe from his presence: therefore when he will have a man, hee can call him, though hee be hid in corners, for the Prophet saith, *Deus in altis habitat, sed humilia respicit God dwelleth aloft, but yet hee seeth those things which bee here in the lowest parts of the earth: he dwelleth in heaven, but for all that, he overseeth the whole earth, and all that therein is.* For though we be cast downe in a deepe pit, or Dungeon, as *Ieremy* the Prophet saith, yet for all that he can see us, he will not forget us, for he looketh downe upon those things that be below.

Psal. 113.

God looketh upon low things.

Therefore let no man thinke in his heart, I must put my selfe forward, I must seeke to bring my selfe aloft: No, no, consider rather, that God seeketh thee, that hee can bring thee aloft when it pleaseth him, when it is to the furtherance of his glory, and the salvation of thy soule. *Iohn Baptist* made no suite for that office, namely to bee a Preacher, and to Baptize the people, yet for all that God sought him out, God called him thereunto, GOD would have him in his office of preaching: So likewise *Ioseph* when hee was in *Egypt*, solde of his owne brethren, where hee served with a great man, a great officer hee was, *Potifer* was his name: now when hee had beene a while with him, his Mistresse perceiving his beauty, cast her love upon him, and so would have him to bee naught with her: but *Ioseph* being a man that feared GOD, would not follow her, but rather withstood her beastly lusts, ranne his waies, and left his Cloake behinde him, and so afterward through false accusations, hee was cast into prison. Thinke yee now that God saw him not? Yes, yes, he saw him though hee was in the darke Prison, yet he saw him. For when it seemed him good, he brought him out againe of the Prison, and made him Lord and ruler over all Egypt, though he lay in a dungeon, though he could make no suite for his office, yet God when it pleased him, could call him thereunto. Therefore let us learne here, by the example of this good Ioseph: Let us learne I say, that when wee bee meete, and that God will have us to beare offices, hee will call us thereunto by lawfull meanes, by his

Gen. 39.

God saw Ioseph in the prison.

Magi-

Magistrates, he will not forget us, for he seeth us in every corner, he can picke us out when it is his will and pleasure.

Gen. 3. *Moses* that great friend of God, what was his occupation? Verily he was a Shepheard, he kept his father in lawes sheepe, and though he was in a great wilderneſſe, where there was no body about him, yet it pleased God to call him, and to make him a captaine over his people Israel. And this *Moses* was very loth to goe, to take such a charge upon him, yet at length hee went, because it was the calling of God.

Therefore let us follow this example of *Moses*, let us not take in hand any office, except we be called thereunto by God, except we have a lawfull calling. Our Saviour commandeth his Disciples, and also us, that wee shall pray unto God, that hee will send labourers into his harvest, that is to say, that he will send Preachers. Whereby it appeareth, that our Saviour would that no person should take upon him that office, except he bee sent of God, except God call him thereunto.

Luke 10.

King *Saul* though hee was a wicked man in his end, yet he was made a great king of God, for what was his Father? No very great man I tell you, and *Saul* his sonne went to seeke his fathers Asses, and so by chance because hee could not finde the Asses he came to the Prophet *Samuel*, which by and by, before he departed from him, annoynted him to bee king over Israel, God commanding him so to doe.

Saul sought not to bee made king.

Now this *Saul* the Sonne of *Cis*, did not seeke for it, it came never in his heart to thinke that hee should be king, in so much that hee hideth himselfe when *Samuel* would proclayme him King, before the whole congregation: yet for all that, he could not hide himselfe, but God spyeth him out, and so finally brought him to the Kingdome.

Heere yee see most manifestly, that when God will have a thing to be done, hee can finde such meanes, whereby it must needes be done, yea contrary to our expectation. Wherefore should now any of us goe about to thrust our selves into offices, without the calling of God? and no doubt they that doe so, shew themselves to have no Faith in God at all, they trust not God, they thinke they shall bring all matters to passe by their owne power and witts: but it is seene that such fellowes speede ever ill, that will take in hand to exalt themselves with-

out

out any lawfull calling. *David* that godly man and holy Prophet of GOD, what was hee? Marry a keeper of sheepe: hee thought not that he should be king, till he was called thereunto of GOD. But I pray you what was *Ionas* the Prophet? Was hee not in the bottom of the great Sea, in the belly of a great and horrible Whale? what happened unto him? saw not God him? Yes, he saw him, hee had not forgotten him, hee called him out againe, and so sendeth him to *Ninive* to preach unto them, and to teach them pennance, to leave their sinnefull life, Now God would have him to that office, therefore he called him, and was able to doe it, though he lay even in the horrible fishes belly.

Now therefore let us well consider this, that if God will have a man to beare an office, he can and is able to fetch him, whersoever he be: and that man that is called of God to any office, no doubt God will worke with him, hee will prosper all his doings, hee will defend him from all his enemies, hee will not let him perish. But and if any man take in hand an office whereunto hee is not called: no doubt that man shall have no good lucke, God will not prosper him. And not onely that, but hee will extremely punish that man that will take in hand his office, whereunto he is not called of God, which seeketh promotions, or goeth about to promote himselfe, as wee have an example in the Booke of *Numbers*, that when *Corath*, *Dathan*, and *Abiram*, would not bee content with their vocation, whereunto they were called of God, but would climbe higher and promote themselves, what happened? The ground clave a sunder, and swallowed them up, with wife and children, and all that they had, this was their end, this reward they had for their ambition. Whereby it appeareth, that God will, that every man shall keepe himselfe in his vocation, till he be farther called of God. Wee read farther in the Bookes of the Kinges, that when *David* would bring in the Arke of GOD into his Citty, as they were going with it, there was one *Oza* by name, he fearing lest the Arke should fall, because the Oxen stumbled, went and held it with his hand, which was against his vocation, for hee was not appointed thereunto, for it was the office of the *Levites* to keepe the Arke, no body else should come neere unto it.

God will punish the Ambitious.

Num. 26.

An horrible ensample.

2 King. 6.

Now

Now what happened? God strooke him by and by to death, because hee tooke upon him an office, unto which hee was not called. Yet after mans reason, this *Oza* had done a good worke in keeping the Arke from falling, but what then? God will that his order shall bee kept, which hee hath appointed in his word. Farther we reade in the Bible of a King which was called *Uzia*, which would take upon him the office of a Priest, to offer Incense unto the Lord, whereunto hee was not called of God, but would doe it of his owne voluntary will, and would promote himselfe to the office of the high Priest, being not called of God thereunto. But what followed? How sped hee? What reward had he for so doing? Whilest hee was yet about it, the Lord smote him by and by with Leprosie, and so this great King endured a Leper all the dayes of his life. These bee now examples which should make us afraid, if wee had any feare of God in our hearts, to promote our selves. And wee should learne heere to beware of that pestelent Poyson of ambition, which poyson, (Ambition I say) hath beene the cause of the perishing of many a man: for this ambition is the most perilous thing that can bee in the World. For an ambitious man is able to subvert and disturbe a whole common wealth: As it most plainely appeared by the *Rhodians*, which *Rhodians* in our time were very mighty, and of great estimation through all the world.

2 Para. 6.

The hurt that commeth of Ambition.

Ambition lost the Rhodes.

Now what was their destruction? Truely ambition, thorough ambition, this mighty Island of the *Rhodes* was lost, and came into the hands of the *Turkes*. For the Chronicle sheweth, that before their destruction, when all things were well, yet the grand master of the *Rhodes* dyed. Now there was one called *Andrew* Admirall, a *Portingall*, he desired to be grand-master, he was an ambitious man, he went about to promote himselfe, before he was called of God: But for all that, hee missed his purpose, so that he was not chosen: For there was one chosen who was called then *Philippe de Villers*. But what doth this *Andrew* because he could not bring his purpose to passe, he sendeth letters to the great *Turke*, signifying that if hee would come, he would helpe him to get the Island, which afterwards hee did: but yet it cost him his life, for his treason was espied, and so he received a reward according unto his doings.

So

So ye may perceive by this example which was done in our time, how ungratious a thing this Ambition is, for no doubt where there is ambition, there is diuision, where there is division, there followeth desolation, and so finally destruction, Even according unto our Saviours saying: *Every kingdome diuided against it selfe, shall be brought to nought, and every Citty or House diuided against it selfe, shall not stand, &c.*

Well, *Andrew*, *Peter*, *Iames*, and *Iohn*, were not Ambitious, they tarried their calling, so I would wish that every man would follow their ensample, and tarry their vocation, and not thrust themselves in, till they bee called of God. For no doubt vocation hath no fellow, for hee that commeth by the calling of God to an office, hee may bee sure that his aduersaries shall not prevaile against him, as long as hee doth the office of his calling. An example wee have in our Saviour, hee was sent from God into this World, to teach us the way to heaven. Now in what perill and danger was hee, as long as he was here, when hee began to preach at *Nazareth* amongst his kinsfolkes, hee displeased them so, that they went and tooke him, and were minded to cast him headlong from the Rocke, whereupon their Cities were builded, but when it came to the point, he went away from amongst them, because his houre was not come: hee had not yet fulfilled or executed that office whereunto God had sent him.

God defendeth them that he calleth to office.

Luke 4.

So likewise wee reade by the Evangelist *Iohn*, that the *Iewes* many a time tooke up stones to stone him, but they could not. And how many times sent they their men to take him, yet for all that they could not prevaile against him. And these things are not written for Christes sake, but for our sake, that wee should learne thereby, that if we do diligently our office whereunto God hath called us, then no doubt our enemies shall as little prevaile against us, as they prevailed against Christ, for GOD will be as carefull for us as he was for Christ. And this appeareth most manifestly in the Apostle *Paule*: I pray you in what danger and perill was hee? How mighty and strong enemies had he, which tooke in hand to rid him out of the way? yet for all that God delivered him, wherefore? because *Paul* was called, and ordained of God to that office: and therefore God delivered him out of all troubles, because he did according unto his calling.

John 10.

Peter

Peter, when *Herod* that Tyrant had killed *Iames* with the sword, and cast him into prison, so that he thought hee should dye by and by, yet GOD delivered him wonderfully: And no doubt this is not written for *Peters* sake, but also to our comfort, so that we shall be sure, that when we follow our vocation, beeing lawfully called unto it, God will ayde and assist us in all our trouble, whatsoever shall happen unto us, he will bee present and helpe us. Therefore take this for a certaine rule, that no man in following of his vocation, and doing his duty shall shorten his life, for it is not the following of our vocation that shall shorten our life.

No man can shorten his life by doing his duty. Iohn 11.

Wee reade in the Gospel, that when Christ saide unto his Disciples, *Let us goe up into Iurie againe*, his Disciples made answere unto him, saying: *Master the Iewes sought lately to stone thee, and wilt thou goe thither againe?* Iesus answered, *Are there not twelve houres in the day? If a man walke in the day, hee stumbleth not: but if a man walke in the night hee stumbleth, because there is no light in him.* With these words our Saviour signifieth, that hee that walketh in the day, that is to say, hee that walketh truly and uprightly in his vocation, whereunto God hath called him, that man shall not stumble, hee shall not shorten his life, till the twelfth houre come, that is to say, till it please God to take him out of this world, hee shall be sure that hee shall not shorten his life in doing that thing which God hath appointed him to doe. I pray God give unto us such hearts, that wee may bee content to live in our calling, and not to gape farther. And first we must walke in the generall vocation, and after that when God calleth us, leave the generall calling, and follow the speciall: if wee walke so, we shall be sure that our enemy shall not prevaile against us: and though we die, yet our death shall bee nothing els, but an entrance into everlasting life.

The commodities that we shall have by walking in our calling.

Againe, wee shall be sure, that if we will follow our vocations, wee shall lacke nothing, wee shall have all things necessarie to our bodily sustenance. And this appeareth by many ensamples: When our Saviour sent out those 70. men before him to preach the Gospel, having no money in their purses, nor any thing whereupon to live: when they came home againe, hee asked them, whether they had lacked any thing?

they

they sayd no. For they did as Christ had commanded them, therefore they lacked nothing: and so it followeth, that they that will follow their vocations shall lacke nothing.

Iacob that holy Patriarch had a vocation to goe unto *Mesopotamia*, for his father and mother commanded him to doe so, becaus̄e they feared least *Esau* his brother should have killed him. Now when he went thether, he confessed that he had nothing but a staffe upon his backe, but following his calling, God brought him againe with great droves of all manner of cattell. These things are written for our sake, to make us willing to follow our vocation, and to doe as we are appointed of God to doe. Farther, when the people of *Israel* were in the wilderneſse, they had a vocation, for God commanded *Moses* to bring them out of *Egypt*: now he brought them into the wilderneſse, where there was no corne, nor any thing to live upon: What doth God? he sendeth them bread from heaven, rather then they should lacke; and Water out of the rocke. And this is written for our instruction.

Iacob followed his vocation in flying from *Esau*.

Therefore God saith: *Non solo pane, &c. Man shall not live by bread onely, but by every word which proceedeth out of the mouth of God.* For whensoever a man applyeth that vocation which God hath appointed for him, no doubt hee shall not bee disappointed of living, he shall have enough. Therefore our Saviour Christ saith: *Querite primo regnum Dei, & justitiam ejus, & cætera omnia adjycientur vobis, Seeke first the Kingdome of God, and his righteousnesse, and all other things shall be ministred unto you.* That is to say, let us live godly as he hath appointed unto us: as for other things, *Iacta super Dominum curam & ipse faciet, Cast thy care upon the Lord, and he will make it*: he will finish all things, for he is able to make a good end of all matters, therefore saith the Prophet: *Timete Dominum omnes sancti ejus: Feare the Lord all ye his Saints, Non est inopia timentibus eum. They that feare the Lord, they shall not come to any povertie.* Alas what a pittifull thing is it, that we will not beleeve these fatherly promises which God hath made unto us in his Word? What a great sin is it to mistrust Gods promises? For to mistrust his promises, is as much as to make him a lyar, when we wil not beleeve him Every man hath his vocation as these men here were fishers, so every man hath his faculty wherein he was brought

Math. 4. *Deut.* 8.

Math. 6.

1 *Pet.* 5.

Psal. 34.

To distrust the promise of God, is to make him a lyer.

up, but and if there come a speciall vocation, then wee must leave that vocation which we have had before, and apply that whereunto we be called specially, as these Apostles did: they were fishers, but as soone as they were called to another vocation, they left their fishings. But ever remember that when we have a vocation, we regard most above all the speciall points in the same, and see that we doe them rather than the accidents.

Hunting and hawking, not the chiefest point of great mens calling.

As for an ensample, unto great men God alloweth hunting and hawking at sometimes, but it is not their chiefest dutie whereunto God hath called them: for he would not that they should give themselves onely to hawking and hunting, and to doe nothing else. No not so, but rather they ought to consider the chiefest point, then the accidents, hawking and hunting is but an accessary thing, but the chiefest thing to which God hath ordained them, is to execute justice, to see that the honour and glory of God is set abroade, this is the chiefest point in their calling, and not hawking and hunting, which is but an accident. So likewise a serving man may use shooting, or other pastimes, but if a serving man would doe nothing else but shoote, setting aside his masters businesse, this man no doubt should not doe well, for a serving mans duty is to waite upon his master, and though he may shoote sometimes, yet his speciall and chiefest duty, is to serve his master in his businesse and affaires.

Math. 8.

Our Saviour as he went once abroad, met a fellow, unto whom he said, *Follow me*: the fellow made answere, saying: Let me first bury my Father: Our Saviour said unto him againe, *Let the dead bury their dead, and come thou and follow me.* When our Saviour teacheth us, that when we have a speciall vocation, we shall forsake the generall: for to bury father and mother, is a Godly deede, for God commandeth to honour father and mother, yet when we have such a speciall calling as this man had, we must leave all other vocations: for our Saviour would rather have the dead to bury the dead, than that this man should forsake or set aside his vocation. But our spiritualty, what doe they? Forsooth some bee occupied with worldly businesses, some bee Clarkes of the Kitchen, Survayers, or Receivers, which no doubt is wicked, and they must make a heavie account for it. For their speciall calling is to

One speciall vocation must be followed.

A note for the spiritualitie.

fish,

fish, to preach the Word of God, and to bring the people from ignorance unto the knowledge of Gods Word, this they ought to doe. *Abraham* the Patriarke had a vocation, when God called him out of his Country, this was a vocation So likewise, when God commanded him to offer his Sonne, he was ready and willing to doe it: because God had commanded him, he made no excuses, but went and followed his vocation most diligently and earnestly.

Abraham did follow his calling.

But this I would have you to note well, that they that have but generall vocations, may not follow those which have speciall vocations. As if we would follow the ensample of *Abraham* we may not. *Abraham* had a special vocation of God to offer his Son, therfore they that afterward followed the ensample of *Abraham*, and burned their children, they did naughtily, for they had no commandement of God to doe so. *Phinehas* that godly man, seeing one of the great men of *Israel* doe wickedly with a naughty woman, went thither and killed them both, whilst they were yet doing the act of lecherie. Now in so doing he pleased God, and is highly commended of God for it: shall we now follow the ensample of *Phinehas*? shall we kill a man by and by when he doth wickedly? No not so, we have no such commandement of God as *Phinehas* had, for he had a speciall calling, a secret inspiration of God to doe such a thing, we which have no such calling, may not follow him, for wee ought to kill no body, the Magistrates shall redresse all matters.

Num. 25.

So to preach Gods Word is a good thing, and God will have that there shall be some which shall doe it: But for all that, a man may not take upon him to preach Gods Word except he be called unto it: for if he doe it, he doth not well, though he have learning and wisedome to be a Preacher, yet for all that, he ought not to come himselfe without any lawfull calling, for it was no doubt a good thing to keepe the Arke from falling, yet for all that *Oza* was stricken to death because he tooke in hand to meddle with it without any commission.

No man may preach except he be called.

We have a generall vocation, which is this, *In sudore vultus tui vescêris pane tuo: In the sweat of thy face thou shalt eate thy bread, till thou be turned againe into the ground, out of which thou wast taken.* This text doth charge us all to labour, rich and poore, no man excepted, but he must labour that labour

Gen. 3:

which God hath appointed him for to doe: for God loveth no ſlothfulneſſe, he will have us to labour, to doe our buſineſſe: and upon the Holy-day he will have us to ceaſe from our bodily labour, but for all that he will not have us to be idle, but to heare his Word, to viſite ſicke folkes and priſoners, theſe are holy dayes worke, which God requireth of us, therefore wee may not be let of thoſe workes with bodily labour, wee muſt ſet aſide all bodily labour, and feede our ſoules upon Sundayes in hearing of Gods moſt holy Word, and in receiving his holy Sacraments. So I ſay, labour is commanded unto us, unto every one, no man excepted. All *Adams* children are bound to labour, for that which was ſayd unto *Adam*, is likewiſe ſaid unto us: and our Saviour himſelfe teacheth us to labour, when he ſaith to *Peter*, *Duc in altum*, *Lead thy boate into the deepe*, *Et relaxate ad capturam*, *And ſpread out thy net to catch*. Here Chriſt commanded *Peter* to doe his dutie, to follow his occupation.

The right holidayes work.

All *Adams* children muſt labour. *Luke* 5.

Now he that commanded *Peter*, ſaying: *Caſt out thy net*, he cammandeth us alſo, every one in his eſtate to doe the buſineſſe of his calling, he will have the Farmer to follow his trade to till the gound, to ſow, &c. yet it is God that giveth the increaſe of labour. For we may not thinke, that we by our labour alone may get wealth: no not ſo, we muſt labour indeed, but we muſt pray God to ſend the increaſe, for unleſſe he bleſſe our labour, no doubt we ſhall labour all in vaine. The ordinary way, whereby God ſendeth us our foode is labour, yet for all that wee muſt not ſet our hearts upon our labour, nor truſt therein, but onely depend upon God.

Labour is the ordinary meane whereby we live.

Prov. 10.

It is written, *Egeſtatem operatur manus remiſſa*, *A hand that will not labour*, (ſaith the Scripture) *ſhall come to pouertie*. That is to ſay, that man or that woman that wil not labour, nor wil not doe the worke belonging unto his vocation, ſhall not proſper in this World: but a diligent hand, a man that will labour, Almightie God will ſend him encreaſe, he ſhall have enough. So that certaine it is, that we muſt labour: for S. *Paul* ſaith, *Qui non laborat*, *non manducet*, *He that laboureth not*, *let him not eate*. I would wiſh that this commandement of S. *Paul* were kept here in *England*, that thoſe idle lubbers that wil not labour, might not eate: for no doubt if they were ſerved ſo, it would make them to apply their bodies to a better uſe then they doe.

God will increaſe our labour.

2. *Theſſ.* 3.

Saint

Saint *Paul* in the 2. *Theſſalonians* 3. ſaith, *We have heard ſay, that there are ſome which walke amongſt you inordinately, working not at all, but being buſie bodies. Them that are ſuch, we command and exhort, by our Lord Ieſus Chriſt, that they worke with quietneſſe, and eate their owne bread.* In theſe words wee may note two things firſt, that every one of us ought to labour, and to doe the office of his calling. Secondarily we may note heere, that a Preacher may ſpeake by heare-ſay: as S. *Paul* doth here. I ſpeake unto you ſince I came into this Country by hearesay. For I heard ſay, that there were ſome homely theeves, ſome pickers in this Worſhipfull houſe, which no doubt is a miſerable thing, that in ſuch a houſe things ſhould be ſo purloyned away: therefore I exhorted you at the ſame time to beware of it, and to make reſtitution.

2 *Theſſ.* 3. Two things to be noted in S. *Pauls* workes.

Now ſince there were ſome of you which were offended with me, becauſe I ſpake by hearesay: they ſay that I ſlandered the houſe in ſpeaking ſo. But I tell you, that I ſlandered no body at that time, I ſpake but onely to the amendment of the guilty, and therefore the guiltleſſe muſt give leave unto the Preacher, to reproove ſinne and wickedneſſe. For the Preacher when he reprooveth ſinne, he ſlandereth not the guiltleſſe, but he ſeeketh onely the amendement of the guilty. Therefore God ſaith by the Prophet, *Annuncia populo ſcelera illorum. Shew unto the people their ſinnes*, therefore when ſuch a thing is ſpoken, they that be guiltleſſe ſhould be content when ſinne and wickedneſſe is reprooved.

Eſay 25.

There is a common ſaying, that when a horſe is rub'd on the gall, he will kicke: when a man caſteth a ſtone amongſt dogs, hee that is hit will cry: So it is with ſuch fellowes too, belike they be guilty, becauſe they cannot ſuffer to be gaine-ſaid. I remember the Prophet *Eſay*, in what manner of wiſe hee reprooved the ſinnes of the people, ſaying: *Argentum tuum, verſum eſt in ſcoriam, Thy ſilver is turned into droſſe.* So no doubt the fall of the money hath beene here in *England* the undoing of many men. *Et vinum tuum mixtum eſt aqua, And thy wine is mingled with water.* Heere the Prophet ſpeaketh generally. And he goeth forth, ſaying: *Principes tui, &c. Thy Princes are wicked, and companions of theeves, they love rewards altogether: As for the fatherleſſe, they helpe them not to right: neither*

Eſay 2.

A terrible ſaying to all Princes.

neither will they let the widdowes cauſe come before them.

Theſe be ſore words, ſpoken generally againſt all the Princes, where I doubt not but there were ſome good amongſt them yet for all that the Prophet ſlandereth them not, for he ſpeaketh not againſt the good, but againſt the wicked, he meaneth not the guiltleſſe. For ſuch a manner of ſpeaking is uſed in the Scripture, to ſpeake by the univerſall meaning a great number, but yet not all, onely thoſe that be guilty, therefore ſuch manner of ſpeaking is no ſlander.

Therefore I ſaid at the ſame time, as S. *Paul* ſaith to the *Theſſalonians*, I heare ſay, that there be ſome amongſt you that will not labour: So I ſaid, I heare ſay, that there be ſome amongſt you, which are given to picking and ſtealing, and ſo I ſhewed you the danger of it, and told you how you ſhould make reſtitution ſecretly without any open ſhame: for it is no ſhame to forſake ſinne, and to come to ſuch godlineſſe. For no doubt reſtitution muſt be made either in effect, or affect: that is to ſay, when thou art able, then thou muſt make in effect, when thou art not able, then thou muſt be ſorry for it in thy heart, and aske God forgiveneſſe. This I told you at the ſame time, where I ſlandered no body: therefore I would wiſh that ye would expound my words from henceforth, better than ye have hetherto done.

Reſtitution of two ſorts.

Now to the matter againe: If a man ſhould aske this queſtion ſaying: We are all bound to worke for our livings, but I pray you by whom commeth the gaine of our workes? who giveth the encreaſe of it? There be ſome kind of people which thinke, that they bring all things to paſſe by their owne labour, they thinke they get their livings with their owne handie worke. Some againe there be, which thinke that the increaſe of their labour commeth by the devill, that he increaſeth and bleſſeth their labours. But thinke ye that any body will ſay ſo, that his increaſe commeth by the devill? No I warrant you they will not ſay ſo with their mouth, yet for all that, their converſation and living, ſheweth it to be ſo indeed.

Some thinke that their increaſe commeth of the devill.

For all they that live of Vſury, they have their gaines by the devill. So likewiſe all they that ſell wares, or ſell by falſe weight, or uſe any manner of falſhood, they be in the devils ſervice, they have his liberty, therefore they ſeeke all their

gaines

gaines at his hands, through falſe and deceitfull dealing: and ſo it appeareth that the devill is the increaſe of their gaines. And no doubt the devill taketh upon him to be Lord over all things in earth, as it plainely appeareth in the Goſpell of *Mathew*, where he tooke in hand to tempt Chriſt our Saviour, and brought him upon a high mountaine, where he ſhewed unto him all the Kingdomes of the World, ſaying: *Hæc omnia dabo tibi, ſi proſtratus adoraveris me, All theſe things will I give thee, if thou wilt fall down and worſhip me.* By theſe words it appeareth, that the devill beareth himſelfe in hand to be Lord and ruler over the whole world, but in very deed, he hath not ſo much as a gooſe feather by right. And yet for all that, he hath many children here upon earth, which hang upon him, and ſeeke their increaſe by him through falſhood and deceit. *Matth. 4.*

Therefore ſuch worldlings have a common ſaying amongſt them, they ſay if a man will be rich, he muſt ſet his ſoule behind the doore: that is to ſay, he muſt uſe falſhood and deceit. And therefore I feare me, there be many thouſands in the world which follow this ſaying, and ſet their ſoules behind the doores. The Merchant commonly in every Citty, doth teach his prentiſe to ſel falſe wares: ſo that a man may ſay to all Citties, as *Eſay* ſaith to *Ieruſalem*: *Argentum tuum verſum eſt in ſcoriam, Thy ſilver is turned into droſſe*, Thy ware is falſe, thou haſt a delight in falſehood and deceit, thou getteſt thy good, *Per fas & nefas, By lawfull and unlawfull meanes*. But the increaſe that the godly man hath, commeth of God, as the Scripture ſaith, *Benedictio Dei facit divitem, The bleſſing of God maketh rich.* *Eſay 1.* *Prov. 10.*

Now there be ſome that will ſay, if the bleſſing or the increaſe come not of my labour, then I will not labour at all, I will tarry till God ſendeth me my foode, for he is able to feede me without my labour and travell. No, we muſt labour, for ſo are we commanded to doe, but we muſt looke for the increaſe at Gods hands: Like as *Peter* did, he laboured the whole night, yet he tooke nothing at all, till Chriſt came. And yet this is not a certaine rule, he that laboureth much, ſhall have much. For though a man labour much yet for all that, he ſhall have no more than God hath appointed him to have, for even as it pleaſeth God, ſo he ſhall have. *Nam Domini eſt terra & plenitudo*

ejus, For the earth is the Lords, and all that is therein, and when we have much, then wee are accountable for much. For no doubt we must make a reckoning for that which we receive at Gods hands.

Psal. 24. He that hath much must account for much.

Now to make an end, I desire you let us consider our gēnerall vocation, that is to say, let us labour, every one in that estate wherein God hath set him, and as for the increase, let us looke for it at Gods hands, and let us be content with that which God will send us: for he knoweth what is best for us, if we have *Victum & Vestitum, Meate, and drinke, and clothes*, let us be content withall, for we cannot tell how soone death will come, and make an end of all together. For happy shall he be, whom the Lord when he commeth, shall finde well occupied in his vocation.

1 *Tim.* 6.

And if we have speciall vocations, let us set aside the generall, and apply the speciall points of our vocation, rather than the accidents, and let us labour in our calling, and yet not think to get any thing by it, but rather trust in God, and seeke the increase at his hands: let us looke for his benediction, then it shall goe well with us, but above all things beware of falshood, for with falshood we serve the devill. But as I told you before, I feare me the Devill hath a great number of servants in *England*.

Almighty God therefore give us grace so to live here in this world, and to apply our businesse in such wise, that hee may be glorified amongst us: so that we may finally come to that felicitie which he hath prepared for us, *Amen*.

The eight Sermon of Maſter *Latimer*, preached 1552. The ſecond Sunday in *Advent*. *Luke* 21.

And there ſhall be ſignes in the Sunne and in the Moone, and in the ſtarres, and in the earth: the people ſhall be at their wits end through deſpaire, the Sea and the waters ſhall roare, and mens hearts ſhall faile them for feare, and for looking after thoſe things which ſhall come on the earth. For the powers of heaven ſhall move, and then ſhall they ſee the Sonne of man come in a cloud, with power and great glory: When theſe things begin to come to paſſe, then looke up and lift up your heads, for your Redemption draweth neere.

Luke 21. This Goſpell is read in the Church, the ſecond Sunday in Advent.

THe Goſpell is read this day in the Church, and it ſhall be for our leſſon. It is taken out of the 21. *Chapter* of *Luke*, and it maketh mention of the glorious comming of our Saviour Chriſt, how and in what manner of forme he ſhall come: for as the Scripture witneſſeth, we ſhall all come before the judgement of Chriſt, and there receive every one according unto his deſerts: after his workes he ſhall be rewarded of Chriſt, which ſhall be at that time their Iudge, and there ſhall be ſignes and tokens before his glorious and fearefull comming. For then he ſhall come to judgement. His firſt comming into this World, was to ſuffer his painefull Paſſion, and to deliver mankind out of the bondage and dominion of the devill. But when he commeth againe, he will come after another manner of wiſe then he did the firſt time. For he will come with great power and might, with the Hoaſt of Heaven, with all the Angels of God, and ſo ſit as the audite and Iudge of all men. And this is moſt certaine that he will come, but wee cannot tell when, or at what time his comming ſhall be. For the day of his comming is hidden from us, to that end that wee ſhould be ready at all times.

2 *Cor.* 5.

It is certaine that Chriſt ſhall come.

Therefore I deſire you, for Gods ſake make you ready, put

not

not of your preparation. For seeing that we bee certaine that danger and perill shall come upon us, all they that be wise and godly will prepare themselves, least they bee taken suddenly unawares, or unready. And therefore I say, this day is hidden from us, to the intent that we should ever be ready. For if we should know the day or the houre, at what time he would come, no doubt we would be careleſſe, we would take our pleasure as long as we might, till at such time as we should depart. And therefore, least we should be made careleſſe, this day is hidden from us: for the very Angels of God themselves know not the houre or moment of this great and fearefull day. Neither did Christ himselfe know it as he was man, but as he is God he knoweth all things, nothing can bee hid from him, as hee saith himselfe, *Pater commonstrat mihi omnia, The Father sheweth me all things.* Therefore his knowledge is infinite, else hee were not very God. But as concerning his manhood, he knew not that time, for he was a verie naturall man (sin excepted:) therefore like as he was content to suffer heate and cold, and to be weary and hungry, like as hee was content to suffer such things, so he was content, as concerning his manhood to be ignorant of that day. He had perfect knowledge to doe his Fathers commission, to instruct us, and to teach us in the way to heaven, but it was not his commission to tell us the houre of this day. Therefore he knew not this day, to tell us of it any thing, as concerning when it should be. For as farre forth as ignorance is a painefull thing unto man, so farre forth he was content to be ignorant, like as he did suffer other things.

The cause why the day of judgement is hid from us.

Iohn 5.

Christ knew his commission.

I will hether spend the time in exhorting you to make ready against that day, and to prepare your selves, then curiously to recite or expound the signes thereof, which shall be before this fearefull day.

And there shall be signes in the Sunne and in the Moone, &c. There be some learned men which expound these tokens of the destruction of *Ierusalem*, but that is not the matter, if they have gone before the destruction of *Ierusalem*, then they have gone before the end of the world, and so admonish us to make us ready, and to leave sinne, least we be taken with it.

The cause of the destruction of *Ierusalem.*

As touching the *Iewes*, our Saviour Christ wept over them, and threatned them, what should come upon them, because they

they despised him, and would not receive Gods holy Word, and leave their sinnes, like as we doe, which take our owne pleasure, care little for him or his Word, we cannot suffer when our faults are told us, we repine and grudge at it, like as the Iewes did. Therefore our Saviour, knowing what should come upon them, wept over the Cittie, prophecying that it shonld so be destroyed, that one stone should not be left upon another, and so it came to passe according to his Word. For *Tytus* the sonne of *Vespatian*, which was Emperor at that time, destroyed that same Citty of *Ierusalem* utterly, about forty yeeres after the death of our Saviour Christ. But wherefore were they so destroyed? because they would not beleeve the sayings of our Saviour Christ: They would take their pleasures, they would follow their forefathers, (as our Papists are wont to say.) When they cannot defend themselves with Scripture, then they will defend themselves with the ignorance of their forefathers, much like unto the Iewes, which could not away with the doctrine of our Saviour, because it was disagreeing from the customes, and traditions of their fore-fathers.

Tytus destroyed the Cittie of *Ierusalem*.

A note for Papists.

But what happened? their destruction fell upon them before they perceived it, and destroyed the most part of them full miserably God knoweth: and not onely that, but as the storie doth shew, they that were left, and not brought to destruction, were so vilely handled, and so despised amongst all men, that thirty were sold for a penny, and so by that meanes they were scattered throughout all the world, and in every Country where they came, they were made slaves and tributaries, and shall be so till the end of the world. For the Scripture saith, *Ierusalem calcabitur a gentibus, Donec implebuntur tempora gentium, Ierusalem shall be troden under the feete, till the times of the Gentiles be fulfilled.* Where by this Prophecie it is plainely signified, that the *Iewes* shall never come together againe, to inhabite *Ierusalem* and *Iury*, and to beare rule there as they have done: for by this word (*Calcabitur*) is signified as much, as it shall be inhabited, and be under the dominion of the *Gentiles*.

Luke 21.

Now which are *Gentiles*? Answere, all the people in the whole world are *Gentiles*, be it whatsoever they will, except the *Iewes*, all other are *Gentiles*: We *Englishmen* are *Gentiles*, so

Who be the *Gentiles*.

so likewise the *Frenchmen*, *Dutchmen*, and other Nations, are all *Gentiles*: Now the Prophet saith, that *Ierusalem* shall not be inhabited. *Donec implebuntur tempora gentium*, *Till the times of the Gentiles be fulfilled*: that is to say, till all they are come into the world, which are appointed of God to come, that is to say, they shall never come together againe, till the end of the World. Wherefore? because they were so stifnecked that they would not be ruled by Gods most holy Word, but despised it, and lived according to their owne phantasies and vanities: like as we doe now adayes the most part of us. Therefore we may reckon that it shall goe with us one day as it went with them, which are now made outcasts of the whole world: every man despiseth them, and regardeth them for nothing, for they have no dominion, no King, no Ruler, no Citties, nor pollicie.

Like sin, like punishment.

And though *Ierusalem* be builded againe, yet the *Iewes* shall have it no more, they shall never have dominion over it, but the *Gentiles* they shall have it, it shall be in their hands. And this is the meaning of this prophecie against the Iewes, and this God hath performed hitherto, for the *Iewes* have many times attempted to build it againe, yet for all that they were not able to bring it to passe, for Gods Word will not, nor cannot be falsified, for the wrath of God hangeth upon their heads, because of their wickednesse, wherewith they have provoked God. Farther you must understand, that not onely the *Iewes* were at *Ierusalem*, but they were scattered throughout all the world, in every Countrey were some, and therefore they were not all destroyed when *Ierusalem* was destroyed, but for all that they were cursed in the sight of God, so that they should not inhabite any more that Cittie.

The cause why the *Iewes* cannot have *Ierusalem*.

The *Iewes* vaine enterprise.

We read in stories, that in the dayes of the Emperour *Adrian*, the *Iewes* gathered themselves together out of all Citties, a wonderfull number of men, all the *Iewes* which could be gotten, to the intent that they might get *Ierusalem* againe, which *Ierusalem* was at that time in the Emperours hands, and therefore they made great preparations to have it againe: but what doth the Emperour, he gathered together a great and strong Hoast, and made against them, and in the end scattered them: so that they were without any hope afterward to recover that Cittie againe: after which things, the Emperour made

a Proclamation, that not one *Iew* should come into the Cittie neither to buy or to sel, yea and farthermore, to the intent that they should be without any hope of recoverie, he changed the name of the Citty and called it *Elia*. So that by this story most manifestly it appeareth, that the Word of God cannot be falsifyed by any mans power or cunning, for though they had a strong and mightie hoast, yet for all that, God which is the ruler of all things confounded them, so that they could bring nothing to passe after their minds, as they would have it, but rather were banished farther fro the Citty: for they were in worse case after this fighting, then they had bin before, for they had an accesse unto the Citty before, which liberty afterward they lost.

Afterward in *Iulianus* the Emperours time, which Emperour was an Apostata, for he had beene a Christian, and after he came to be Emperour, he forsooke the Christian faith, and all goodnesse and godlinesse, and not onely that, but he did all that hee could to vanquish and pull downe Christs true Religion, and therefore he went about to set up the *Iewes* againe, and gave them liberty to gather themselves together, and to returne againe to *Ierusalem*: and not onely gave them this liberty, but also he holpe them with all manner of things, that they might bring to passe their purpose: and so upon that the *Iewes* gathered themselves together with an infinite number of people, and went to *Ierusalem*, and so began to make preparation for the building of the Temple, and so finally laid the foundations.

Iulian an Apostata and persecutor.

The story saith that this hoast of the *Iewes* was a wonderfull rich host, for their Mattockes, and Spades, and the other instruments, which they occupied about the building of the Temple, were all made of fine silver. So these *Iewes* had the Emperours favour, his ayde and helpe; they were rich and able to set up their Kingdome againe, and so to falsifie the Word of God after mans reason: for they lacked no worldly things. But what think you did God? when he saw that no man would withstand them, to verifie the word, he sendeth a wind a strong hurling wind, which blew away all their provisions, which was made by them for the building of the Temple, all the sand and morter, and such like things, which men use in such buildings, and after that there came such an Earthquake, that they were almost out of their wittes. And this was not enough, but there

came

came also fire, and burned up all their workes, and so finally they were scattered againe one from another.

So by these stories, it manifestly appeareth, that no mans power is able to stand against God, or disappoint him of his purposes: for Christ our Saviour hath told them, that they should never come to their rule againe. And so his words are verified unto this day, and shall be still to the worlds end: for he saith, *Cœlum & terra peribunt, verbum autem meum non peribit: Heaven and earth shall perish, but my Word shall endure for ever.* A man would thinke, that there is nothing so durable as heaven and earth is, yet for all that, they shall rather perish, than that the Word of God should be falsified.

And this appeared in the *Iewes*, which though they had the ayde and helpe of this great Emperour, and the mighty power of this world, yet for all that they brought nothing to passe at all, for God was able to confound them, and so no doubt hee will confound al his enemies at his good pleasure: for he is as able to verifie his word now, as he was then. I would have you to consider well the causes wherefore they were cast away from God, and were made a mocking stocke unto the whole world. Wherefore I say? Truely for their wicked and sinfull lives. Seeing then that they were cast out of their land, it shall bee meete for us to take heed, for without doubt this is written for our instruction, to give us warning, as the Epistle which is read this day exhorteth us.

God is still Almighty.

Now God hath fulfilled his Word as touching the destruction of *Ierusalem*, he hath made true his word of wrath, thinke ye not that he will fulfill his word of mercie too? yes, no doubt, ye may be sure of it, that hee which promised that if we beleeve in Christ, we shall be saved, he will as well execute and bring to passe that word, as he hath brought to passe the word of his wrath and indignation over the *Iewes*. The Temple which was at *Ierusalem*, was called the Temple of God, the people were Gods people, but when they would not come unto him, and live according as he would have them to live; he cast them away, and utterly destroyed their dominions and kingdomes, and made them slaves and bondmen for ever. And no doubt this is written for our instruction and warning, that if we follow them in their wickednesse, despise Gods

God will performe his promise.

Word

Word, regard it as nothing, but live rather according to our owne phantasies and appetites, then after his Word, no doubt we shall receive like reward with them. And though God tarry long, yet it shall be to our greater destruction: For his long animity, and long tarrying for our amendment, shall increase, augment, and make greater our punishments and damnation. But if we will leave sinne and wickednesse, and studie to live according unto his will and commandements, no doubt he will fulfill his promises which he hath made unto us of everlasting life, for we have his warrant in Scripture, therefore we ought not to doubt of it: for thus he saith: *Sic Deus dilexit mundum, &c. So entirely hath God loved the world, that he sent his onely begotten Sonne, to the end that all that beleeve in him, should not perrish, but have everlasting life.* Iohn 3.

Deferring of punishment maketh it greater.

This is now a very comfortable thing and a great promise, which God maketh unto the whole world. And no doubt hee is as able to fulfill that promise of grace, as he was able to fulfill his wrathfull Word against the *Iewes*. So likewise he saith: *Viuo ego dicit Dominus, nolo mortem peccatoris, sed ut convertatur & vivat. As truely as I live* (saith the Lord God) *I will not the death of a sinner, but rather that he shall turne and live.* It is not his pleasure when we be damned, therefore he sweareth an oath: we ought to beleeve him without an oath, yet to satisfie our minds, and to the intent that we should beleeve him and be the better assured of his good will towards us he sweareth an oath. Ezech. 18.

The cause why God did sweare.

Now therefore if we will follow him and leave our wicked living, convert and turne our selves unto him, be heartily sorrie for that which is past, and intend to amend our life now forward, if we doe so, no doubt we shall live with him everlastingly, world without end. Therefore let every one of us enter into his owne heart, and were he findeth that he hath beene a wicked man, an irefull man, a covetous and a slothfull man, let him repent and be sorry for it. And take a good purpose to leave that sin wherein hee hath lyen before. Let us not doe as the *Iewes* did, which were stifnecked, they would not leave their sins, they had a pleasure in sinne, they would follow their old traditions, refusing the Word of God: therefore their destruction came worthily upon them. And therefore (I say) let us

The reward of the stifnecked.

not

not follow them, least we receive such a reward as they had, least everlasting destruction come upon us, and so wee be cast out of the favour of God, and finally lost, world without end.

And there shall be signes in the Sunne and in the Moone, and in the Starres, and in the earth. There be some which thinke that there shall bee great Eclipses, against the course of nature, and ye know that there hath beene strange things seene in the Element divers times. Sometimes men have seene a Ring about the Sunne: Sometimes there hath beene seene three Sunnes at once, and such like things, hath beene seene in times past, which no doubt signifieth that this fearefull day is not far off, in which Christ will come with his heavenly hoast, to Iudge and reward every one of us, according unto his deserts. And the people shall be at their wits end, through despaire: men shall be wondrous fearefull, they shall pine away for feare, and no doubt they shall be good men, which shall be thus troubled, with such feare of this day, for you know the worldlings care not for that day: yea they will scant beleeve that there shall be such a day, that there shall be another world, or at least way, they would not wish that there should be another world, therefore they shall be godly men which shall be so used to be tokens unto the world. And no doubt there hath beene here in *England* many already, which have beene so vexed and turmoyled with such feare. That same master *Bilney* which was burnt here in *England* for Gods Word sake, was induced and perswaded by his friends to beare a fagot, at that time when the Cardinall was aloft and bare the swing.

Good men shall by mourning foreshew the end.

Bilney bare a Fagot.

Now when that same *Bilney* came to *Cambridge* againe, a whole yeere after he was in such an anguish and Agony, that nothing did him good, neither eating nor drinking, nor any other communication of Gods Word, for he thought that all the whole Scriptures were against him and sounded to his condemnation. So that I many a time communed with him (for I was familiarly acquainted with him.) But all things whatsoever any man could alledge to his comfort, seemed unto him to make against him: yet for all that, afterwards he came againe. God indued him with such strength and perfectnesse of faith, that he not onely confessed his faith,

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the Gospel of our Saviour Iesus Christ, but also suffered his body to be burnt for that same Gospels sake, which wee now preach in *England*.

Martin Luther that wonderfull Instrument of God, thorough whom God hath opened the light of his holy word unto the world, which was a long time hid in the corners, & neglected he writeth of himselfe that he hath beene sometimes in such an agony of the spirit, that he felt nothing but trembling and fearfulnes. And I my selfe know two or three at this present houre which be in this case. But as concerning the ungodly, they say, *Pax & tua omnia*, all things are well with them, they care for no more but for this world. Like as in the flood time, they were careleſſe at all, they thought all things were very sure, till at such time when the flood fell upon their heads. And so it is at this time with the ungodly too, they care not for this day of judgement, it greeveth them not, till it fall upon their head.

It is said in Scripture, that God *leadeth into hell, and bringeth up againe*: and so it is with such fearefull men: for God doth cast them into Hell, he hideth himselfe from them but at length he bringeth them out againe, and stablisheth them with a constant faith, so that they may be sure of their salvation and everlasting life. I knew once a woman, that was 17. yeares in such an extasie and feare, but at length she recovered againe, and God indued her with a strong and steadfast faith in the end. 1 King. 2.

Therefore no doubt these bee warnings wherewith the almighty God warneth us to make ready against that horrible and fearefull day, which day no doubt is not far off. For the world was ordained of God to endure, (as Scripture and all learned men agree) sixe thousand yeeres: Now of this number are gone five thousand five hundred fifty two, so that there is left onely foure hundred forty eight. And this is but a little time, and yet this time shall be shortened as Scripture plainely witnesseth, for the elects sake. So that peradventure it may come in my dayes, as old as I am, or in our childrens dayes.

Therefore let us begin to strive and fight betimes with sin, let us not set all our hearts and mindes upon this world, for no doubt this day whensoever it shall come, will bee wonderous fearefull unto all mankind, & specially unto the wicked. There will be great alterations at that day, there will bee hurly burly,

ly, like as ye see in a man when hee dyeth, what deformity appeareth, how hee stretcheth out all his members, what a winding is there? So that all his body commeth out of frame: so will it bee at this fearefull horrible day, there will be such alterations of the earth, and the Element, they will lose their former nature, and be endued with another nature.

And then shall they see the Sonne of man come in a cloud with power and great glory. Certaine it is, that he shall come to Iudge, but we cannot tell the time when he will come, therefore seeing that he will come, let us make ready, lest hee finde us unprepared. And take this for a rule, that as hee findeth us, so he shall Iudge us. S. *Paul* to the *Thessalonians*, when hee speaketh of the Resurrection of the good, saith: *That at the same day the Trumpet shall blow, and all shall rise which dyed since the world began, then they that shall be found alive upon the earth shall be changed sodainely, and shall be rapt up into the ayre, and so meete Christ our Saviour.* All those (I say) that bee content to strive and fight with sinne, that will not be ruled by sin.

1 Thess. 4.

The manner of our resurrection.

The just shall come with Christ to judge the unjust.

These (I say) shall in such wise be taken up in the ayre and meete with Christ, and so shall come downe with him againe, but as for the other sort which be wicked, and have a delight, in wickednesse, and will not leave it, but rather goe forward in all mischiefe, they shall be left upon the earth with the Devils, untill they bee judged: and after that they have recived their sentence, they shall goe to hell with the devill, and all his Angels, and there be punished for their sins in hellish fire world without end, for it is written, *Vermis eorum non moritur, Their worme dyeth not.*

The Sunne shall bee darkened, and the Moone shall not give her light: ye shall not take these words so, as though the Sunne and Moone should bee obscured or darkened, their light being taken from them. But it is to bee understand, that thorough the brightnesse of his glory they shall bee obscured and darkened. The Sonne no doubt will shine, but her light shall not be seene, because of the brightnesse of his glory, like as when yee set a burning Candle in the Sunne, the Candle burneth indeede, but her light is not seene, because of the brightnesse of the Sunne. So it will bee at that time, with the Sunne, for though shee bee the brightest and clearest creature

above

above all other, yet for all that, Christ with his glory and majesty will observe her, for his light that hee shall bring with him, shall be so bright, that the other shall not bee seene. And this his comming shall bee wonderfull comfortable and joyfull unto them which are prepared or chosen to everlasting life: Vnto them (I say) that bee content to leave their sinnes and wickednesse in this world, and live conformable to God and his holy word, which are not proud or stout, nor coveteous, or whore-mongers, or if they have beene so, they will leave it and doe no more so, and are sorry for it, from the bottome of their hearts.

Also all they that forsake all manner of falshood, of slothfulnesse, and all manner of vices, as gluttony, letchery, swearing, and all that are content to wrastle with sinne, they I say shall rejoyce at that time and bee merry beyond all measure. And this is the thing, wherefore all godly and faithfull people pray in this petition, *Adveniant regnum tuum, Thy Kingdome come*: they desire of God the Almighty, that his kingdome (that is to say) the last day may come, that they may be once delivered from their sinnes, & live with him everlastingly world without end. As for the other part, this shall bee a heavy and fearefull comming unto them, that intend not to leave their sins and wickednesse, but rather will take their pleasure heere in this world: it shall be a haynous sentence unto them, when he shall say unto them: *Ite maledicti in ignem æternum, Goe ye cursed into everlasting fire*, which is prepared for the Devill and all his angels, get you hence from me, for yee might have beene saved, but ye would not, ye despised my words and commandements, yee regarded more your owne pleasure, than that which I had commanded you. Hence therefore get you hence to the devell and all his Angels, after whose will and commandements ye have lived, his reward therefore ye shall have.

The end shall be farefull.

Mar. 25.

Of such manner Christ our Saviour will talke with the ungodly, and in the end send them to everlasting damnation. And this shall be an heavie burthen for them, and though they can cloake and hide their sinnes in this world, yet for all that God will open their wickednesse and filthy living at that day, when all the world shall know it, and when they shall not bee able to hide themselves or their sinnes. This day will bee

At the end all shall be open.

like unto a Parliament: yee know when things bee amisse in a Realme, or out of order, all they that bee good hearted, that love godlinesse, they wish for a Parliament: these would faine have that all the Rulers of the Realme should come together, and bring all things in good order againe.

For ye know that Parliaments are kept onely for this purpose, that things which bee amisse may bee amended: and so it will be at this last day, at this generall Parliament where God himselfe withall his heavenly power will be present, and oversee all things, and heare all causes, so that nothing shall escape him, for then all those things which the Devill hath brought out of order, they shall be amended: and the Devill shall not bee able afterward to corrupt them any farther, but all things shall bee well for ever: Let us therefore ever have in fresh remembrance this day, that it will bee an heavie day unto them that be wicked: And againe, a joyfull pleasant day unto them that have no delight in wickednesse.

The end shall be gainefull to the godly. Luke 21.

Therefore Christ saith, *Erigite capita vestra. When yee see these things, then hold up your head,* that is to say, be merry and rejoyce, for ye know when we be merrily disposed, we hold up our heads, and laugh. So Christ biddeth us to hold up our heads, that is to say, to be merry, for our redemption is come neare. So Christ comforteth us, and maketh us to hold up our heads for our redemption is come nearer than it was before.

What? hath he not redeemed us before by his death & passion? How chanceth it then, that our redemption is come nearer? Truely Christ redeemed us before indeede by his death and pasion: yet it appeareth not unto us who it is that shall bee saved or damned, for we see the good and the bad beare both the name of Christians, good and bad, faithfull and unfaithfull, are Baptized in the name of Christ, so likewise they goe to the communion, so that there is no great difference here in this world, betweene the elect & the reprobate: for the very unfaithfull give almes, and doe such outward acts which seeme unto us to bee good, and be done with a good heart, when it is nothing lesse. So that I say, wee cannot tell as long as wee bee here in this world which bee elect and which not, but at the last day, then it shall appeare who is he that shall bee saved, and againe who shall be damned. And therefore Christ saith, our redemption

tion draweth neere, that is to say, it shall appeare unto the whole world that we be the children of God.

Therefore his comming will bee a glad and joyfull comming unto the faithfull, for they shall bee the children of God, they shall be delivered and rid out of all miseries and calamities. But the unfaithfull shall fall to desperation at that day, they that take their pleasures heere, they that remember not this day, they shall be condemned with the irrevocable and unchangeable judgement of God. And they shall not neede any man of Law, to goe about to defend or discerne their causes. No, no, the men of law shall not bee troubled at that day in defending of other mens causes, but rather they themselves shall be called to make an account for their doings, and there they shall bee judged, so that they shall not bee able to speake any thing against it, for their owne hearts and consciences shall and will condemne them. And though this great and generall day come not in our time, yet let us consider that wee shall die, and that we have but a short time to live here in this world.

And as wee die so wee shall rise againe. If wee die in the state of damnation, wee shall rise in that same state againe, if wee die in the state of salvation, wee shall rise againe in that same estate, and come to everlasting felicity, both soule and body. For if we dye now in the state of salvation, then at the last generall day of Iudgement wee shall heare this joyfull sentence, proceeding out of the mouth of our Saviour Christ, when he shall say: *Venite benedicti patris mei, possidete regnum paratum vobis ab exordio mundi, Come yeblessed of my Father, possesse that kingdome which is prepared for you from the beginning of the world.* And though wee have much miserie heere in this world, though it goeth hard with us, though wee must bite on the bridle, yet for all that, wee must bee content, for we shall be sure of our deliverance, we shall be sure that our salvation is not farre off. And no doubt they that will wrestle with sinne, and strive and fight with it, they shall have the assistance of God, he will helpe them, he will not forsake them, hee will strengthen them, so that they shall bee able to live uprightly, and though they will not be able to fulfill the law of God to the uttermost, yet for all that, God will take their doings in good part, for Christes his Sonnes sake, in whose name all faithfull

There is no Purgatory. Math. 25.

He that will fight shall have helpe.

people doe their good workes, and so for his sake they be acceptable unto God, and in the end they shall bee delivered out of all miseries and troubles, and come to the blisse of everlasting joy and felicity.

I pray God that we may be of the number of those, which shal heare this joyfull and most comfortable voyce of Christ our Saviour when he will say: *Venite benedicti patris, Come ye blessed of my father, possesse yee the kingdome which is prepared for you before the foundations of the world was laid.* There bee a great number amongst the Christian people, which in the Lords prayer, when they pray, (*Thy kingdome come*) pray that this day may come, but yet for all that, they are drowned in the world, they say the words with their lippes, but they cannot tell what is the meaning of it, they speake it onely with their tongue, which saying indeede is to no purpose. But that man or woman that sayth these words, *Thy kingdome come*, with a faithfull heart, no doubt hee desireth in very deede that God will come to Iudgement, and amend all things in this world, and to pull down Sathan, that old Serpent under our feete.

Some doe not know what they aske in prayer.

But there bee great number of us which bee not ready. Some have lived in this world 50. yeares, some 60. yet for all that they bee nothing prepared towards his comming, they thinke ever hee will not come yet: but I tell you, that though his generall comming be not yet, yet for all that hee will come one day, and take us out of this world: and no doubt as hee findeth us so wee shall have: if hee finde us ready, and in the state of Salvation, no doubt wee shall bee saved for ever world without end.

Againe, if hee finde us in the state of damnation, wee shall be damned world without end, there is no remedy, after wee be once past this world: no penance will helpe then, nor nothing that man is able to doe for us. Therefore it is meete for every one of us to take heede betimes: let us not tarry too long with our amendment, lest peradventure we shall come to short, for no doubt we shall be rewarded according to our deserts.

But there bee some (and hath beene a great number of us) which have trusted in Masses and Pilgrimages, in setting up Candels, and such like foolishnes, but I tell you, all this geare

will

will not helpe, it is to no purpoſe: for if all the Maſſes which were ſaid in all Chriſtendome ſince the Maſſe beganne, if all theſe Maſſes (I ſay) were beſtowed upon one man to bring him out of the ſtate of damnation, it were all to no purpoſe, and to no effect.

Therefore let us not put our hope and truſt in ſuch fooleries, for if we do, no doubt we ſhall deceive our ſelves. Againe there be ſome people which defer and delay their amendment of life, till ſuch time as they ſhall die, then they take in hand to leave ſin, when they are not able to doe any more: They will take their pleaſures as long as they be able to have it, they thinke it to be time enough to repent at the laſt houre, when they ſhall depart, and forſake this world. The maſſe is but a foolery.

Such people doe very naughtily, and no doubt they bee in a dangerous eſtate: for they are not ſure whether they ſhall have at that ſame laſt time, grace or not, to repent and be ſorry for their ſinnes. Peradventure their hearts ſhall bee ſo hardned in ſinne and wickedneſſe, that they ſhall not bee able to repent, or bee ſorry for their faults. Therfore the beſt and ſureſt way is to repent betimes, while we have time, and to bee ſory for our wickedneſſe, and to take an earneſt minde and purpoſe to leave ſinne: if we doe ſo, then no doubt wee ſhall be taken up with Chriſt, and dwell with him in heaven everlaſtingly, in great honour and glory, where wee ſhall have ſuch joy, *which no tongue can expreſſe, no eyes hath ſeene, nor eares hath heard the ineſtimable felicities and treaſures which God hath layd up for his faithfull.* The ſureſt way. Cor. 2.

And like as our pleaſure and joy ſhall be ineſtimable, if wee repent betimes, and leave ſins: ſo likewiſe the paines of them that will not leave ſin, but ever goe forward in the ſame, ſhall be ineſtimable and intollerable, and yet they ſhall heare them.

Therefore let every man take heede how hee ſpendeth his time, how he taketh his pleaſure in this world, for like as the generall great day ſhall bee uncertaine, ſo alſo our particular day, when we ſhall depart in this world, ſhall bee uncertaine, peradventure ſome of us ſhall die to morrow or the next day, therefore it ſhall bee meete and neceſſary for us to make ready, leſt we be taken ſuddenly unawares. Our end ſhall be uncertaine.

And then ſhall they ſee the Son of man in a cloud with power

and great glory. Saint Paul to the Thessalonians setteth out the comming of Christ and our resurrection, but hee speaketh in the same place onely of the rising of the good and faithfull that shall be saved. But the holy Scripture in other places witnesseth, that the wicked shall rise too, and shall receive their sentence of Christ, and so goe to hell, where they shall bee punished world without end.

1. Thessa. 4. Now Saint *Pauls* words be these. *This say wee unto you in the word of the Lord: that we which shall live and shall remaine in the comming of the Lord, shall not prevent them which sleepe.* For the Lord himselfe shall descend from heaven with a shout, and the voyce of the Archangel and Trumpe of God, and the dead in Christ shall arise first, then wee which shall live, even wee which shall remaine, shall be caught up with them also in the clouds to meete the Lord in the ayre, and so shall wee ever bee with the Lord, wherefore comfort your selves one another with these words.

By these words of Saint *Paul*, it appeareth, that they which dyed in the beginning of the world shall assoone bee saved by Christ, as they which shall bee alive here at the time of his comming. I would have you to note well the manner of speaking which Saint *Paul* useth: he speaketh like as if the last day should have beene come in his time. Now if Saint *Paul* thought that this day should have beene come in his time, how much more shall wee thinke that it shall bee in our time? For no doubt he will come, and it is not long thereunto, as it appeareth by all Scriptures which make mention of this day: it will come, but it shall come suddenly, unawares, as a theefe in the night. For a theefe when hee intendeth a robbery, to robbe a mans house, to breake up his Chestes, and take away his goods, he giveth him not warning, hee letteth not the good man of the house know, at what time he intendeth to come, but rather hee entendeth to spye such a time, that no man shall beware of him. So no doubt this last day will come one day suddenly upon our heads, before we beware of it, like as the fire fell downe from heaven upon the Sodomites unlooked for, they thought that all things were well, therefore they tooke their pleasures, till at such time when the fire fell downe from heaven and burned them up all, with all their substance and goods.

S. Paule thought the last dayes might come in his time.

So

So likewise as it happened unto the first world, which would not amend their lives, but followed their carnall lustes and appetites, God sent the flood upon their heads, and so destroyed them altogether. Therefore let us take heede lest this great day doe fall upon us, like as the flood and fire fell upon the world, and upon the Sodomites.

Saint *Hierom* that holy man writeth in a place, that hee thought ever hee heard this Trumpet of God and the Archangel blow. I could wish that we would follow the ensample of *Hierom* in that point, that we would be so fearefull lest this day come upon us unawares. S. *Hierom* looked for the end.

And hee shewed them a similitude, behold the Fig-tree and all the Trees, when they shoot forth their buds, yee see and know of your owne selves that Summer is then neere at hand. So when yee see the tokens which shall goe before this fearefull day, it is time to make ready. But heere a man might aske a question, saying: I pray you wherein standeth this preparation? How shall I make mee ready? About this matter hath beene great strife, for there hath beene an infinite number, and there bee some yet at this time, which thinke, that this readinesse standeth in Masses, in setting up Candles, in going of Pilgrimage, and in such like things, they thought to be made ready towards that day, and so to be made worthy to stand before the sonne of man, that is before our Saviour Christ. But I tell you, this was not the right way to make ready, Christ our Saviour hee sheweth us how wee shall make ready our selves, saying: *Take heede to your selves lest at any time your hearts bee overcome with surfeting, and drunkennesse, and cares of this world, and so this day come upon you unawares: for as a snare shall it come upon all them that dwell upon the face of the whole world. Watch yee therefore continually and pray, that yee may escape all those things that shall come: and that you may stand before the Sonne of man.* Heere Christ sheweth wherein this preparation standeth: namely, in keeping our selves from superfluous eating & drinking, and in watching and praying. For how commeth it to passe that the whole world is so deceitfull and false? Because every man would faine fare well, every one loveth to have good meat & drinke, and to go gaily. And when they have not wherwith to get such things,

A good doctrine to teach us to be ready against the day of judgement.

The right way to make ready for the last day.

things, then they fall to picking and stealing, and to falshood, and so deceive their neighbours. But our Saviour hee giveth us warning that wee shuld eate and drinke measurably, and soberly, every one according to his estate and degree. Farther, we ought not to be carefull for this life, wee should labour and doe our businesse diligently, every one in that estate in which God hath set him, and let us trust in God, which no doubt will send us increase of our labour.

Therefore Christ addeth, saying: *Vigilate & orate, Watch and pray*: as who so say, be ever in a readinesse, lest ye bee taken ken unawares: but those sluggards which spend their time vainely in eating and drinking, and sleeping, they please not God, for he commandeth us to Watch, to bee mindefull, to take heede to our selves, lest the devill, or the world, or our owne flesh, get the victory over us. Wee are allowed to take our naturall sleepe, for it is as necessary for us as meate and drinke, and we please God as well in that same, as wee please him when we take our foode. But wee must take heede, that we doe it according as hee hath appointed us, for like as hee hath not ordained meate and drinke to that ende that wee should play the glutton with it, so likewise the sleepe is not ordained, that we should give our selves to sluggishnes, or overmuch sleeping, for no doubt when we doe so, we shall displease GOD most highly. For Christ saith not in vaine, *Watch and pray*. He would have us to bee Watchers, to have at all times in remembrance his comming, and to give our selves to prayer, to that end that we may bee able to stand before him at this great and fearefull day. Meaning that wee should not trust in our selves but call upon GOD, saying: Lord God almighty, thou hast promised to come and Judge the quicke and dead: we beseech thee give us thy grace and Holy Ghost, that we may live so according unto thy holy commandements, that when thou commest, thou hast not cause to bestow thy fearefull anger, but rather thy loving kindnesse and mercy upon us.

A forme of prayer.

So likewise when wee goe to bed, wee should desire GOD that we sleepe not in the sleepe of sinne and wickednesse, but rather that wee may leave them, and follow his will and pleasure, that we be not let with the desires of this wicked world.

Such

Such an earneſt minde wee ſhould have towards him, ſo watchfull we ſhould be. For I tell you it is not a trifling matter, it is not a Money matter: for our eternall ſalvation, and our damnation hangeth upon it. Our nature is to doe all things that is poſſible for us, to get Silver and Gold, how much more then ſhould wee endeavour our ſelves to make ready towards this day, when it ſhall not be a Mony matter, but a ſoule matter, for at that day it will appeare moſt manifeſtly who they are that ſhall enjoy everlaſting life, and who ſhall be thruſt into Hell. Now as long as wee be in this world, wee have all one Baptiſme, wee goe all to the Lords Supper, wee beare all the names of Chriſtians, but then it will appeare who are the right Chriſtians, and againe who are the hypocrites or diſſemblers.

Our corrupt nature is to covet all things in this world, but we covet not heavenly things.

Well I pray God grant us ſuch harts, that wee may looke diligently about us, and make ready againſt his fearefull and joyfull comming, fearefull to them that delight in ſinne and wickedneſſe and will not leave them, and joyfull unto them that repent, forſake their ſinnes, and beleeve in him: which no doubt will come in great honour and glory, and will make all his faithfull like unto him, and will ſay unto them that bee choſen to everlaſting life. *Venite benedicti patris mei, Come ye bleſſed of my father, poſſeſſe that kingdome which is prepared for you from the beginning of the world.*

Againe, to the wicked which will not live according unto his will and pleaſure, but follow their owne appetites, hee will ſay, *Ite maledicti in ignem æternum, Goe yee curſed unto everlaſting fire.* O what a horrible thing will this bee to depart from him which is the fountaine of all goodneſſe and mercy, without whom is no conſolation, comfort nor reſt, but eternall ſorrow and everlaſting death? for Gods ſake I require you let us conſider this, that we may be amongſt thoſe which ſhall heare, *Venite, Come to me:* that we may be amongſt them, which ſhall enjoy eternall life, & no doubt we ſhall be amongſt them, if we will be content to leave ſin and wickednes, & ſtrive with it, and let it not have the rule and governement over us when wee have done any man wrong, or have taken his goods from him wrongfully, if wee bee content to reſtore it againe, for no doubt reſtitution muſt bee made, as I have told you many a time

The commodity that commeth of leaving ſinne.

time before. *Restitutiones famæ & rerum sunt opera debita, Restitution of a mans goods, or his name must needes bee made*: for in that point agree all the writers new and old, they say that restitutions must needes bee made either in effect or affect. For this is a sure probation that those men or women are not right sorry for their sins, and wickednesse, that are not content to make restitution when hee hath taken away things unlawfully against conscience from his neighbour.

Therefore he that is content to leave his sinnes and to make restitution of such things which he hath taken away wrongfully from his neighbour, sheweth himselfe to bee a very penitent man: So likewise they that live in soberneſſe abuse not the gifts of God, but use them with thanks-giving. Also hee that liveth chastly, keepeth himselfe from filthinesse, and when hee feeleth that he hath not the gift of chastity, maryeth in the feare of God, according unto his ordinance, maketh ready for that day. And as concerning young folke, all the writers agree that with a meane diligence yong folke may live chast, when they be well governed and ruled, and kept from idlenesse, then it is no great matter for them to live chast as long as they bee in growing, but such young persons must beware above all things of foule filthy talkes, for it is as Saint *Paul* saith: *Corrumpunt bonos mores colloquia prava, Foule and filthy talkes destroy good manners, and good bringing up*: and also young folkes must beware of overmuch eating and drinking, for Saint *Hierom* saith: he that is a great drinker of wine, I will never beleeve that he is a chast man, therefore let young unmarried folke beware of drinking, & then againe of idlenes, for when the devill findeth them idle, he entreth with them, and they are soone overcome.

Idlenesse is a doore for the devil to come in at.

Therefore let them bee ever well occupied till they come to age, and then let them be married in the Lord, for the Scripture most highly prayseth Marriage. Saint *Paul* saith: *Honorabile coniugium inter omnes, Marriage is honorable amongst all men.* Farther let us take heed of swearing: For we may not sweare at all, and we may sweare by nothing, but by God, by whom wee may not sweare, except it be a great urgent cause, and except I bee called thereunto by a Magestrate, and when I am so called then I must sweare by no body else, save onely by God.

Swearing is both lawfull and unlawful.

Therefore they that are so used to swearing doe very naught,

and

and no doubt Gods vengeance hangeth over their heads. For certaine it is, that hee which is a great ſwearer is alſo a great lyer. But as I ſaid before, they that will leave ſuch wickedneſſe, and will live comfortable unto Gods word, and then beleeve in Chriſt our Saviour, truſt and beleeve to be clenſed from their ſinnes, through his death and paſſion, no doubt hee ſhall heare this joyfull ſentence of Chriſt our Saviour. *Come to mee yee bleſſed of my Father, poſſeſſe the kingdome which is prepared for you from the beginning of the world.* Wee eſteeme it to bee a great thing to have a kingdome in this world, to bee a ruler, to bee aloft and beare the ſwing, how much more then ſhould wee regard this kingdome, which Chriſt our Saviour offereth unto us, which kingdome will bee an everlaſting kingdome, where there ſhall bee no end of joy and felicity, therefore all they that will bee content to follow our Saviours ſteps, to ſuffer with him here in this world, and beare the croſſe after him, they ſhall reigne with him in everlaſting glory and honour, which grant us God the Father, Son, and holy Ghoſt. Amen.

Swearing and lying goe together.

The ix. Sermon of Maiſter *Latimer*. 1552. the third Sunday in *Advent*.

Mat. 11. *Luke.* 7.

When Iohn beeing in Priſon heard the workes of Chriſt, hee ſent two of his Diſciples and ſaid unto him, art thou hee that ſhall come, or doe wee looke for another? Ieſus anſwered and ſaid unto him, goe and ſhew Iohn againe, what yee heave hard and ſeene, &c.

THis is red in the Church this day, and it ſhall ſerve us this day for our leſſon.

Mat. 11. This Goſpel is red in the Church the third Sunday in Advent.

It beginneth: when *Iohn* being in Priſon heard the workes of Chriſt, and heere is to bee had in conſideration of whom he had heard theſe wonderfull workes which our Saviour did, for hee could not heare it without a teller,

teller, some body told him of it. The Evangelist Saint *Luke* in the 7. Chapter, doth shew, how and by whom *Iohn Baptist* heard such things which our Saviour Christ did: namely, by his owne Disciples. For when our Saviour had raised up the Widdowes Sonne, which was dead at *Naim*, the Disciples of *Iohn* came by and by unto *Iohn* their Master, and told him all things: namely how Christ raised up that same young man which had beene dead already. And this is a thing to be marveiled at, that *Iohn* had so much liberty, that his Disciples could come to him, and speake with him, *Herod* the King being a cruell man, a Heathen King, a Miscreant, a man of unbeleefe: No doubt it is a great matter that his Disciples could have liberty to speake with him, for a man would thinke that no man should have beene permitted to come neere him. For I know that in Christian Realmes, some beeing cast into Prison for truths sake, for Gods words sake, have not beene suffered, that their friends should have come neere unto them. And here it appeareth most manifestly that Christian Princes have sometimes more crully and extremely used Gods Preachers then the Gentiles used their Preachers, sent unto them from GOD to teach them, they were more straightly holden and more extremely handled than *Iohn* was: So wee reade likewise of Saint *Paul*, which was cast into Prison at *Rome* by that wicked and cruell Tyrant the Emperour *Nero*, which Emperour though he was a cruell Tyrant, a wicked Man, and a venemous persecutour of Gods Church, and his Holy word, yet for all that, *Paul* had liberty to speake with every one that would come unto him, and commune with him. So that there came unto him who would, and they might speake with him what they would: For Saint *Luke* saith in the last Chapter of the Acts these words: *Paul dwelt two yeeres full in the lodging, and received all that came in unto him, preaching the kingdome of God, and teaching those things which concerne the Lord Iesus with all confidence, no man forbidding him.* Here by these words we may perceive, that *Paul* had liberty to say his minde, and to commune with his friends, hee was not so straightly kept. But wee see and have had experience, that Preachers which professe the same words, which *Paul* taught are more straightle handled in Christian Realmes, then in times past they

Luke 7. *Iohns* disciples told him of the workes of Christ.

The heathen rulers more merciful then Christians.

Act. 28.

they were, when the Rulers and Princes were not Christians. A note for Christian Princes bee more earnest to extinguish Gods word and his true Religion, then the heathen were which knew not, or would not know God. Christian rulers.

But heere you may aske, what manner of workes were these which our Saviour had done in the presence of *Iohns* Disciples, which by and by afterward went and told their Master of it, what speciall things our Saviour had wrought? Answer, *Luke* the Evangelist sheweth a great and marveilous Acte, which Christ our Saviour had done immediately as *Iohns* Disciples came unto him. The story is this: *When Christ went into a City which is called Naim, and many of his Disciples following him, and much people: when hee was come nye to the gate of the City, behold there was a dead man carried out, which was the onely Sonne of his mother, and she was a widdow, and much people of the Citty went with her*: And heere you may note by the way, that these Cittizens had their burying place without the Citty, which no doubt is a laudable thing: and I doe marvaile that *London* beeing so rich a Citty hath not a burying place without, for no doubt it is an unwholesome thing to bury within the Citty, specially at such a time when there bee great sicknesses, and many dye together. Luke 7.

I thinke verily that many a man taketh his death in *Paules Church-yard*: and this I speake of experience, for I my selfe when I have beene there in some mornings to heare the Sermons, have felt such an ill favoured unwholesome savour, that I was the worse for it a great while after. And I thinke no lesse, but it is the occasion of much sickneese and diseases: therefore the Citizens of *Naim* had a good and laudable custome, to bury their corses without the City, which example wee may follow.

Now when our Saviour saw this corse, and the widdow, which was a miserable and sorrowfull woman, for shee had lost her first husband, and afterward her sonne, in whom shee had all her hope and comfort in this World, him shee had lost now, therefore she was sorrowfull, and not without cause. But what doth our Saviour? verily he comforted her, saying, *weepe not*. Heere may all widdowes, which are destitute of comfort in this world, here (I say) they may learne to trust in Christ, A comfort for all widowes,

and

and to seeke ayd and helpe by him. For no doubt, like as hee hath comforted this miserable widow, so he will comfort and helpe them all that call upon him, in their neede and necessity. For his hand is not abreviated, or his power diminished, hee is as strong, as rich, and as mighty as ever hee was, therefore let widowes learne here to seeke ayde and helpe by him.

Now, when hee had comforted her with his words, hee came nie, and touched the coffin, and they that bare the coffin stood still. And hee said, *Adolescens, tibi dico surge: Young man, I say unto thee arise.* And hee that was dead sate up, and began to speake. Now upon this there went such a rumour throughout all the countries, that every man marvailed at it. And *Iohns* Disciples went to their Master and told him of it, what wonderful things he did. Note heere, that when we heare that our Saviour is a dooer of such wonderfull supernaturall workes, it shall be a wonderous great comfort unto us. For by this his deede, it appeared manifestlie, that he is a Master over death, and hath power to command him: so that death is in his dominion. For to raise a man up, whom death hath devoured already, is as much, as to command death. But I tell you, Death is such an arrogant fellow, and proud, yea and of so great might and strength, that hee will give no man place, nor submit himselfe to any man, save onely unto God, unto whom he must obey, and humble himselfe before his divine Majestie. And therefore it appeareth heere that our Saviour is very God, because death, that stout fellow must obey him, hee is not able to withstand or disobey his commandements, which is a most comfortable thing unto us, that beleeve in such a Saviour, which hath power over death. And therefore if hee hath power over death, then wee shall bee sure that death neither shall nor can hurt us, which beleeve in him: for when we beleeve faithfully in him, he is able to defend us from death, hell, and the Devill, so that they shall not bee able with all their might or power, to hurt us, or doe us any mischiefe, but wee shall have life everlasting. For he saith, *Qui credit in me, etsi mortuus fuerit, vivet, He that beleeveth in mee, and though hee die, yet shall he live.* That is to say, though hee depart out of this naturall bodily life, yet for all that, hee shall live everlastingly with me, world without end.

Christ is Lord over death.

Iohn 11.

This

This is now an exceeding comfort to all Christian people, for they may be assured that when they beleeve in Christ; and Christ taketh their parts, there shall be nothing neither in heaven, nor in earth, that shall be able to hurt them, or let them of their salvation: and so we learne by this wonderfull miracle which our Saviour did before all the multitude, that he proved himselfe to be very God, and one that hath power over death. But peradventure you will say, no. It followeth not, he raised up the dead, therefore he is very God. For we reade in the old Testament, that *Elias* and *Elisa*, the holy Prophets of God, did such workes too, they raised up the dead as well as he, and yet for all that they were not Gods, but sinful men as we be: though they had such a speciall gift of God, yet they were not Gods, nor yet tooke upon them to be Gods. An Objection

To this question or objection, I will answere afterward if I forget it not. In the meane season, I will moove another question, which is this, What should move *Iohns* disciples to come and tell him the miracles, which Christ our Saviour did? thinke ye they came with a good will to set out Christ, and to magnifie his doings, or came they with an ill will, or envious heart, which they beare towards Christ? Answeare. They came with an ill will and envious heart against Christ, as it appeareth most manifestly, by the circumstances being wel considered. For ye must understand, that *Iohn* had very much ado to bring his Disciples to Christ: They thought that Christ and his doings, and that his conversation were nothing, in comparison of *Iohn*. For *Iohns* straight life which he ledde in the wildernesse, made such a shew and outward glistering, that our Saviour was very little regarded in comparison of him. For our Saviour led not so hard and straight a life as *Iohn* did, he eate and dranke, and would come to mens tables, when hee was bidden, he would keepe company with every body, rich, and poore, whosoever received him, and would beleeve in him: but *Iohn* was ever in the wilderneſse, out of the company of all men. Therefore the Disciples of *Iohn*, they much more regarded *Iohn* their Master, then Christ their Saviour. And therefore they ever lay upon *Iohn*, exhorting him, that hee would take upon him to be Christ, and the Saviour of the world. Answere by another question.

And when they had heard of any miracles that Christ had done,

done, they by and by came unto their Master, and told him of it disdainefully, as who would say, Thus and thus we have heard that Christ hath done, wherefore sheweſt not thou thy self too? Wherefore workeſt not thou miracles as Christ doth? Every man speaketh of him, doe thou somewhat too, that the people may know thee to bee a great man, as well as Christ. We read in the Gospel of *Mathew*, that *Iohns* disciples came once to Christ, and quarrelled with him, saying: *Cur nos & Pharisæi jejunamus frequenter, Discipuli autem tui non jejunant? Wherefore fast we, and the Pharisees, so many time, but thy Disciples fast not at all?* They thought in their owne opinions, that *Iohns* life was a great deale more to be esteemed, than Christs, because *Iohns* life was more painefull in the outward shew of the world. Therefore it grieved them, that Christ should be more esteemed then *Iohn*. So that we may perceive by *Iohns* disciples, that they had a good zeale, *Sed non secundum scientiam, but not according to knowledge:* For it is a good thing for a servant to love his Master, but *Iohns* disciples did naught in that they envyed Christ, and went about to stirre up their master to take upon him to be Christ.

Math. 9.

Iohns disciples did not well.

Now *Iohn*, intending to correct and amend their false opinion, which they had in Christ and him: for they regarded him too much, and Christ was most to be regarded, him they esteemed for nothing, in comparison of *Iohn*) therefore *Iohn*, that vertuous and faithfull man, seeing the ignorance of his disciples, playeth a wise part: For hearing them talke of the wonderfull workes which Christ our Saviour did, he sendeth them to Christ with this question, *Art thou he that shall come, or shall we looke for another?*

Iohn playeth a wise part.

If we looke onely upon the outward shew of these words, a man might thinke, that *Iohn* himselfe was doubtfull, whether Christ were the Saviour of the World or not, because he sendeth his disciples to aske such a question of him. But ye must understand, that it was not done for *Iohns* sake, to aske such a question, but rather for his Disciples sake. For *Iohn* thought that this should be the way to bring them to a good trade, namely, to send them to Christ. For as for *Iohn* himselfe, he doubted not, he knew that Christ was the Saviour of the world, he knew it (I say) whiles he was yet in his mothers wombe. For we read

Iohn knew Christ in his Mothers wombe.

in S. *Luke*, that after the Angell came unto *Mary* and brought her such tidings, she arose, & went through the mountains, and came to *Ierusalem*, to *Elizabeth* her cosin, and as she saluted her, the Evangelist saith, *Saliit infans in utero suo*, the Infant, which was *Iohn*, leapt in his mothers belly. So that *Iohn* being yet in his mothers belly, knew Christ, which should be borne out of the virgin *Mary*.

After that we read in *Math.* 3. when *Iohn* should Baptize Christ, he saith unto Christ, *Ego potius, &c. I have more neede to be baptized of thee, than thou of me.* So that it manifestly appeareth, that *Iohn* doubted not of Christ, but knew most certainly that he was the eternall Sonne of God, and the Redeemer which was promised unto the Fathers, to come into the world. for it was told him from above, that upon whomsoever he should see the holy Ghost comming down from heaven visibly, that same was he, which afterward hapned. For *Iohn* after he had baptized him, he saw the holy Ghost come down in the forme of a Dove: farther, *Iohn* pointed him with his finger, saying: *Ecce agnus Dei, qui tollit peccata mundi, See the Lambe of God, which taketh away the sinnes of the world.* So (I say) it is most evident, that *Iohn* himselfe doubted not, for he knew it assuredly that Christ was the Saviour, but he did it only to remedy the doubts of his disciples. Now when *Iohns* disciples came to Christ, they did their message, saying: *Es tu ille, qui venturus est, an alium expectamus? Art thou he that shall come, or shall we looke for another?* What doth Christ? he made not answere with words, but with deeds, he made not much adoe, in setting out himselfe, with great words, but he shewed himselfe to be Christ indeede. For he did such miracles, which no man else could doe but onely he which was both very God and man. I would wish of God that we would doe so too: that when we be asked a question, whether we be Christians, we have the Gospell, the true Word of God, or not, I would wish (I say) that we could shew our faith by our workes and godly conversation, like as he shewed himselfe to be Christ, by his acts and deedes, but I tell you, we be far otherwise, our acts and deedes disagree far from our profession. For we are wicked we care not for Gods lawes, nor his words, we professe with our mouth that wee be the haters of sins: but our conversation sheweth, that we love sinne, that we

Math. 3.

Iohn 1.

Christ shewed himselfe by his deedes.

We shew not our faith by our workes.

followthe same, that we have a delight in it. So it appeareth, that our words and deedes agree not, we have Gods holy Word in our mouth, but we follow the will and pleasure of the devill in our outward conversation and living. But Christ he did not so: for he shewed himself by his outward works and conversation that he was very Christ the Saviour of the world. So we should do too: we should live so uprightly, so godly, that every one might know us by our outward conversation, to be very Christians. We should hate and abhor sin, that no man justly might or could disallow our doings. But what manner of works doth Christ, whereby he shewed himselfe to be the very *Messias* and Saviour of the world? Answere. He healeth all manner of diseased folkes, the blind, the lame, the leapars, and all other which would come unto him, and desire helpe at his hands. And finally he preached the Gospel, this joyfull tidings unto the poore, unto them Christ preached the Gospel. But I pray you, how chanced it, that he saith: *Pauperes Evangelizantur, The poore receive the Gospell?* Answere; because the most part of the rich men in this World, despise and contemne the Gospell, they esteeme it for nothing: why? wherefore despise they the Gospell? Because they put their hope, trust, and confidence in their riches. For the most part of rich men in this World, (I will not say all) doe either put their hope in their riches, or else they come naughtily by their riches, or else they keepe them ill: they heape them up together, or else they spend them ill. So that it is a very rare thing to finde a godly rich man, for commonly they are given to gather and to make heapes, and so forget the poore in the meane season, whom they ought to receive, or else when they spend them, they spend them naughtily, not as God hath appointed them (namely, to helpe their poore and needy neighbour,) but rather to use them to excesse, wantonnesse and pleasure: therefore Christ saith: *The poore receive the Gospell*, for they are most meete thereunto, they are all comfortlesse in this world, and so most meete to receive the Gospell.

The workes whereby Christ is knowne.

The cause why rich men contemne the Gospell.

The poore are most meete to receive the Gospel.

The Prophets long aforehand had prophecied of these works, which Christ when he should come, should do. For so it is written: *God commeth his owne selfe, and will deliver you, then shall the eyes of the blind be lightned, and the eares of the deafe opened: then shall the lame man leape as an Hart, and the dumbe*

Esay 35.

mans

mans tongue ſhall give thankes. In the Wilderneſſe alſo there ſhall be Well-ſprings. This text of the Prophet witneſſeth, that Chriſt is the very God, for he hath done ſuch tokens and miracles of which the Prophet ſpeaketh. Now in the ſame Prophet it is further written, how that Chriſt ſhould preach the Goſpell unto the poore comfortleſſe people, for ſo he ſaith: *The ſpirit of the Lord is upon me for the Lord God hath annointed mee to preach good tydings unto the poore, that I might bind up the wounded hearts, that I might preach deliverance unto the Captive, and open the priſon to them that are bound, that I might declare the acceptable yeere of the Lord.* *Eſay. 61.*

Heere the Prophet prophecied, that when Chriſt ſhould come; he ſhould be a worker of ſuch acts, and a Preacher which ſhould preach the Goſpell unto the poore: and therefore now, when the diſciples of *Iohn* came unto him, demanding of him, whether hee were Chriſt or not, he anſwered by his workes. Like as he ſaith in another place in the Goſpell to the *Phariſes*: The workes which I doe, beare witneſſe of me. As if he ſhould ſay, I proove my ſelfe what I am by my workes. Againe he ſaith, If I doe not the workes of my Father, beleeve me not. So that moſt manifeſtly he proveth himſelfe to be that Prophet, which was ſpoken of before by the Prophets and other holy men of God. *Iohn* the Evangeliſt, in his Goſpell ſaith: *And many other ſignes truely did Ieſus, in the preſence of his Diſciples, which are not written in this Booke: Theſe are written, that ye might beleeve that Ieſus is Chriſt the Sonne of God, and that in beleeving, ye might have life through his Name.* This is a very notable ſaying, and moſt comfortable to all troubled conſciences. Ieſus hath done many things which are not written, but theſe are written, that we ſhould beleeve him to be Chriſt: that that Ieſus, *Maries* ſon, that was borne at *Bethlem*, and nouriſhed at *Nazareth*, is the very Saviour of mankind: and that in beleeving in him, we ſhall have life everlaſting. So that there was never any which beleeved in Chriſt, which was loſt, but all beleevers were ſaved: therefore it is not to be doubted, but that if we will beleeve, we ſhall be ſaved too. We reade in a booke which is intituled, *Vita Patrum. The lives of the Fathers*, in the ſame booke (I ſay) we read, that there was once a great holy man, (as he ſeemed to all the world) worthy to be taken

Chriſts worke made anſwere for him.

Iohn 20.

A comfortable ſaying.

An hiſtory.

up into heaven: now that man had many Disciples, and on time he fell sicke, and in his sickneſſe he fell into a great agonie of conſcience, inſomuch that he could not tell in the World what to doe. Now his Diſciples ſtanding about him, and ſeeing him in this caſe, they ſayd unto him: How chanceth it that ye are ſo troubled father? for certainely, there is no body ſo good a liver, or more holy then ye have beene, therefore you need not feare, for no doubt ye ſhall come to heaven. The old father made them anſwere againe, ſaying: Though I have lived uprightly, yet for all that it will not help me, I lacke ſomething yet, and ſo he did indeed, for certainely if he had followed the counſell of his Diſciples, and put his truſt in godly converſation, no doubt he ſhould have gone to the devill. For though we are commanded to doe good workes, and we ought to doe them, yet for all that we muſt beware how we doe them: when we doe them to the end to be ſaved by them, then we doe them not as we ought to doe: then we thruſt Chriſt out of his ſeate and Majeſtie. For indeed the kingdome of God is merited, but not by us. Chriſt hath merited the kingdome of heaven for us, through his moſt painefull death and paſſion.

We muſt not put our truſt in our workes.

There hath beene many perfect men among the heathen, which lived very well and uprightly, as concerning their outward converſation, but for all that they went to the devill in the end, becauſe they knew not Chriſt. For ſo ſaith the Scripture, Whoſoever beleeveth not in the Sunne, he is judged already. Therefore let us learne to know Chriſt, and to beleeve in him, for knowledge muſt goe before beleefe, wee muſt firſt heare the Word of God and know it: and afterward we muſt beleeve the ſame, and then we muſt wraſtle and ſtrive with ſin and wickedneſſe, as much as is poſſible for us, and ſo live godly, and doe all manner of good workes, which God hath commanded us in his holy lawes, and then we ſhall be rewarded in everlaſting life, but not with everlaſting life, for that everlaſting life is a gift of God, a free gift, given freely unto men through Chriſt.

Everlaſting life is the gift of God.

Now when the diſciples of *Iohn* were come to Chriſt, and had done their arrant, asking him whether he were Chriſt or not, our Saviour ſaid unto them: Goe and ſhew *Iohn* againe what ye have heard and ſeene. And here we may learne by the

way

way what a patient man our Saviour Christ was, which could so well beare with the groseneſſe of *Iohns* diſciples: for they had heard many times before of *Iohn* their maſter, that Chriſt was the Saviour of the World, yet they could not beleeve it, and ſo with their unbeleefe they came to Chriſt, which refuſed them not, nor yet relviled them, but intreating them moſt lovingly and gently, beareth with their wickedneſſe, leaving us an example to doe ſo too. For we may learne by his example, not to be haſty but to beare with our neighbours, though theybe not by and by as we would have them to be, yet we ſhould not by and by revile them, or baniſh them out of our companie, as obſtinate fellowes, but rather beare with their weakeneſſe, like as Chriſt beareth with the diſciples of *Iohn*.

An enſample of bearing in Chriſt.

Now to my queſtion which I moved before, how could the works which our Saviour did in raiſing up the dead, howcould they proove him to be the Saviour of the World, which was promiſed of God by his holy Prophets, when other holy men did the ſame workes as well as hee? And this muſt be anſwered to, we may have no doubt in that matter. For when wee doubt whether he be the very Saviour or not, then wee caſt downe the foundation of our faith, and ſo bring our ſelves to the very pit of hell. Therefore this ſhall be my anſwere: *Eliza* and *Elias* raiſed np dead bodies, to prove by ſuch miracles, that they were the right miniſters of the living God, and that their doctrine was the doctrine, and the very Word of God, to that end did they their miracles, but they never ſayd we be Chriſts, or we be the ſonnes of God, yea and very Gods. No, no, they never tooke upon them ſuch things: but our Saviour when hee did the ſame workes, he tooke upon him to be Chriſt, to be the Saviour of the world, to be the naturall Sonne of God, and to the confirmation of ſuch his ſayings, he did ſuch workes, therefore he ſaith, *I am the bread of life.* Alſo, *Ego ſum reſurrectio & vita, I am the reſurrection and the life.* Alſo, *Ego ſum via, veritas, & vita, I am the way, the truth, and the life.* Yea, and when he talked with the woman at the Well, ſhee ſaid unto him: *When the Meſſias commeth he ſhall tell us all things.* Then he ſaid unto her: *I am he that ſpeaketh unto thee: I am the ſame Meſſias which was to come, and promiſed of God, I am he.*

The anſwere promiſed before.

Ioh. 6. *Ioh. 11.* *Ioh. 15.* *Iohn 4.*

Farther, he ſaith, *Venite ad me omnes qui laboratis,* Come to

Math. 11. *me all ye that labour and are laden, and I will ease you.* So it appeareth, that Christ is the very Saviour of the World, because he did the deeds of our Saviour: and then againe, he tooke upon him to be he indeed, and openly confessed it.

Farther, the time gave it that Christ should come, for so it was prophecied of the good holy Father and Patriarch *Iacob* when he blessed his sonnes, saying: *The Scepter shall not depart from Iuda, and a Law giver from betweene his feete, untill Shilo come: and unto him shall the gatherings of people be.*

Gen. 49. *Schilo*, signifieth the authour of felicitie.

Now at that time, when our Saviour was come, the scepter was taken from *Iuda*: for all *Iury* was under the dominion of the Romans, therefore *Schilo* must needes come. So it appeareth, that by the reason of the time, Christ must needes come at the same season. So likewise *Daniel* in his Vision shewed, that after 62. weekes Christ should be slaine, and they shal have no pleasure in him. So ye see that by the reason of the time, hee must needes be the right Saviour of all mankind. Againe, Christ raised up the dead, and healed the sicke in his owne Name, by his owne authoritie: So did not the Prophets, or the Apostles, for they did it not in their owne strength but by the helpe of God. So S. *Peter* raised up *Dorcas* that godly Woman, but not by his owne power: But Christ our Saviour he did all things, *Tanquam auctoritatem habens. As he that had authority, Adolescens tibi dico surge, young man, I say unto thee, arise.* So his workes which he did by his owne Divine power, proved him to be very God, and the same Saviour which was promised unto the World.

Christ is proved the *Messias* in sundry reasons.

Now when our Saviour had told the Disciples of *Iohn* his workes and miracles which he did, he addeth a pretty clause, and giveth them a good privie nippe, saying: *Et beatus qui non fuerit offensus in me: And blessed is he that is not offended by me.* Here he toucheth them, he rubbeth them on the gall, he did not meane *Iohn*, for *Iohn* was not offended, but hee did meane themselves, for they were offended because of his familiar and mean conversation. But you will say, how can a man be hurt by him, from whom commeth no hurt at all? I will tell you *Iohns* disciples were hurt of Christ, and yet the fault was not in Christ, but in them: Christ lived a common life, he was a good familier man, he eate and dranke as others did, hee came to

mens

mens tables when he was called, insomuch that some called him a glosser: therefore the Disciples of *Iohn*, seeing his simple life, were offended with him.

But I pray you, should Christ have forsaken his manner of living & followed the life of *Iohn*, because some were offended with him? No not so. It was *Scandalum acceptum, & non datum: They tooke an offence themselves, he gave them none.* He did according unto his calling, as he was appointed of his father.

Heere I have occasion to speake of offences, *Scandalum* is a slaunder, but it hath another signification with us, it is taken for an offence or hurt: ye may define it thus. An offence is when I say or do anything great or little, or speak any word wherby my neighbour is made the worse. But this offence is after two manner of wayes, first when I doe well, and another man is offended with my well doings, that is *scandalum acceptum, He taketh offence*, I give him none: Againe, *scandalum datum*, when I doe wickedly, and with my ill ensample hurt my neighbour this offence is given. There were many in our Saviours time which were offended with him, because he preached the Word of God, and rebuked sinnes, but Christ saith, *Sinite illos, Let them alone*, care not for them, let them, be offended as long as they will, we may not leave the preaching of the truth for offences sake, because my neighbour cannot away with it. No not so, let us say the truth, having a calling as indeed every man hath a calling, and most specially Preachers. We read in the Gospell of *Iohn*, when onr Saviour said unto his Disciples and the other people, *Nisi comederitis, &c. Except ye eate the flesh of the Sonne of man, ye shall have no life in you.*

An offence taken, and not given.

Offence is of two sorts.

Math. 15.

Iohn 6.

By these sayings of Christ, many were offended with him, insomuch that the greatest number went from him, and forsooke him, they could not abide him. Now, was Christ to be blamed for that, because he said so? No no, for he said nothing but the truth. So likewise the Preacher, when he saith the truth, is not to be blamed though some be offended with him. When *Moses* came into *Egypt*, what inconveniences hapned because of his comming? insomuch that almost the whole Land perished: was he faulty? No, for he did nothing but that which God commanded him, but the *Egyptians* they were obstinate, they would not obey the voyce of God, therefore *Moses* hurt them not, but they

they hurt themselves with their infidelity and obstinate heart. So ye see, that we may not leave the truth unspoken, or an honest deede undone, because some will be offended with it.

A good thing must not be left undone.

As for an ensample, here is a Priest which perceiveth by himselfe that he hath not the gift of chastitie, and therefore would faine marry, but he is afraid that some of his Parishioners would be offended with his marriage: Now, shall he leave his marriage because some will be offended with him? No that hee shall not, let the Priest instruct his parishioners, and tell them out of the Word of God, that it is as lawfull for him to marry, as for another man. After that he hath taught them, if they will not beleeve him, but refuse his doctrine, let him marry, and not care for their offences. I told you before, that there be two manner of offences. *Scandalum datum, & scandalum acceptum; Scandalum datum*, is when I offend my neighbour by my wickednes, by my outragiousnes & inordinate living, *Scandalum acceptum, When he is offended with me, when I doe a good deed.* But for all that, we ought not to leave an honest act, because of another mans offence. But I tell you, it is a perillous thing, and a haynous sinne to doe such a thing, whereby my neighbour shall be made the worse, by my wicked ensample.

Ieroboam offended all *Israel*.

As we have an ensample of *Ieroboam*, which offended all *Israel*: for he went and set up two golden Calves, by which act hee gave occasion to the whole people to commit Idolatry against God, and this was a haynous and horrible sinne: for of it came wonderfull mischiefe afterward. So likewise wee read of a great man in Scripture, which is called *Zambry*, which gave an ill ensample in committing lechery openly with a whore, whom *Phinehas* that godly man killed, for his act of lecherie was a stumbling blocke unto all the people of *Israel*. So ye see that *Scandalum datum, Is a wicked act which I doe, whereby my neighbour is made the worse.* Therefore I pray you for Gods sake, beware of such offences: for it is written in the Gospell of *Mathew, Ve homini per quem scandala veniunt, Woe be unto that man or woman by whom offences doe come.* Therefore I say, let us beware, let us keepe our selves within the hedges of Gods holy Word, so that all our doings may bee agreeable unto the same: and then, if when wee agree with the Word of God, the world will needes be offended with us, let us not

Math. 18. Agree with Gods Word and passe not for offence.

care

care for that, they hurt not us, but themselves. Let us therefore take good heede to our selves, least wee doe any thing whereby our neighbour may be offended. For our Saviour saith, *Whosoever doth offend one of these little ones, which beleeve in me, it were better for him that a milstone were hanged about his necke, and he cast into the Sea.*

Therefore let Parents take heed how they speake in the presence of their children, and masters ought to take heede how they give ensamples unto their servants. For there bee some Masters and Parents, that will speake so badly before their children and servants, that it is not meete to be named: and not onely that, but they will also sweare in the presence of their children, yea they will teach them to sweare. But note our Saviour, how earnestly he commanded us to beware of swearing: therefore parents ought to take heed, and especially such as be rulers over houses, or be officers: if they doe sweare, all the houshold will sweare too, for it is commonly seene that the servant followeth the behaviour of his master, when they bee ill, but the servants are not so hastie to follow their masters in goodnesse. And this swearing is so come in an use, that we can say nothing at all, but we must sweare thereunto, by God or by my faith, or such like geare, but there be some, which when they be reprehended because of swearing, they will say, men will not beleeve me except I sweare which is a token that they have beene great lyers. For every true man is to be beleeved without swearing: and therefore take this for a certaine rule, that when a man is not ashamed, or hath no conscience to break this law of God, that is, to sweare, he will not be ashamed, to have no conscience to lye, and doe against that commandement, for swearing is as well forbidden as lying, and lying as swearing: therefore be that maketh no conscience in the one, will make lesse conscience in the other. I my selfe have had sometimes in use to say in my earnest matters: yea by S. *Mary* and such like things, which indeede is naught. For wee are commanded not to sweare at all.

Servants are not hasty to follow good ensamples.

Swearing and lying goe together.

Woe therefore be unto them that sweare, that offend their neighbours or their children by swearing, or other wickednes. For it were better that a milstone were hanged about our necke than to offend any body: that is to say, he were better to bee killed

killed bodily, to suffer extreame punishment bodily: for they that offend they be killers of their neighbours. But we are faulty the most part of us, two manner of wayes: first we will bee offended when there is no offence given: and againe wee be bold to doe that thing whereby our nature may justly be offended. But he that is a charitable man, will not be lighty offended, for certainely it is a great fault to be rashly offended, and to judge our neighbours doings to be naught and wicked, afore we know the truth of the matter, for we cannot see the hearts of men. Therefore as long as a thing is not openly wicked, let us not be offended. Againe, if the thing be necessary and good, let us not feare offences, yet we must take heed that we walke charitably. We have a liberty in the Gospell, yet we must take heed that wee use the same liberty aright, according unto the rule of charity, for S. *Paul* saith, *Omnia mihi licent, sed non omnia conducunt, All things are allowed unto me, but all things are not expedient.* I must beare with him, that is weake in faith. As for ensample, we may eate flesh upon Fridaies by Gods Word, if there were not a law made by the King and his most honorable Counsell, if there were no law (I say) then I might eate flesh upon Friday, yet for all that we must use our liberty, so that the use of it may edifie our neighbour, or intermit it when it may doe harme. So like as my liberty must be subject to charity, so my charitie must be agreeable to the sincerity of faith, for we may by no meanes leave the truth, leave Gods Word, which we must most stedfastly keepe. We have a law that saith, *Ab omni specie mali abstinete, Abstaine from all shew of evill.* So that it is not a small matter to be a Christian. We read a story that one *Attalus* and *Baldwine*, were cast into prison for Gods religions sake, in which prison there were some which would not eate flesh, nor drinke Wine. Now the same *Attalus* was taught of God, that he should admonish those prisoners of their rigorousnesse, which *Attalus* did, and so at the length brought them to leave their foolishnesse. But we cannot doe so heere in *England*, for our indifferencie is taken away by a law, if there were no such law, then wee might eate as well upon Fridayes as upon Holidayes. And this law is but a matter of pollicie, not of religion or holinesse, and we ought to live according to the lawes of the Realme, made by the Kings Majestie

A great fault to be soone offended.

1 Cor. 6.

1 Thess. 5.

The history of *Attalus*.

ſtie, for in all manner of things, we ought to keepe our ſelves within the compaſſe of the lawes, both in eating and drinking, in apparrell and paſtimes. Finally, our whole converſation ſhould be agreeable unto the lawes. For the Scripture ſaith, that we ſhould be obedient to all manner of ordinances, made by the lawfull magiſtrate, therefore we muſt ſpend our life, & take our paſtime, ſo that it may ſtand with the order of the Realme. Oh that we would have in conſideration theſe offences, to take heede of giving offences. And againe, to beware of raſh judgement againſt our brother, for it is a ſigne of ſmall charity. 1 Pet. 3.

But the world is ſo full of offences, and ſo ready to be offended, that I think that if our Saviour were here upon earth againe as he hath beene bodily, and ſhould talke with a woman at the Well as he did once, I thinke that there would ſome be found amongſt us, which would be offended with him, they would thinke that he had beene naught with her: but I pray you beware of raſh offences and raſh judgements. If my neighbour doth ſomewhat whereby I am offended, let me goe unto him and ſpeake with him, but to judge him by and by without knowledge, is naught. And farther wee muſt follow this rule, *Nemo quod ſuum eſt quærat, ſed quod alterius*, *No man ſhall ſeeke his owne profit, but his neighbours*. I muſt ſo uſe my liberty that my neighbour be not hurt by it, but rather edified. So did S. *Paul* when hee circumciſed *Timothy*, and at another time, when he perceived that the people were ſtout in defending the ceremonies of the law, he would not circumciſe *Titus*. Raſh offences muſt be avoyded. 1 Cor. 10.

Now when the diſciples of *Iohn* were gone, then he begin-neth to ſpeake to the people of *Iohn* Baptiſt, for our Saviour had a reſpect to *Iohn*, and to his eſtimation leaſt the people ſhould thinke that *Iohn* were in doubt of him, whether he were Chriſt or not. *What went ye out into the wilderneſſe to ſee, a reede ſhaken of the winde?* There was once an old man which counſelled a young man, that he ſhould be like a reede, he ſhould be ruled as the world goeth, for a reede never breaketh, but boweth which way ſoever the wind bloweth, and the oake ſometime breaketh becauſe it will not bend. But Chriſt ſpeaketh theſe words to the great commendation of *Iohn*, becauſe of his ſtedfaſtnes: there be many reeds now adays in the world, many me will go with the world. But religion ought not to be ſubject to

pollicies,

pollicie, but rather pollicy unto religion, I feare me there will be found a great number of us reedes, when there shall come a persecution, that we must suffer for Gods Word sake. I feare me there will be a great many that will change, and will not be constant as *Iohn* was.

When a man is in the wrong or erronious way, then he well may and should change, but *Persistite*, saith S. *Paul*, we must endure and stand stedfast in that which is good and right: in Gods Word we should stand fast, but not in Popery. So that first we must see that we be right, and afterward must stand. This is a great praise where with our Saviour praised *Iohn*, for it is no small matter to be praised of him, which knoweth the least thoughts of men.

God giveth no small praise.

Or what went ye out to see? A man cloathed in soft raymente: behold, they that weare soft raymente, are in Kings houses. Here in these words, our Saviour condemned not fine geare, as silke, sattin, or velvet: for there is nothing so costly but it may bee worne, but not of every body, Kings and great men are allowed to weare such fine geare, but *Iohn* he was a Clergie man, it behoved not him to weare such geare. Peradventure if hee had beene a flatterer, as some be now adayes, then he might have gotten such geare, but *Iohn* knowing his office, knew well enough that it behoved not him to weare such fine geare: but how our Clergie men weare them, and with what conscience I cannot tell, but I can tell it behooveth not them to weare now such delicate things, S. *Peter* doth disallow gorgeousnesse in women: how much more then in men? for a man would thinke that women should have more liberty in such trifles, but holy Scripture disalloweth it, and not onely in women, but also in men. For he nameth women, because they are more given to that vanity than men be. For Scripture useth many times by this word women, to understand men too. And by the word men it understandeth women too. For else we should not finde in all Scripture that women should be baptized. Here were a goodly place to speake against our Clergy men, which goe so gallant now adayes. I heare say that some of them were velvet shooes, and slippers, such fellowes are more meete to daunce the morrice dance, then to be admitted to preach. I pray God mend such worldly fellowes, for else they be not meete to bee

Clergie men ought not to weare fine geare.

Men understood by the word, *woman* and *contra*.

prea-

preachers Now I will make an end, concerning offences, peradventure ye will say, how chanceth it that God suffereth such offences in the world? Answer: *Inscrutabilia sunt judicia altissimi, The Iudgments of the most highest are insermable.* God can use them to good purposes, therefore he saith, *Necesse est ut scandala veniant, It is necessary that there be offences,* then ye will say, why should we then be damned for offences, when offences are needefull? Answere. When we doe ill, we shall receive our reward for our ilnesse, for it is no thankes to us, when God can use them to good purposes, we ought to be punished when we doe naught. Therefore the best is to beware and take heede of offences, and all other ungodlinesse, and live uprightly in the feare of God. So that we may inherite the life everlasting, which he hath prepared for us from the beginning of the world, which grant us God the Father, God the Sonne, and God the holy Ghost, one God and three Persons, now and ever world without end. Amen.

A Sermon preached by Master *Hugh Latimer* at *Grimstope*, the 28. of October. Anno. 1552.

Hæc mando vobis, ut diligatis invicem. *Iohn 15.*

SEeing the time so farre spent, we will take no more in hand at this time, but this one sentence: *Hæc mando vobis, ut diligatis vos invicem*: for it shall be enough for us to consider this well, and to beare it away with us: *This I command unto you, that you love one another.* Our Saviour himselfe spake these words at his last Supper before he was taken: it was his last Sermon that hee made unto his disciples before his departure, it is a very long Sermon. For our Saviour doth like as one that knoweth he shall dye shortly, therefore is desirous to spend that little time that he hath with his friends in exhorting, and instructing them how they shall lead their lives. Now among other things that he commanded us, this was one: *Hæc mando vobis, ut diligatis* Christs commandement to his Disciples.

vos invicem. This I command unto you, that ye love one another. My translation hath *Hec mando vobis*, the plurall number, the English goeth as though it singularly were but one. *This is my Commandement.* I examine the Greeke where it is in the plurall number, and very well, for there be many things that pertaine to a Christian man, and yet all those things are contained in this one thing, that is love: he lappeth up all things in love.

Love.

Rom. 13. Our whole duty is contained in these words, *Love together.* Therefore S. *Paul* saith, *He that loveth another, fulfilleth the whole law*, so it appeared that all things are contained in this word *Love.* This love is a precious thing. Our Saviour saith: *In hoc cognoscent omnes quod discipuli mei estis, si dilectionem habueritis ad invicem: By this shall all men know that ye are my Disciples if ye shall love one another.*

Christians knowne by love.

So that he maketh love his cognisaunce his badge, his Livery. Like as every Lord most commonly giveth a certaine Livery to his servants, whereby they may be knowne that they pertaine unto him, and so we say yonder is this Lords servants, because they weare his Livery. So our Saviour which is the Lord above all lords would his servants to be knowne by their Liveries and badge, which badge is alone. Whosoever now is indued with love and charity, is his servant: him wee may call Christs servant: for love is the token whereby you know such a servant that pertaineth to Christ, so that charity may be called the very livery of Christ: He that hath charity is Christs servant: He that hath not charity, is the servant of the devill. For like as Christs livery is Love and charity, so the Devils, livery is hatred, malice, and discord. But I thinke the Devill hath a great many more servants than Christ hath: for there be a great many more in his livery than in Christs livery, there be but very few which be indued with Christs livery, with love and charity, gentlenesse and meekenesse of spirit, but there be a great number of those that beare hatred and malice in their hearts, that be proud, stout, & lofty, therefore the number of the devils servants are greater than the number of Christs servants. Now S. *Paul* sheweth how needfull a thing this love is, I speake not of carnall love, which is a very beastly love, wherewith the whoremonger loveth his whore: but this charitable

He that hath love and charity is Christs servant.

ritable love is ſo neceſſary, that when a man hath her, without all other things it will ſuffice him. Againe, if a man have all other things and lacketh that love, it will not helpe him, it is all vaine and loſt. S. *Paul* uſed it ſo. Though I ſpeake with tongues of men and Angels, and yet had no love, I were even as ſounding braſſe, or as a tinkling cimball. And though I could prophecie and underſtand all ſecrets and all knowledge: yea if I had all faith, ſo that I could move mountaines out of their places, and yet had no love, I were nothing. And though I beſtowed all my goods to feede the poore, and though I gave my body even that I burned, and yet had no love, it profiteth me nothing. Theſe are godly gifts, yet S. *Paul* calleth them nothing when a man hath them without charity, which is a great commendation and a great neceſſity of love, inſomuch that all other vertues be in vaine when this love is abſent. And there have beene ſome which thought that S. *Paul* ſpake againſt the dignity of Faith, but you muſt underſtand that Saint *Paul* ſpeaketh here not of the juſtifying faith, wherewith we receive everlaſting life, but hee underſtandeth by this word faith, the gift to doe Miracles, to remove hils: of ſuch a Faith he ſpeaketh. This I ſay to the confirmation of this propoſition, faith onely juſtifieth: this propoſition is moſt true and certaine. And S. *Paul* ſpeaketh not here of this lively juſtifying faith: for this right Faith is not without love, for love commeth and floweth out of Faith, love is a Child of faith, for no man can love except he beleeve, ſo that they have two ſeveral offices, they themſelves being unſeparable. Saint *Paul* hath a ſaying in the 13. chap. to the 1 *Cor.* which after the outward letter ſeemed much to the diſpraiſe of this faith, and to the praiſe of love; theſe be his words. *Nunc autem manent, fides, ſpes, charitas, tria hæc, major autem horum eſt charitas.* Now abideth Faith, hope, and love, even theſe three, but the chiefeſt of theſe is Love. There be ſome learned men, which expound this majority of which S. *Paul* ſpeaketh here for diuturnity. For when we come to God, then we beleeve no more, but rather ſee with our eyes face to face how he is, yet for al that love remaineth ſtill: ſo that love may be called the chiefeſt, becauſe ſhe endureth for ever, And though ſhe be the chiefeſt, yet we muſt not attribute unto her, the office which pertaineth

. Cor. 13.

Iuſtifying faith.

Faith not ſeperated from love.

Faith hath one office, and love hath another.

neth unto faith onely. Like as I cannot say, the Mayor of Stamford must make mee a payre of shoes, because he is a greater man then the shoomaker is: for the Mayor though he be the greater man, yet it is not his office to make shooes, so though love bee greater, yet it is not her office to save: thus much I thought good to say against those which fight against the truth.

Now when we will know which be in his livery or not, wee must learne it of Saint *Paul* which most evidently described charity, which is the very livery, saying: *charitas patiens est*, love is patient, shee suffereth long. Now whosoever fumeth and is angry, he is out of his livery: therefore let us remember that we doe not cast away the livery of Christ, our Mayster. When we be in sickneſſe or any manner of adversities, our dutie is to be patient to suffer it willingly, and to call upon him for aide helpe, and comfort, for without him wee are not able to abide any tribulation. Therefore we must call upon God, hee hath promised to helpe: therefore let me not thinke him to be false or untrue in his promises, for we cannot dishonour God more then in not beleeuing or trusting in him. Therefore let vs beware above all things of this dishonoring of God, and so wee must be patient, trusting and most certainely beleeving that hee will deliver us, when it seemeth him good, which knoweth the time better then we our selves.

Charitas benigna est, charity is gentle, friendly, and loving, *charitas non invidet*, shee envyeth not. They that envy their neighbors profit when it goeth well with him, such fellowes are out of their liveries, and so out of the service of God, for to be envious, is to bee the servant of the devill. *Charitas non est procax*: love doth not frowardly, she is not a provoker, as there bee some men which will provoke their neighbour so far that it is very hard for them to be in charity with them, but we must wrestle with our affection, we must strive and see that we keepe this livery of Christ our Master: for the devill goeth about as a roaring Lyon, seeking to take us at a vantage, to bring us out of our liveries, & to take from us the knot of love and charity.

Charitas non inflatur, love swelleth not, is not puft up: but there bee many swellers now adayes, they bee so high, so lofty, insomuch that they dispise and contemne all other, all such persons are under the governance of the Devill. God ruleth

not

not them with his good Spirit, the evill ſpirit hath occupied their hearts and poſſeſſed them.

Charitas non agit perperam, ſhe doth not diſhoneſtly, *Non quærit quæ ſua ſunt*, ſhee ſeeketh not her owne, ſhee doth all things to the commodity of her neighbors. A charitable man will not promote himſelfe with the damage of his neighbour. They that ſeeke only their own commodities, forgetting their neighbors, they be not of God, they have not his livery. Further charity is not provoked to anger. *Non cogitat malum*, ſhe thinketh not evill. We ought not to thinke evill of our neighbour, as long as we ſee not open wickednes by him: for it is written you ſhall not judge, wee ſhall not take upon us to condemne our neighbor. And ſurely theſe condemners of other mens workes bee not in the livery of Chriſt. Chriſt hateth them. *Non gaudet ſuper iniquitate*, ſhe rejoyceth not in iniquity, ſhe loveth equity and godlineſſe. And againe ſhee is ſorry to heare of falſehood, of ſtealing, or ſuch like, which wickedneſſe is now at this time moſt commonly uſed, yet there was never ſuch falſehood among chriſtian men as there is now, at this time, truely I thinke, and they that have experience report it ſo, that among the very Infidels and Turkes, there is more fidelity and uprightneſſe then among chriſtian men. For no man ſetteth any thing by his promiſe, yea and writings will not ſerve with ſome, they be ſo ſhameles that they dare deny their owne hand writing, but I pray you are thoſe falſe fellowes in the livery of Chriſt? Have they his cognizance? No, no, they have the badge of the Devill, with whom they ſhall bee damned world without end, except they amend and leave their wickedneſſe. *Omnia ſuffert, omnia credit*: ſhe ſuffereth all thinges, ſhe beleeveth all things. It is a great matter that ſhould make us to be grieved with our neighbour: we ſhould be ſo patient when our neighbour doth naught, we ſhould admoniſh him of his folly, earneſtly deſiring him to leave his wickedneſſe, ſhewing the danger that followeth; namely, everlaſting damnation. In ſuch wiſe wee ſhall ſtudy to amend our neighbour, and not to hate him or do him a foule turne againe, but rather charitably ſtudy to amend him: whoſoever now doth ſo, he hath the livery and recogniſance of Chriſt, hee ſhall bee knowne at the laſt day for his ſervant. *Omnia credit*, love beleeveth all things:

Charity is the rule and onely order of a chriſtian mans life.

Love ſeeketh reformation and not deſtruction.

things: it appeareth daily that they that be charitable & friendly are moſt deceived, becauſe they thinke well of every man, they beleeve every man, they truſt their words, & therefore are moſt deceived in this world, among the children of the devill. Theſe and ſuch like things are the tokens of the right and godly love: therefore they that have this love are ſoone knowne, for this love cannot be hidden in corners, ſhe hath her operation: therefore all that have her are well enough, though they have no other gifts beſides her. Againe they that lacke her, though they have many other gifts beſides, yet is it to no other purpoſe, it doth them no good: for when we ſhall come at the great day before him, having not this livery (that is love) with us, then we are loſt, he will not take us for his Servants, becauſe we have not his cogniſance: but and if we have this livery, if we weare his cogniſance here in this world: that is, if wee love our neighbour, helpe him in his diſtreſſe, be charitable, loving and friendly unto him, then we ſhall bee knowne at the laſt day: but if wee bee vncharitable towards our neighbour, hate him, ſeeke our own commodity with his damage, then we ſhall be rejected of Chriſt, and ſo damned world without end.

Iohn 15. Our Saviour ſaith here in this Goſpel, *Hæc mando vobis ut diligatis vos invicem*, I command you (*Hæc*) thoſe things: he ſpeaketh in the plurall number, & lappeth it up in one thing, which is, that we ſhall love one another. Much like S. *Pauls* ſaying in the 13. to the *Rom.* *Nemini quicquam debeatis, quàm ut diligatis vos invicem.* Owe nothing to any man, but to love one another. Here S. *Paul* lappeth vp all things together, ſignifying unto us, that love is the conſummation of the law, for this commandement thou ſhalt not commit adultery, is contained in this law of love: for hee that loveth GOD will not breake wedlocke, becauſe wedlocke breaking is a diſhonoring of God, and ſerving of the Devill. *Non occides*, thou ſhalt not kill: He that loveth, will not kill, he will doe no harme. *Non furtum facies*: Thou ſhalt not ſteale, he that loveth his neighbour as himſelfe, will not take away his goods. I had of late occaſion to ſpeake of picking and ſtealing, where I ſhewed unto you the danger, wherein they bee that ſteale their neighbours goods from them, but I heare nothing yet of reſtitution: Sirs I tell you, except reſtitution bee made, looke for no ſalvation.

Rom. 13.

Exod. 20.

Reſtitution.

tion. And it is a miſerable and haynous thing to conſider that we be ſo blinded with this world, that rather then wee would make reſtitution, we will ſell unto the devill our ſoules which are bought with the blood of our Saviour Chriſt. What thing can bee done more to the diſhonouring of Chriſt, then to caſt our ſoules away to the devill for the value of a little Money? The ſoule which he hath bought with his painefull paſſion and death? But I tell you thoſe that will doe ſo, and that will not make reſtitution when they have done wrong, or taken away their neighbours good, they be not in the livery of Chriſt, they be not his ſervants, let them goe as they will in this world, yet for all that they bee foule and filthy enough before God: they ſtincke before his face, and therefore they ſhall be caſt from his preſence into everlaſting fire: this ſhall be all their good cheere that they ſhall have, for becauſe they have not the livery of Chriſt nor his cogniſance which is Love. They remember not that Chriſt commanded us? Saying *Hæc præcipio vobis, ut diligatis invicem.* This I command you that yee love one another. This is Chriſts commandement. *Moſes* the great prophet of God gave many lawes, but hee gave not the ſpirit to fulfill the ſame lawes: but Chriſt gave this law, and promiſed unto us, that when we call upon him, hee will give us his holy Ghoſt, which ſhall make us able to fulfill his lawes, though not ſo perfectly as the law requireth, but yet, to the contentation of God, and to the protection of our faith: for as long as we be in this world, we can doe nothing as wee ought to doe, becauſe our fleſh leadeth us, which is ever bent againſt the law of God, yet our workes which we doe are well taken for Chriſtes ſake, and God will reward them in heaven. Therefore our Saviour ſaith: *Iugum meum ſuave eſt, & onus meum leve*, my yoke is eaſie, and my burden is light, for becauſe he helpeth to beare them, elſe indeede wee ſhould not be able to beare them. And in another place, he ſaith, *Præcepta ejus gravia non ſunt*, his commandements be not heavie, they be heavie to our fleſh, but beeing qualified with the ſpirit of God, to the faithfull which beleeve in Chriſt, to them (I ſay) hey be not heavie, for though their doings be not perfect, yet they are well taken for Chriſts ſake. You muſt not bee offended becauſe the Scripture commendeth love ſo highly, for he that commendeth the daughter,

Iohn 15.

Mat. 11.

1 Iohn 5.

commendeth the mother, for love is the daughter, and faith is the mother: Love floweth out of Faith, where faith is, there is love: but yet we muſt conſider their offices, faith is the hand wherewith we take hold on everlaſting life.

Now let us enter into our ſelves, and examine our owne hearts, whether we be in the livery of God, or no: and when we finde our ſelves to be out of this livery, let us repent, and amend our lives, ſo that we may come againe to the favour of God, and ſpend our time in this world, to his honour and glory, forgiveing our neighbours all ſuch things as they have done againſt us. And now to make an end. Marke here who gave this precept of love, Chriſt our Saviour himſelfe, when and at what time? at his departing when he ſhould ſuffer death: therefore theſe words ought the more to bee regarded, ſeeing hee himſelfe ſpake them at his laſt departing from us. God of his mercy give us grace ſo to walke here in this world, charitably and friendly one with another, that wee may attaine the joy which God hath prepared for all thoſe that love him. Amen.

Angels are appointed of God to defend us.

A Sermon made on Chriſtmas day by Maſter *H. Latimer*, at *Bexterly* the 25 *of December*. 1552.

Luke 2. ¶ *Factum eſt autem in diebus illis: Exijt decretum a Cæſare Auguſto. &c. Luke* 2.

THis Goſpel maketh ſpeciall mention of the Nativity of our Saviour Ieſus Chriſt, declaring how *Mary* with her Husband *Ioſeph* came after the commandement of the Emperour, from *Nazareth* unto *Bethlem* the Citty of *David* of whoſe linage and tribe ſhee was, what miſeries and calamities ſhee ſuffered by the way, and how poore and miſerable ſhe was, having nothing that pertained to a woman being in her caſe, you may right well conſider: and as touching his Nativity, his poverty,

The birth of Chriſt.

verty, how hee was borne in a stable among beasts, lacking all manner of necessary things which appertained to young children: Insomuch that he had neither cradle nor clouts. Wherefore *Mary* his mother wrapped him (as it is most like) in her owne apparell, & laid him in a Manger, where he was shewed, not to the rulers of this world, neither to kings, Potentates or Bishops: But rather to simple shepheards, and poore servants keeping their sheepe in the field. To these poore wretches the Angel of God was sent which proclaymed these great things unto them, saying: *Be not afraid, for behold I bring you tydings of great gladnes that shal come to all people: for unto you is borne this day in the city of David a Saviour, which is Christ the Lord, &c.*

The poverty of Christ.

Christ openeth himselfe to the poore.

This is the greatest comfort in the World, to know that our Saviour is borne, that he is abroad, and at hand unto every one that calleth upon him. What greater gladnesse can bee unto a man that feeleth his sinne, and seeth his damnation before his eyes: unto such a man nothing is more acceptable than to heare that there is a Saviour which will helpe him and heale his sores. Therefore this message of the Angel was very joyfull tidings.

Christ our Saviour.

The Angel bad them goe unto *Bethlem* and to search for the Childe, and forthwith a great many of Angels came together rejoycing, singing, and praysing God for our sakes, that the redeemer of mankind was borne into the world. For without him nothing availeth in the sight of God the father, without him no man can prayse God, because it hath pleased God for his Sons sake onely, to shew himselfe favourable and loving unto mankinde, and to receive onely that prayer which is made unto him in the name of Christ our Saviour. Therefore all those which come without him before God, shall be rejected as persons rebellious against God, and his constitutions. For the will, pleasure and counsell of God is, to receive onely those which come to him in the name of his Son our Saviour, which know themselves, lament their owne sinnes, and confesse their owne naughtinesse and wickednesse, and put their whole trust and confidence onely in the Son of God the redeemer of mankind, as the Angels themselues testifie.

Christ is our onely mediatour.

Here in this Gospel note, that here was singing and rejoycing, for the great and unspeakable goodnesse and mercy of al-

mighty God the Father, whom it pleaſed to redeeme mankind through the death of his only, naturall, and moſt deare beloved Son our Saviour, and redeemer Ieſus Chriſt, very God and very man, the ſonne of God after his Godhead, the ſonne of *Mary* after his manhood, which he hath taken upon him for mans ſake, to redeeme and deliver the ſame from all miſery, and to ſet him at unity with God the father, and finally to bring him to everlaſting life.

Now it followeth in the Text: *As ſoone as the Angels were gone from them, &c.* Marke here that the Angels aſſoone as they had done their buſineſſe, they returned unto their Maſter which had ſent them. By the which all good and godly Servants may learne, that whenſoever their Maſters ſend them on their buſineſſe, they ought to doe the ſame diligently, and quickly to returne againe to their Maſters, not ſpending the time in loytering and lewdneſſe, as the common ſort of ſervants doe in theſe dayes, cleane contrary to the example of theſe Angels of God, which returned to God immediately after their meſſage was done. And would to God that all Servants would conſider this, and keepe in remembrance theſe Angels of God, for if this were well conſidered, there would not bee ſo great complaint of the lewd ſervice of Servants as there is every where, God amend it.

We reade here that the Angels appeared viſibly and in ſight: By the which we ſhall conſider that whenſoever or whereſoever the word of God is preached, there are the Angels preſent, which keepe in ſafe cuſtody all thoſe which receive the word of God, and ſtudy to live after it: for Saint *Paul* calleth them *Adminiſtratores ſpiritus*, that is to ſay, the adminiſtrators and ſervants of the ſpirit. Therefore ſeeing the Angels are preſent, it is meete for us to come with great reverence to the word of God, where himſelfe with his Angels are preſent.

Heb. 1.

The Angels returne to heaven, &c. Heere I will not diſpute before you, where Heaven is, nor how many Heavens there be. Such obſcure queſtions appertaine not to you that are ignorant and unlearned. For this is ſufficient for you to know, that whereſoever GOD doth exhibite and ſhew himſelfe, there is heaven. God is every where as he ſaith, *Cœlum & terram implco.* But whereſoever moſt apparently he exhibi-

Iere. 23.

ted

ted himselfe to his Saints and Angels, the same properly is called heaven, and thither went these Angels after they had done their message, to waite upon the Lord, ready to go and doe all that which he would command them. Wherein you may learne the great love and kindnesse of God the heavenly father, which hath made and created them for our sakes to this end, that they should defend and keepe us from our strong and mighty enemy and prince of this world, the Devill, whose power passeth all mans power: insomuch that except God did preserve us from him by the ministration of his obedient Angels, wee should all perish both soule and body. But thankes be unto God which never ceaseth to provide for us, to preserve both our soules and bodies. But marke heere, that we are not bound to call upon the Angels when wee heare that they serve us, but rather to give God thankes in them that he hath vouchsafed to set such watchmen about us. Therefore learne onely to hope and trust in the Lord, and give laud and thankes unto him, like as the Angels themselves doe, singing with great pleasant voyce, as *Luke* saith. This is enough of the Angels. Now let us come to the shepheards.

Angels are not to be prayed unto.

The shepheards sayd on to another, Let us goe unto Bethleem, and see these things which wee heare say is happened, that the Lord hath shewed unto us. Here note the Faith of these poore Shepheards which beleeved the saying of the Angels so stedfastly, that they were ready to goe and doe after the commandement of the said Angels. They did not as many of us doe, which are so slothfull that wee will not scant abide one houre to heare the word of God. And when we have heard the same, we beleeve it not, wee regard it not, it goeth in at one eare and out at the other. Wherefore it is not to be marvelled that God is angry with us, seeing we are so forgetfull and unthankefull for his great & exceeding benefits shewed unto us in these latter dayes of the world.

This is a comfortable place for Servants which should bee more diligent in their businesse then they be, considering that God regardeth them so much, that hee is content to open his great and high misteries unto Servants first, setting aside all kings and rulers in this world, which are onely esteemed in the sight of men. Heere therefore, learne oh ye Servants and

consider

consider that God no lesse regardeth you than the greatest Lords in the world, if you live after his commandements, which is, that you shall serve your Masters truely and uprightly, and not with a fained heart.

Let us goe to Bethlem saith the Shepheards: Heere is to bee noted in these Shepheards a great charity among themselves, in that one exhorteth another to goe to follow the word of GOD. Many folkes now adayes agree and exhord themselves to doe wickedly, to steale, to picke, and to doe all lewdnes: But to exhort their neigbours to doe any goodnes as those Shepheards did, they will not agree. Therefore let us not bee ashamed to learne of these poore shepheards to follow their examples. When wee heare the word of God let us exhort another to follow the same, and let us agree in goodnesse, to seeke Christ and to follow him according to his word, and then wee shall finde him. Let the Curate exhort his Parishioners, to follow the commandements of God: Let the Housholder exhort his wife, children, servants, and family to the seeking of Christ: Let every neighbour exhort another to goodnes, yea let every one consider that no one Person is borne into the world for his owne sake, but for the common-wealth sake. Let us therefore walke charitably, not seeking our owne commodities, but the honour and glory of God, and the wealth of all Christians, with exhortations, admonitions and prayers one for another, that the name of God may bee magnified among us, and his will knowne and fulfilled. Of these poore Shepheards, wee may learne much goodnes, yea the best Doctor of Divinity neede not to be ashamed to learne of them, and to follow their examples, which are now Saints in Heaven, and the inheritours of everlasting life. But yet wee must beware that we goe not too farre. For wee may not make Gods of them, nor call upon them, as we have beene taught in times past, because God will bee called upon, honoured, and worshipped alone: he may not suffer any to be fellow with him as hee himselfe saith, I give mine honour to none. *Esay* 42. Therefore we must call upon him onely, and seeke all maner of comfort at his hand, which is the Fountaine of all goodnesse, and not at Saints. But if thou will needes worship them, will you heare how you shall worship them, live Godly and uprightly after

Curates must exhort their Parishioners, housholders, neighbours.

Saints are not to be prayed unto, nor worshipped.

their

their example, follow their charitable life and steadfast faith, then you worship them as they ought to be worshipped. But to call upon them is not a worship, but a detestable Idolatry, because (as I said before) wee must call upon God onely, and not Saints. For when we call upon them, we make them Gods, and then we put God out of his seat, and place them in it, which manner of doing God cannot suffer unpunished, and therefore beware.

Farther, wee learne in this Gospel the nature of very true and unfained Faith. These Shepheards assoone as the Angels were gone from them, they layd their heads together and consulted what was to bee done: And at the length with one consent concluded to forsake and set aside all their flockes of sheepe and cattell, and goe unto *Bethlem* to seeke the Savior. Here appeareth their excellent, marvellous, and great faith, for they were in perill of body and goods. To leave a flocke of sheepe a whole night without a Shepheard could not bee done without great danger, for that the same Countrey (as is said before) brought forth many wild and harmefull beasts ready to devoure the whole flock of sheepe in one night, as we reade of a Lyon had killed a Prophet, but not without the sufferance of God. Also of the Lyon which *Sampson* killed when hee went to see his new married wife. Also wee reade in the Scripture, of two Beares that killed at one instant xliiij. yong children that mocked the Prophet *Elisæus*. So that it appeareth partly by the holy Scripture, and partly by other Writers, (as *Iosephus*) that the same country is full of such manner of devouring beasts. Therefore to leave a flocke of sheepe without a shepheard was a great matter for them to doe which were but servants, and were bound to make amends for all that should happen to be lost: as we reade of *Iacob* which ever made good out of his owne flocke unto *Laban* his father in law when any thing had beene lost. So it appeareth that these Shepheards were in perill of body and goods, for if they had not beene able to make amends, then they themselves should have beene sold to perpetuall slavery and bondage like horses or brute beasts. But faith when it is not fained, feareth no perill nor danger, A faithfull man knoweth that God is able to defend him and to helpe him in all tribulation. And here is verified the saying

True and unfained faith.

3 Reg. 13.

Iudg. 14.

4. Reg. 1.

Gen. 30.

Faith unfained feareth no perill.

Mat. 16.

of

of our Saviour Christ, that whosoever shall lose his life, shall finde it. These shepheards put their lives in adventure, yea, they put themselves in the greatest perill that might be: But at the length they found the Saviour which restored to them their soules, and bodies, and everlasting life. Heere we may learne to be hearty, and so doe manfully for the Gospels sake, beleeving undoubtedly that God is able and will preserve us in the midst of all our tribulations, so that we doe that which is our duty to doe, that is to live and dye in Gods quarrell, and so to forsake our selves, that we may finde him which will give us life everlasting.

Gods quarrel we ought to live and dye in.

Further, here may all those be ashamed which set so much by this world, that they cannot finde in their hearts to forgoe one farthing for Gods sake. Such shall receive their judgement of these shepheards that were so hearty in Gods cause, and not without perill of their lives. Therefore returne oh thou covetous heart, returne to God, amend thy life. Consider the momentary and short time that thou hast here to live, and that when thou shalt depart hence, thou must bee judged after thine owne wickednesse. And the more carefull that thou art to keepe thy mony and substance, the sooner shalt thou lose both that and thy soule also, which is the greatest treasure above all other. *They came with haste unto Bethleem, &c.* Here let every man learne quickly to goe about his businesse to the which God hath appointed him: and specially Servants may learne here to doe their businesse truely and speedily, not spending the time in vaine, going up and downe when their Masters are absent, but rather to be diligent, knowing that they serve not onely their bodily Master, but Christ himselfe, as S. *Paul* saith: Therefore consider this, O ye servants, and know that God will reward you for your well doinge, and againe, punish you for your slothfulnes, and deceitful doings.

They found Mary, and Ioseph, and the Babe laid in a Maunger, according to the saying of the Angel, &c. Here let every man follow the example of the Angell, which told the Shepheards no lies: So let every man be upright in his talke, and talke nothing abroad, except he be sure that it be so. For when you doe otherwise, you follow not this Angell. Make no manner of promise, neither great nor small, except you bee able

to

to keepe it. Above all things beware of perjury and lies, which are abominable in the face of GOD as the Prophet saith: *Odisti qui loquuntur mendacium linguis suis*, that is to say, Thou hatest those (O God) that speake lies with their tongues. Pro. 6. But God knoweth that many things are now promised, and nothing performed. Every man is more liberall in speech then in deede, whereas it should be contrary. Likewise Servants are not Angels when they deale deceitfully with their Masters, and when they are slothfull in their doings, not regarding their promise made unto their masters. For they promise to serve diligently in all manner of businesse, which God knoweth is not kept by a great many of servants: yea, there is none serve as they ought for to doe, therefore all such are not as Angels.

Servants ought to bee diligent and true.

The same Mary, Ioseph, and the Babe, &c. Heere we may not take heede of the order of this speech or writing: as *Mary* is set before her Childe: *Ergo*, she hath more authority then her child hath. As the Bishop of *Rome* maketh an argument, saying: *Peter* is ever first named before the Apostles: *Ergo*, he is the principall & chiefe Apostle, and all the other are subjects vnto him. Which manner of reasoning is false. For after that reasoning. *Mary* should bee more esteemed then our Saviour, which were abominable and cleane against the verity of the scripture; and therefore the setting and placing of names in Scripture is not to bee observed, nor no arguments may bee made after that manner, which be set first or last.

They finde Mary, and Ioseph, and the Childe lying in a Manger. Here is the faith of the shepheards proved. They had heard a voyce from heaven which promised unto them a Saviour, and now when they come, they finde nothing but a poore infant lying in a Manger. This was a great matter to them, for they thought they should have found him keeping a state after his name, that is like a Saviour: but they found a poore Child, which after mans reason was not able to helpe himselfe: notwithstanding, they had conceived such a strong and hearty Faith, which Faith preserved them from all such outward stormes and offences. By the which wee may learne of these shepheards not to be offended with the poore kingdome that our Saviour kept in this World: for wee see most commonly

monly that the rich and wealthy of this world diſpiſe and contemne the word of God. Let us therefore be diſpiſed in this world with Chriſt our King, that wee may have afterward with him everlaſting life, when the proud and ſturdy fellowes ſhall bee thruſt into everlaſting fire. For theſe Shepheards were not offended with the poverty of our Saviour, and did therefore ſtay and meddle no further, but they went foorth and preached and talked of it to other folkes, which thing they could not do without perill of their lives. For the Phariſies and ſpirituality were ſo ſtubburne that they would ſuffer none other doctrine to be taught then their owne fantaſies: as it appeared afterward when they killed Chriſt himſelfe, and after him a great number of the Apoſtles: yet for all that theſe poore ſhepheards, were content to looſe their lives in Gods quarrell. Therefore they goe and teach their neighbours and others how the Meſſias and Saviour of the world was borne of a Virgin, and how the Angel of GOD had opened it unto them. But what followed of their teaching, or what became of it? It begot a wondering and a gaſing: Every body marvelled at it, and was deſirous to talke of it, becauſe it was a new matter, as we ſee in this our time, a great number of people pretend the Goſpel, and beare the name of Goſpellers, becauſe it is a new thing, and therefore it is the more pleaſant unto them. So was it at that ſame time, every body would talke of it in all places, but there were few or none that beleeved. For wee reade not that any of them went forth to ſeeke the Childe, and ſo to confirme his or their Faith, no there was none. It was but a talke, & ſo they uſed it: wherein you may note the unfaithfulneſſe and unthankefulneſſe of this world, which will not receive the great benefites of God offered unto us. The ſhepheards told them how the Angel of God had opened the matter to them, but the fooliſh people would not beleeve it. And even ſo at this time the preachers goe abroad and ſhew unto the people what GOD hath for them, how hee hath delivered them from ſinne, death, and hell. But the people are ſo blinded with unthankefulneſſe, that they will not beleeve the benefits of God, nor receive them, but make a gazing and a wondering at the matter.

Faithfull and good ſhepheards.

But what did *Mary* the mother of Chriſt? What did ſhe?

The

The Evangelist saith *shee pondered it in her heart*, shee weighed the matter with her selfe. She did not as our welspoken dames doe: She tooke not in hand to preach: She knew that silence, in a woman is a great vertue, therefore she made nothing of the matter: Shee boasted not of her stocke, to bee of the linage of noble king *David*: neither did shee prayse her owne Childe, but would rather heare him to be praysed of another: She tarried untill the Lord himselfe had opened the matter, neither would she bee to hasty in promoting her selfe to honour. Here may all women learne to follow the example of *Mary*, to leave their talke and vaine speaking, and to keepe silence. For what was the cause of the fall of mankinde, but the unmeasurable talke of *Eve*, which tooke in hand to reason the matter with the Serpent, she thought her selfe very learned and able to convince him? So are there too many now which take too much upon them. Such women may learne heere of *Mary* to keepe their tongues in better order. All women commonly make much of the mother of Christ, yea some call upon her: But for all that, they will not follow her example and goodnesse.

Silence in a woman is a great vertue.

Farther, here is to be noted, the temptation, and triall wherewith *Mary* was tempted and tryed. Shee heard of the Angel that she should bring forth a Saviour, whose kingdome should last for ever. And now that he is borne, there commeth no bodie to visite him but poore Shepheards, which seemed strange unto her, and such as might make her much to marvell at the matter, and to overthrow her faith. But *Mary* comforted herselfe with the word and promise of God, which was, that her sonne should reigne for ever. This she beleeved, and therefore tooke no harme of the said temptation or triall, but rather much good, for this visitation of the Shepheards, was an establishment of her faith, and a great increase of the same. And here is verified the saying of S. *Paul*, *Bonis, omnia cooperantur in bonum*, that is, *all things worke for the best to them that love God*. Rom. 8.

Farther, by these Shepheards wee learne, that God is not partiall, hee hath not respect to any person, neither to the rich, wise, nor mighty, but he delighteth in those which are meeke and lowly in spirit, unto such God openeth himselfe, as Christ saith, *Ago tibi gratias pater, I thanke thee heavenly Father*, Mat. 11. God respecteth no persons.

that

that thou hast hidden these things from the wise men of this world, and hast opened them unto the simple. Which saying of Christ is verified now upon us: For GOD hath hidden the divine mysteries of his word from the Pope, Cardinalls, Bishops, and the great learned men of this World, and hath opened it unto us: Therefore let us be thankefull for his innumerable benefits poured upon us so richly and abundantly, let us follow therefore the example of these shepheards. Let us come to *Bethlem*, that is to Christ, with an earnest minde, and hearty zeale to heare the Word of God, and then follow it indeede: for not the hearer shall be saved, but the doer and follower thereof, as hee saith, Not those that call me Lord, Lord, shall enter into the kingdome of God, but those which doe the will of my Father which is in heaven. Wherefore let us follow the word of God, let us glorifie & magnifie his holy Name in all our workes and conversations, wherein consisteth the very thankefulnesse and true service which we owe unto him.

Iames 1.

Mat. 7.

And the Shepheards returned lauding and praysing God, for all the things that they had heard and seene, &c.

They were not made religious men, nor Monkes, but returned againe to their businesse, and to their occupation. Where wee learne every man to follow his occupation and vocation, and not to leave the same, except God call him from it to another, for God would have every man to live in that order that he hath ordained for him. And no doubt, the man that plyeth his occupation truely, without any fraud or deceit, the same is acceptable to God, and he shall have everlasting life.

Every man ought to walke in his calling.

We reade a prety story of S. *Anthony*, which beeing in the wilderneſſe, led there a very hard and straight life, in so much as none at that time did the like: to whom came a voyce from heaven, saying: *Anthony*, thou art not so perfect as is a Cobler that dwelleth at *Alexandria*. *Anthony* hearing this, rose up forthwith, and tooke his staffe and went till he came to *Alexandria*, where he found the Cobler. The Cobler was astonied to see so reverend a father come to his house. Then *Anthonie* said unto him, come and tell mee thy whole conversation, and how thou spendest thy time? Sir, said the Cobler, as for me, good workes have I none, for my life is but simple and slender, I am but a poore Cobler, in the morning when I rise,

I pray for the whole Citie wherein I dwell, ſpecially for all ſuch neighbours and poore friends as I have: after, I ſet me at my labour, where I ſpend the whole day in getting my liuing, and I keepe me from all falſhood, for I hate nothing ſo much as I doe deceitfulneſſe: wherefore, when I make to any man a promiſe, I keepe it, and performe it truely, and thus I ſpend my time poorely, with my wife and children, whom I teach and inſtruct, as farre as my wit will ſerve me, to feare and dread God. And this is the ſumme of my ſimple life.

In this ſtory, you ſee how God loveth thoſe that follow their vocation and live uprightly, without any falſhood in their dealing. This *Anthony* was a great holy man, yet this Cobler was as much eſteemed before God as he.

Heere I might take occaſion to ſpeake of all eſtates, and what pertaineth to every one of them, but the time is paſt, I will therefore make an end, without any rehearſall or recitall of that which is already ſayd. The Lord of heaven and earth make us diligent and ready to doe his will, and live after his commandement, and ſo to come finally to everlaſting life, through Chriſt our Lord. To whom with God the Father and the holy Ghoſt, be all honour, and glory, for ever and ever world without end, *Amen*, *Amen*.

Note here obedience to magiſtrates.

Note here wholſome doctrine of obedience.

¶ A Sermon preached by M. *Hugh Latimer* on Saint *Stevens* day, at *Grimſtorpe*. *Anno*. 1552.

And it fortuned that while they were there, her time was come that ſhe ſhould be delivered, and ſhe brought forth her firſt begotten ſonne, and wrapped him in ſwadling clothes, and layd him in a maunger, becauſe there was no roome for them in the Inne. Luke. 2.

I Shewed you yeſterday, (Right Worſhipfull audience) what was the occaſion that *Mary* the Mother of our Lord Ieſus Chriſt our onely Saviour and Redeemer came to *Bethleem*, whereas

The example of Ioſeph and Mary is to be conſidered.

it was prophecied that he should be borne. The occasion was this, *Octavius* being Emperour over that great Empire of *Rome*, at that time when Christ should be borne, (as it was prophecied he should be borne while the second Temple stood.) Now this *Octavius* sent out a generall proclamation, that all Countries underneath his dominion should be taxed, and to give him a certaine money.

Now God intended another thing. *Octavius* with this proclamation sought nothing but to fill his purse, and to make money, but God sought occasion that way to fulfill his prophecie: for it was prophecied a long time, that Christ should be borne at *Bethleem*. Now she could not come thither except by some occasion, and therefore this was the occasion, namely, that she should come and be taxed, and pay a certaine money to the Officers. And here we shall consider and weigh the obedience that *Mary* the Mother of Christ and her husband shewed toward the magistrate, that she was content to take such a great journey in hand with her husband *Joseph*, to shew her self obedient unto the Magistrates. And here I tooke occasion the last time to speake somewhat of obedience, how we ought to shew our selves obedient unto all things which bee not against God. I thinke of this matter we cannot speake too much, for it is a thing most necessary to be knowne. For if the parents of our Saviour were content to be obedient to a heathen King, how much more should we shew our selves obedient unto our naturall King, which feedeth us with the holy Word of God, and seeketh not alone our bodily health and wealth, but also the health of our soules? How much more ought we to reverence him and honour him, which not tyrannously ruleth over us, as *Octavius* did over the *Iewes*, but most lovingly governeth us, seeking not his owne commodities but our good estate? Now by this occasion, as I told you, namely to shew themselves obedient, came *Joseph* and *Mary* unto *Bethleem*, a long journey, and poore folkes, and peradventure on foote: for we read of no great horses that she had, as our great Ladies have now adayes. Now he that would shew the good behaviour that was betweene them two, he must surely have much time. We read of no falling out betweene them, or any ill behaviour on either side. Wherefore all husbands may

learne

Note here obedience to magistrates.

Note here wholsome doctrine of obedience.

The example of *Joseph* and *Mary* is to be considered.

learne by *Ioseph*, to doe their duties toward their wives, and againe all wives may learne by her.

Well, she was great with childe, and was now come to *Bethleem*. A wonderfull thing to consider the workes of God. The Emperour *Octavian* served Gods purpose, and yet knew nothing of him, for he knew not what manner of man was borne, at that time when his proclamation was sent out. But *Iohn* Baptist that went before our Saviour Christ, he shewed what manner of man Christ was, when he saith: *Ecce agnus Dei, qui tollit peccata mundi: Behold the Lambe of God, that taketh away the sinnes of the world.* *Iohn 1.*

By these words is shewed to what end Christ was sent into this World, namely, to take away sinnes. And before this, *Zacharie* the father of *Iohn* Baptist, brake forth into praysing of God, saying: *Benedictus Israel, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horne of salvation.* Now if *Zachary* because of the birth of *Iohn*, rejoyced in God, how much more should we laud and praise God, that Christ our Saviour himselfe is borne? for *Iohn* Baptist was the precursor. He was but a servant of God; yet *Zacharie* his father, so much rejoyced in him. How much I say shall we praise God, that the Lord above all lords, hath taken upon him our humanity, and is made man, for this great benefit, that he would vouchsafe to humble himselfe so much, as to take our nature upon him, for this cause, to deliver us out of the hands of the old Serpent the devill, in whose kingdome and dominion all mankind should have beene, if this Saviour had not come into the world.

Christs comming was to take away sinne.

By Christ we are delivered from the power of the devill.

And thus his first comming is but very poorely, without any jollity or pompe, but his second comming (as I have told you many a time before) shall be a glorious comming, a beautifull comming, for he shall come accompanied with all his Angels, he shall come with such cleerenes, that the Sun and the Moone shall be darkned at his comming, not that the Sunne it selfe of his substance shall be darkned, no not so, for it shall give his light, but it shall not be seene for this great light and cleerenesse, wherein our Saviour shall appeare. Now at the first he is come, not with glory or majestie, but with great poverty and misery, which he hath sustained for our sakes.

Christ his first comming was poore, but his latter comming shall be glorious.

We have heere to consider the great benefits of God the Almighty Father, that it hath pleased him through his great goodnesse and love which he bare towards us which were his enemies, that it hath pleased him (I say) to give unto us for our sakes, his onely Sonne into these miseries and calamities, and to suffer him to take our nature upon him, and to deliver us by his most painefull and grievous passion. We cannot expresse the worthinesse of it, but though we are not able to expresse it, yet we must doe as much as we can.

What Christ was before he was made man.

Now for to come to the knowledge of this benefit, you must consider first what he was before he was incarnate and made man: for when we know what he was, before he was made man, then we shall know what he hath done for us.

Now therefore you must know, that he was the naturall sonne of God, yea God himselfe, the Lord and King over heaven and earth, through whom all things were made and created, and by whom all things are kept and sustained, ruled, and governed, that same God, that same Sonne of God, refused not to humble himselfe far beyond all measure, to take upon him such a vile nature, for he was made very man.

The *Arrians* opinion of Christ.

You must not think as the *Arrians* did, which said that he was not a very man, nor suffered very paines upon the crosse but had a fantasticall body. And I know where there was one of such an erronious opinion, not many yeres since, he belonged to a great man at that time. Beware therefore of this opinion, and beleeve stedfastly that he was a very naturall man, sin excepted. Againe, we must beleeve that he was Gods Son not by adoption, as we be, for we al be adopted and taken for the children of God. But he was before the world began with God, the very naturall Son of God, and God himselfe, very Gods Son without a mother, like as he was very man without a Father. I will prove him to be very God, because we are commanded to call upon him. Now ye know that to call upon God, is to honour God. And God saith in his word that he will give his honour unto no body, but Christ hath the honour of God, therefore he must needes be very God. And here we have occasion to be sorry that we have called upon Saints, and so deprived God of his honour and dignity, and made them *Deos tutelares*, we made gods of men. But Christ is he on whom we must call, and put our confidence in:

Christ was the very true Son of God.

for

for it is written, All the Kings of the world ſhall honour him, and call upon his Name. And therefore here it appeareth moſt manifeſtly, that he is very God coequall unto the father after his divinity. You have heard this day in the ſervice of S. *Steven*, how he called upon Chriſt, ſaying: *Domine Ieſu ſuſcipe ſpiritum meum, Lord Ieſu take thou my ſpirit*, Lifting up his eyes unto heaven, ſignifying that Chriſt is very God, which thing (no dobut) S. *Steven* would not have done, if Chriſt had not beene very God. Acts 7.

Chriſt is very God, and therfore is onely to be called upon.

Now this day is S. *Stevens* day, which was put to death, becauſe he rebuked the ſtubburneſſe of the wicked Prieſts and Biſhops, which Biſhops ſtirred up falſe witneſſe againſt him, and ſo ſtoned him, but well is he that ever he was borne.

Now therefore if you will worſhip Saint *Steven*, I will tell you how ye ſhall worſhip him. Conſider his faith and heartineſſe which he had in Gods cauſe: and pray unto God, that thou mayeſt have ſuch a ſtrong faith as he had, that thou mayeſt bee ready to forſake the world, and ſuffer for the Word of God, like as he hath done. Alſo further pray unto God, that thou mayeſt have ſuch a ſtrong faith to pray unto him, as S. *Steven* had. This is the right worſhipping of S. *Steven*, to follow his example, but not to call upon him.

But I marvell much, how it came to paſſe that upon this day we were wont to let our horſes blood: it is like as though S. *Steven* had ſome great government over the horſes, which thing no doubt is a vaine invention of man. We ought to commit our ſelves, and all that we have, under the governance of God, and not to be ſo fooliſh as to commit them unto Saints. God grant us that we may ſay with a good faith from the bottome of our hearts, *Domine Ieſu ſuſcipe ſpiritum noſtrum, Lord Ieſu receive our ſpirits*. Further Chriſt himſelfe ſhewed moſt manifeſtly what he was, for he hath witneſſes enough, the Father, the holy Ghoſt, *Iohn* Baptiſt, and the workes which he did: and finally he himſelfe witneſſeth what he is, for he ſaith, *Qui credit in me, habet vitam eternam, He that beleeveth in me, hath everlaſting life*. Here is plainely ſhewed by his own words what he was, namely the redeemer of mankind and very God, for no body can give everlaſting life ſave only God. But Chriſt giveth everlaſting life, *Ergo*, he is very naturall God. And in another

Chriſt hath witneſſes what he is.

Christ is verie God.

place, he saith, *Quemadmodum Pater mortus suscitat, sic & filius, Like as the Father raised up the dead, so doth the sonne too*: where it most manifestly appeareth, that he is equall unto the Father: They worke their workes together unseperably. This I tell you, to the intent that you should consider with your selves, what Christ was before he tooke our nature upon him: and againe to consider what hee hath done for us, and how exceedingly he hath humbled himselfe. Now I will shew you what man is of his owne nature, left unto himselfe, but I will not speake of that singular son of man, which was Christ, for he had two natures in unity of persons, he was very God and very man, he was a priviledged man from al other men, that man never sinned, therfore I speak not of him, but of the nature which mankind hath inherited of *Adam* after he had sinned, for as he was, that is, a sinfull wicked man, disobedient unto the Word of God, such he brought into the world. Now what is man, what is the nature of the sonne of *Adam*? I speake not of Christ, for he was not borne of the seede of *Adam*. When we know what man is, then we shall perceive what great benefit we have received of God the Father Almighty, in that he hath set his onely sonne to be a sacrifice for us, and to helpe us out of the estate of damnation, and to remedy this impureneſſe of our nature.

Christ hath two natures in one person God and man.

Psal. 51.

Now this our nature *David* the holy King and Prophet describeth with few words, saying, *Ecce iniquitatibus natus sum, & in peccatis concepit. Loe in iniquitie am I born, and in sin hath my mother conceived me*. Which words are not so to be understood, as though the act of generation, & the lawfull use of matrimony were uncleane before God. He speaketh not here of the lawfull bed company that is betweene married folkes: for this hath his warrant in Scripture, in Gods booke, therefore hee speaketh not here of the company that is betweene man and wife, but he doth signifie by his words, what he had inherited of his parents of *Adam*, namely, sinne and wickednesse: and he speaketh not of himselfe onely but of all mankind: he painteth us out in our owne colour, shewing that all we be contaminate from our birth with sinne, and so should justly be firebrands in hell world without end. This the holy Prophet shewed us in these words, to put us in remembrance of our

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owne wretchednesse, to teach us to despaire of our owne holinesse and righteousnesse, and to seeke our helpe and comfort by that Messias whom God hath promised our forefathers, and now hath fulfilled the same promise. Another Scripture signifieth unto us farther what we be of our selves, of our owne nature, for it is written, *Omnis homo mendax, All men are lyers*, therefore man is not cleane, but full of falsehood and deceit, and all manner of sinne and wickednesse, yet we may learne what we be of our owne nature, namely poysoned and corrupt with all manner of uncleannesse. Another Scripture we have, which saith to this purpose, *Dominus de cœlo despexit, & omnes declinarerunt, simul inutiles facti sunt. The Lord looked downe from heaven, to see if there were any man that did well, but they were all declined, they were all naught together.* God looked downe to consider whether there were some that had understanding of him or not. What brought he to passe? what found he when he made inquisition? marry this, *omnes declinaverunt All men have declined from God, there was not one that did good, no not one.* Here we may perceive what we be of our selves, of our own nature. And againe here we may see, what Christ the son of God hath done for us: what inestimable benefits we have received at his hands, namely, to suffer for us and to clense us from all our sins and wickednes, to make us just before the face of God, to purge us from all iniquitie, as well from originall sinne as actuall: for if he had not done so, we should never have beene able to escape the wrath of God: for *Quinquid natus ex carne caro est: Whatsoever is borne of flesh is flesh*, that is to say: is sinfull, wicked, and so destitute of the glory of God, and the child of the Divell, if Christ had not beene come, and clensed our filthinesse, if he had not suffered death for us we had perished. Now before he suffered, hee was borne and lived a geat while in this miserable world, or else he could not have suffered if he had not beene borne, for no man can suffer before he be alive. Further it is written in Gods booke, *Conclusit deus omnes sub peccato omnium misereatur.* God hath concluded all mankind under sinne, so that all mankind was sinfull and destitute of the favour of God, save onely Christ.

All men are lyars.

Psalm. 14.

All men have declined from God.

Christ hath onely delivered us from sinne.

Gala. 3.

Wherefore I pray you have I rehearsed all these Scriptures? Marry to this intent I have rehearsed them, to bring you to know-

knowledge how great neede we have had of Christ: for no doubt if we had not had him, all mankind should have beene damned, yea the best of us world without end. But that we have deliverance, that the Kingdome of Heaven is opened unto us, that same brought he to passe with his passion, for hee tooke upon him our nature, and so deserved for us everlasting life, for by him we have it, and therefore we must thanke him for it, we must to him give all honour and praise.

Except Christ had come all mankind had perished.

It is a great unity betweene the two natures in Christ, betweene the manhood and Godhead: for the body and the soule make a man, but the manhood and the Godhead are joyned so together, they make but one Christ, and yet they are not confounded, so that the Godhead is not turned into the manhood, neither the manhood into the Godhead. And thus Christ which was very God and very man, dyed not for himselfe nor of necessity (for death had no right unto him) because he was without sin, but he dyed for our sakes willingly without any compulsion, mooved by the great love that he bare unto man, and therefore he saith, *Nemo tollit animam meam à me, sed ego repono illam, No man taketh away my life, but I my selfe put it away, but I will receive it againe: I am willing to dye, for by my death, I will destroy the kingdome of the devill, and by my death, all mankind shall be saved.* And here he shewed himselfe what he was, namely very God, for he had power over death, and not death over him: and so he dyed not by compulsion, but willingly, for it was his will and pleasure to helpe us, and deliver us from our wretchednesse, for nothing could helpe us else, but the death of the eternall sonne of God.

A great unity in Christ of the manhood and Godhead.

Iohn 10.

Christ his death was of necessitie for us.

And heere you may note by the way, what a haynous thing sinne is before the face of God, how he abhorreth sinne, that he would be with nothing reconciled, save onely with the death of his sonne our Saviour Iesus Christ. And this shall make us to hate sinne, and not to fall willingly and wittingly into any kind of sin againe, but rather to live uprightly and godly, according unto his will and commandement: seeing that he beareth such a loving and fatherly heart towards us, that he spared not his onely sonne, but gave him even to the most vile and painefullest death for our sakes, for our sinnes and wickednesse sake.

Sinne is hatefull in Gods sight.

David that holy man, when he considered this great bene-

fit,

fit, what saith he? He fell into these words: *Quid retribuam Domino, pro omnibus quæ tribuit mihi? What shall I give unto the Lord for all those things which he hath given unto me?* Then hee maketh himselfe answere, and saith: *Nomen Domini invocabo, I will call upon the Name of the Lord: Calicem salutaris accipiam, I will take the cup of health,* that is to say, I will beare the crosse that he shall lay upon me willingly, without any grudging. Now therefore let us say so too, O Lord, what shall wee give unto thee againe? what amends shall we make thee, seeing thou hast given us thine onely naturall Sonne, which tooke upon him our vile nature, and suffered most painefull death For that we have a brother in heaven, what shall we now doe? How shall we shew our selves thankfull? Marry, *Nomen Domini invocabimus, We will call upon the Name of the Lord:* we will praise him for all his goodnesse, we will shew our selves thankfull with a godly upright conversation. *Calicem salutaris accipiemus.* We will take the Cup of health, we will beare all calamities & crosses that thou shalt lay upon us willingly without any grudging. This is all that we can doe, and when the devill commeth and tempteth us, as no doubt he will not sleep, we shall defie him, knowing that we have a brother in heaven which hath overcome him and all his power: therefore we shal not neede to feare him, or care for him, though he be busie with us, and tempt us in all manner of things to bring us to destruction. Let us defie him, and give God thankes which so mercifully hath dealt with us, and delivered us from all our sins. Let us take the crosse meekely, whatsoever it be, though we be in misery or poverty, or other calamities. Let us be content withall, for they be but examinations and proofes, to provoke us to call upon God, when we feele the burden, and no doubt we shall be heard when we call as we ought to doe, that is to say with a faithfull heart, then no doubt he will take the away, so that we shal be no more troubled with them, or else he will mittigate and asswage the in such sort, that we shal be able to beare the burden of them

Psalm. 116.

Psalm. 116.

By Christ we are made able to defie the devill and all his power.

If we call upon Christ in faith we shall be heard.

And she brought forth her first begotten Sonne. These words after the outward appearance, sound as though *Mary* the mother of Christ had more sonnes than Christ. And there was an hereticke which stedfastly sayd, that *Mary* had more sonnes, after she had brought forth Christ: and here hee tooke

his

his arguments, saying: We read in Scripture that Christ had brethren, which argueth that *Mary* had more Sonnes besides Christ. Which indeed is a fooliſh argument againſt all learning: for we muſt conſider the Phraſes of the *Hebrew* tongue. The *Iewes* in their tongue call all thoſe which are kinſmen, brethren, & ſo the kinſmen of our Saviour, were called his brethrē, after the manner of their language, not that they had one mother, or that *Mary* had more ſonnes but Chriſt, therefore theſe heretickes goe farre wide to proove that *Mary* had more ſonnes beſides Chriſt, becauſe we read that he had brethren. Let them conſider the propriety of the *Hebrew* tongue, then they ſhall ſoone perceive how fond and fooliſh their Arguments be.

The ſecond Argument which theſe fond fellowēs make, is this: The Evangeliſt ſaith: *And ſhe brought forth her firſt begotten ſonne*. By theſe words they will prove, *Ergo*, ſhee had more than one ſonne: Chriſt was the firſt begotten, but ſhe had more beſide him. Heere I would have them to conſider this word *primo genitum*, which ſignifieth him *qui primo aperuit vulvam*, him that firſt opened the wombe, but ſhe had no more, neither before nor after, but was a cleere Virgin before ſhee brought forth, and after ſhe brought forth him, ſhe remained a Virgin. And therefore theſe heretickes doe wrongfully violate, toſſe, and turmoyle the Scriptures of God, according to their owne fantaſies and fooliſh minds.

A godly note.

Another Argument they make, taken out of the firſt chapter of *Mathew*, where the Evangeliſt ſaith: *Et non cognovit illam, donec peperiſſet filium ſuum primogenitum*, *And Ioſeph tooke his wife, and knew her not, till ſhe had brought forth her firſt begotten ſonne*. Hereupon they make this Argument: *Ioſeph knew her not till ſhe had brought forth her firſt ſonne*: *Ergo*, (they ſay) he knew her after: which no doubt is a fooliſh Argument. For the mind of the Evangeliſt, when he declared Chriſt to be the firſt ſonne of *Mary*, was to prove that he was the ſonne of a Virgin, according to the Prophecie that was of him, and not to declare that *Mary* had more childen after him, as ſome doe fantaſie. For we in our *Engliſh* tongue have ſuch a manner of ſpeaking, when wē ſay, I will never forgive him ſo long as I live: or when we be ill intreated in a Citty, wee ſay I will no

Math. 2.

more

more come thether ſo long as I live: By which manner of ſpeaking, we doe not ſignifie that we will come thither after our death, or forgive after our death: No. And ſo likewiſe it is here, when he ſaith: *He knew her not, untill ſhe had brought forth her firſt begotten ſonne.* It followeth not *Ergo* he knew her after. Like as it followeth not when I ſay, I will doe this thing no more ſo long as I live, *Ergo* I will doe it after I am dead. And here you may perceive how fooliſhly and fondly theſe heretickes have handled the Scripture.

Christ was the onely Sonne of the virgin *Mary.*

Now let us goe forward, and conſider his great extreame poverty. They came to *Bethlem*, where they could get never a lodging in no Inne, and ſo were compelled to lye in a ſtable, and there *Mary* the mother of Chriſt brought forth that bleſſed Child, through whom, and in whom all the Nations of the earth are and ſhall be bleſſed, and there ſhe wrapped him in ſwadling cloathes, and laide him in a manger, becauſe there was no roome for them in the Inne. Heere began the miſery of the Lord over all lords, even at his firſt comming into this World, when he was layd in a manger, as ſoone as hee was borne, to taſte poverty and miſeries, to make amends for our ſinnes and wickedneſſe, and ſo to take away from us the wrath of God our heavenly Father, which lay upon all mankind ſo heavie, that we ſhould all have beene condemned world without end, if this Child had not beene borne into this word.

In Chriſt all Nations are bleſſed.

The poverty of Chriſt and his parents were great.

And here we may learne by this poverty to comfort our ſelves, when God ſendeth poverty unto us, and not to thinke becauſe we are poore, *Ergo* God hateth us, or will condemne us, but rather conſider with our ſelves, and call to remembrance the poveriy of Chriſt our Saviour. He was the beloved Sonne of God, and God himſelfe, and yet he was content to be borne in miſery, and to ſuſtaine moſt vile povertie, and penurie of all manner of thoſe things which are required neceſſarily to the ſuſtentation of this life. There bee ſome which when they be in trouble ſay, Oh, if God loved me, he would not puniſh me ſo, he would not ſuffer me to be vexed ſo greevouſly with poverty, and lacke of neceſſaries: which indeede is not ſo, for whom God loveth, he puniſheth. Examples we have in *David*, what troubles, calamities, and miſeries he had, and yet God loved him, inſomuch that he called him a man after

A chriſtian ought to beare his croſſe patiently.

after his hearts desire: but though he was well beloved of God, yet he must taste of miseries and calamities, of which he had not a little, but he ever sticked unto God, who delivered him out of all his trouble.

Now some will say when they heare what povertie our Saviour suffered, and how *Mary* his Mother was compelled to take a stable for lacke of a better lodging, O what a wicked Citie was this? What a company of cruell people were these? But when we consider all things well, wee shall finde that we be even as wicked as they were. For are not we given now adayes to covetousnesse, so that we regard not the poore, needy, and miserable people? Seeke we not our own commodities, and despise and neglect the poore? therefore if thou wilt cry out upon the *Bethleemites*, then cry out on thy selfe, for thou art as wicked, yea more wicked then they were. For the most part of all *Bethleem* knew nothing of our Saviour Christ that he was borne, but we know it, therefore we are inexcusable God hath sent unto us his preachers, which teach us the way to heaven, they shew us wherin standeth our redemption, they exhort us to godlines, to do good works, to be pittiful, and liberall unto the poore, to helpe them, and comfort them: But what doe we? Marry we despise the preachers, we abhorre their doctrine, and so consequently refuse Christ himselfe, for he saith: *Qui vos suscipit, me suscipit; He that receiveth you, receiveth me.* This Christ speaketh by his preachers: therefore, as I sayd before, we neede not to cry out against *Bethleem*, but let us cry out on our selves, for we are as ill in all points as they were.

We are are sinfull as the *Iewes.*

Math. 10.

But I warrant you, there was many a jolly Damsell at that time in *Bethlem*, yet amongst them all there was not one found that would humble her selfe so much, as once to goe see poore *Mary* in the stable, and to comfort her. No no, they were too fine to take so much paines. I warrant you they had their bracelets, and verdingals, and were trimmed with all manner of fine and coltly rayment, like as there be many now adayes amongst us, which studie nothing else but how they may devise fine raiment, and in the meane season, they suffer poore *Mary* to lye in the stable, that is to say, the poore people of God they suffer to perish for lacke of necessaries.

But what was her swadling cloathes wherein she layde the

King

King of heaven and earth? no doubt it was poore geare, peradventure it was her kercher which she tooke from her head, or such like geare, for I thinke *Mary* had not much fine linnen, she was not trimmed up as our women be now adayes. I thinke indeed *Mary* had never a vardingall, for she used no such superfluities as our fine damsels doe now adayes: for in the old time, women were content with honest and single garments. Now they have found out these roundabouts, they were not invented then, the devil was not so cunning to make such geare, he found it out afterward. Therefore *Mary* had it not. I will say this, and yet not judge other folkes hearts, but onely speake after dayly appearance and experience, no doubt it is nothing but a token of pride to weare such vardingals, and therefore I thinke that every godly woman should set them aside. It was not for nought that S. *Paul* advertised all women to give a good example of sadnesse, soberneſſe, and godlineſſe, in setting aside all wantonneſſe and pride. And hee speaketh of such manner of pride as was used in his time: *Non tortis crinibus*, not with laying out the haire artificially: *Non plicatura capillorum*, not with laying out the tussockes. I doubt not but if vardingalls had beene used at that time, S. *Paul* would have spoken against them too, like as he spake against other things which women used at that time to shew their wantonneſſe and foolishneſſe. Therefore, as I said before, seeing that God abhorreth all pride, and vardingalls are nothing else but an instrument of pride, I would wish that women would follow the counsell of S. *Paul*, and set aside such gorgeous apparrell, and rather study to please God, than to set their minde upon pride: or else, when they will not follow the counsel of S. *Paul*, let them scrape out those words wherewith he forbiddeth them their proudneſſe, otherwise the words of S. *Paul* will condemne them at the last day. I say no more, wise folkes will doe wisely, the words of S. *Paul* are not written for nothing, if they will doe after his mind, they must set aside their foolish vardingalls: but if they will goe forward in their foolishneſſe and pride, the reward which they shall have at the end, shall not be taken from them.

The poore state of *Mary* the virgin.

The excessive pride in apparrell is odious.

1 *Tim.* 2.

Pride in trimming our selves is abominable.

Here is a question to be moved, who fetched water to wash the Child after it was borne into the world, and who made a fire? It is like that *Joseph* himselfe did such things, for as I told

you

you before thoſe fine damſels thought great ſcorne to doe any ſuch thing unto *Mary*, notwithſtanding that ſhe had brought into the world, the Lord over heaven and earth.

Learne of Chriſt to be patient in povertie.

Alacke, ſhall we murmure and grudge againſt God when we be in diſtreſſe or povertie? Shall we cry out againſt him, ſeeing that Chriſt the Saviour of the world himſelf was handled ſo extreamely? Therefore let us learne to be patient in all our troubles, let us be content with all that God ſhall ſend us: if we doe ſo, he will plenteouſly reward us in everlaſting life.

This day on which our Saviour was come into the world, we were made one fleſh with the Son of God. O what a great honour is this unto us! which honour exceedeth the dignity of the Angels. For though the Angels are better in ſubſtance, yet we are better in the benefit: for Chriſt tooke not upon him the nature of Angels, but he tooke our nature upon him, mans nature (I ſay.) Oh what an exceeding thing is this? Oh how much are we bound to give him thankes for theſe his profound and ineſtimable benefits? We reade a ſtory, take it as you will, though it be not a true ſtory: The Devill came once into the Church whilſt the Prieſt was ſaying maſſe, and when he was at theſe words, *Et homo factus eſt*, the Devill looked about him, and ſeeing no man kneele downe or bow his knees, he ſtrake one of them in the face ſaying: What? will you not reverence him for this great benefit which he hath done unto you? I tell you if he had taken upon him our nature, as he hath taken upon him yours, we would more reverence him than ye doe. This ſtory is prettily deviſed, for we ſhould reverence him, we ſhould honour him, and ſhew our ſelves thankfull for this ineſtimable benefits, that hee hath ſhewed upon us miſerable wretched ſinners in taking upon him our nature. Now the ſame Chriſt was borne as this day of the Virgin *Mary*, very man except ſinne: for ſinne hath not defiled his fleſh: for he was not begotten of the ſeede of man, after the manner of other men, but by the power of the Holy Ghoſt: *Mary* was his very naturall mother, and he was borne to that end that he might deliver us from our ſinnes and wickedneſſe. To whom with God the Father, and the Holy Ghoſt be praiſe and honour everlaſtingly, world without end, *Amen*.

Chriſt was borne very man without ſinne.

¶ A

¶ A Sermon preached by M. *Hugh Latimer* on S. *John* Evangelists day at *Grimsthorpe*. *Anno*. 1552.

And there were in the same Region Shepheards abiding in the field and watching their flocke by night. And lo, the Angell of the Lord stood hard by them, and the brightnesse of the Lord shone round about them, and they were sore afraid. But the Angell sayd unto them: Be not afraide, for behold I bring you tydings of great joy that shal come unto all the people; for unto you is borne this day in the City of David, a Saviour which is Christ the Lord: and take this for a signe, you shall finde the Child swadled and layd in a maunger, &c. Luke 2.

The birth of Christ.

YEsterday I intreated somewhat of the Nativity of Christ our saviour. And you have heard, by what occasion *Mary* his mother came to *Bethlem* with her husband *Ioseph*, namely, to shew obedience as al subjects ought to doe to their governors. You heare what good chance she had in that she was obedient, & so all that be obedient to their rulers and governours according to the ordinace of God they shall have good speed. Now what hapned unto *Mary*? she brought forth the Saviour of the world. O what good chance was this. And here we learne that it is a good thing for every one to keepe him in that order as God hath appointed him. *Mary* with her husband *Ioseph* were subjects, and therefore in doing their duties in obeying the Magistrate, they pleased God: which example of *Mary* and *Ioseph* should occasion all us to follow them in their doing, and if we doe so, we shall please God. There is one thing I did forget the last time when I spake of obedience, which is an objection that some doe make when they are required to doe their duties to the Magistrates. I told you at that time, that we must beare willingly those burthens which are layd upon us, considering that God Commanded us so to doe. And then againe, that he hath delivered us from that great burthen of our sinnes, which should have thrust us into everlasting damnation, willing and commanding

Obedience is acceptable before God.

What true obedience is.

manding us to beare with a good will such little burthens as the Magistrates shall lay upon us. Againe, I told you at the same time that whosoever beareth with a good will the common burthen of this realme, they shall bee blessed in all things, it shall not bee diminished of their stockes, but it shall bee rather an increase then a diminishing. Now commeth the objection that some make: they say to beare the common burthen is not an encrease but a diminishing and hurt, for there hath beene many burthens in *England*, as the burthens of the fall of Money, therefore that is not so as you say: for I know that some have lost so much, that they cannot recover the same againe so long as they live. And indeede I know my selfe a man that lost 8. score pounds by the fall of money, yet as for that man he tooke it well, & I doubt not but God wil worke with him so, that it shall be nothing to his hurt. But to answer this carnal man which maketh such a carnal objection against the promise of God, I deny not but there bee some, which indeede shall never recover that which they have lost: but I tell you what is the cause, the cause is not in God, or in his promises fidelity, but the fault is in themselves, as thus. You must understand that when God requireth a thing to bee done, hee will have it done with a good will, with a merry heart, with a loving countenance. Now there be many of us which doe it indeed, but with cursing & banning, so that though they be no rebells outwardly, yet they rebell in their hearts. Vnto such fellowes God is not bound to keepe his promise, for he made them no promise, but unto them that doe it with a willing heart, and loving countenance, he hath promised increase: and they that doe it with an ill will, they rather provoke God to anger, then that they should receive any benefit of him. For S. *Paul* cōmandeth vs to obey the magistrates: *Non propter iram, sed propter conscientiam*, not for feare of their punishment, but rather for conscience sake, for Gods sake, in respect of God, of whō we have all things, who willeth us to do so: So that they that do it with an ill will, & afterward having no increase, are not able to recover againe, the fault is in themselves, and not in God: for they obey not for conscience sake, as S. *Paul* would have them doe, but rather for feare of punishment.

God suffereth not the obedient person to perish.

Rom. 13.

I shewed you also yesterday, the commodities which wee receive by the comming of Christ, and againe the discommo-

dities

dities if he should not have come: namely, that we should have beene lost for ever, world without end. To this end I spake of such things, to give you occasion to consider his goodnesse, and wonderfull benefits, and to shew our selves thankefull towards him. Further I shewed you what hee was, before hee tooke our vile nature upon him: namely the eternall Sonne of God the Father, begotten before the world began, equall to his Father in power & dignity, he tooke our vile nature upon him, was made very man, to the end that he might deliver man from the curse of God, and eternall damnation. Then I shewed you what we be without God, without this Saviour, namely, cursed and banished out from everlasting life to everlasting damnation: this we are without him of our owne nature, for we can doe nothing but commit sin, and are not able to make amends for the least sin that we commit, but hee our Saviour (I say) hath made a satisfaction upon the crosse for the sins of all mankind. Then againe I told you how we should follow the example of *David*, which when hee considered the great benefits of God, burst out in these words saying: *Quid retribuam domino pro omnibus quæ tribuit mihi?* what shall I give unto the Lord for all that which he hath given unto me? then he concludeth and sayth: *Accipiam calicem salutaris*. I will take the chalice of health, that is, I will beare all the crosses which the Lord shall lay upon me. And so we must doe when wee consider the great benefits which God hath done unto us, then we must be content with all our hearts to beare such crosses as he shall lay upon us, & to shew our selves thankefull with a godly and honest life, for that he suffered for us, which passion he suffered, not compelled thereunto, but willingly he suffered it, moved by that great love which he bare towards us.

Christ hath delivered us from the curse of the law by bearing our sins.

Psal. 116.

Therefore let us shew our selves thankefull, let us take all calamities and miseries that he shall lay upon us willingly: and in all these crosses let us call upon him, and take in good worth whatsoever it shall please him to lay upon us. This is the chiefest honour that we can doe unto him.

Now let us a little better consider his poverty, which hee suffered assoone as he was borne. We reade not that *Mary* his mother had any midwife when she was delivered of him. And here we have occasion to speake of midwives. The same office

of a midwife is a necessary office, but I would wish the Bishops would see better unto them, that they might bee better instructed in Gods word: for no dobut these Midwives are the occasion of much superstitious & dishonouring of God, the fault is because they are not instructed in the word of God: & therefore when the women be in travelling, and so in perill of their lives, they cause them to call upon our Lady, which no doubt is very Idolatry and dishonoring of God: for wee ought not to call upon any creature, we must call onely upon God alone, unto him onely pertaineth that honour.

Further I told you that our Saviour Christ was formed and framed of the most pooreſt flesh, and hee became the naturall Sonne of *Mary*, and shee also was his naturall mother. I told you the last time of one *Ioane* of *Kent*, which was in this foolish opinion, that she should say our Saviour was not very man, and had not received flesh, of his Mother *Mary*, and yet she could shew no reason why she should beleeve so. Her opinion was this as I told you before. The Son of God (said shee) penetrated through her, as through a Glasse taking no substance of her: But our Creede teacheth us contrarywise for wee say: *Natus ex Maria virgine*, *borne of the virgin Mary*: so this foolish woman denyed the common Creede, and sayd that our Saviour had a phantasticall body, which is most untrue, as it appeareth evidently in the Epistle to the *Hebrewes*, where Saint *Paul* plainely saith, that Christ was made of the woman, that he tooke his flesh from the woman. And though *Mary* had a prerogative (as she said indeede) namely that shee knew no man, that she was a virgin, yet her prerogative tooke not away the very humanity of Christ. Shee alone above all other women had this prerogative to bee a Virgin and yet to bring forth a child: the holy Ghost did supply the office of a father, she was filled with the holy Ghost, but he was her naturall sonne in all other points, but yet this his humanity was preserved from all sinne and wickednesse. In all other things hee was very man, and shee his very naturall Mother. And no doubt shee had a great belly as it appeared in the first chapter of *Matthew*, where the Evangelist saith: *Inventa est gravida*, *Shee was founde with Childe*. And so *Ioseph* seeing it, could not but suspect her, and therefore was minded to goe away

Mat. 1.

from

from her, if hee had not beene admonished by the Angel: but being in this perplexity, the Angel of the Lord came unto *i m* saying. *Ne timeas; Feare not Ioseph, for that which is conceived in her is of the holy Ghost. Shee shall bring foorth a Son, and thou shalt call his name Iesus.* So here appeared plainely that *Mary* was big with child, after the manner of other women, for wee may not make him a phantasticall body, but a very body having flesh, blood, & bones, as our bodies have, & I thinke that *Mary* travelled after the manner of other women. I doubt not but she had paines as other women have, for I thinke shee was obedient unto that law, which was made by God himselfe: *In dolore paries filios tuos; In sorrow and paine thou shalt bring forth thy Children*: For she kept other lawes too, to which shee was not bound, to which she had no neede, as of Purification, and he of Circumcision: so that it is to be presupposed, seeing shee obeyed other lawes, she obeyed this law too, to shew & to signifie unto the whole world her obedience. Therefore they that will go about & say that she brought him forth without paine, not after the manner of other Women, they seeme to doe more hurt then good: for so we might come in doubt, whether he had a very body or not. Now the Evangelist saith there was no place in the Inne, they had no roome to refresh themselves: for the Inkeepers tooke onely those which were able to pay for their good cheere, they would not meddle with such beggerly folke as *Ioseph & Mary* his wife were. And here we may learne by the example of *Ioseph* and *Mary* to take all things in good part, & to be content with poverty and miseries. Let us follow their example. We reade not that they grudged or murmured against God, but they were content to take all things in good worth, though they could get never a lodging in the whole citie: so that they were faine to take a stable there to repose themselves. And as some writers say, it was a common stable in the Market set, as some townes have common stables for the folke that come to the market, for they are not able to spend money in the Inne, & therefore they set their cattell there. But this is no certainty whether it was such a common Stable or not: but this is certaine that they were in great poverty and miserie, no doubt of that: therefore you poore folke comfort your selves with this example, though you have no Houses after your mind,

Gen. 3.

We must beare patiently all adversitie.

minde, consider that *Mary* the Mother of Christ lacketh a lodging, and that in her greatest neede. But I tell you where you may have houses enough, and that good cheape, for little money you may have them. *In domo patris mei sunt multæ habitationes. In the house of my Father be many dwelling places.* There you may have them, they are offered you in Christ, & through Christ, yee neede not to give mony for them. Therefore I would not have you in any wise to grudge or murmure because yee lacke houses, for no doubt if we will be content with that, that God sendeth unto us, and bee thankefull unto him, houses or no houses in this World, wee shall be sure that wee shall lacke no houses in the other World.

John. 14.

If we trust in God and be thankefull, we shall lacke nothing.

Now you heare how *Mary* the mother of Christ, brought foorth her Sonne into this world in a stable: but here I would not have you to thinke that *Mary* was saved because shee brought forth Christ, no not so: she was saved because she beleeved in him, because she set her hope and confidence in him: she doubted not but that he should take away her sinnes, and all the worlds sins, so that she was not onely his mother, after the flesh, but she was his spirituall mother, she beleeved in him, she seeketh neither salvation by her owne workes. There was once a woman when shee heard our Saviour make a Sermon, shee thought him to be a wonderfull man, she could no longer hold her tongue, but burst out into these words saying, *Beatus venter qui te portavit, & ubera quæ suxisti. Blessed is that wombe that hath borne thee, & happy are the teates that gave thee sucke.* That is to say: happy is that woman that hath such a son. But what answer made our Saviour unto her. *Quin imò beati qui audiunt verbum Dei, & custodiunt illud. But blessed are those that heare the word of God and keepe the same:* For *Mary* was not justified nor saved because shee was his naturall mother: for if shee had not beleeved in him, shee should never have obtained the felicity of heaven, though she was a singular woman, yet if shee had onely stayd at that, all had beene to no purpose. But she was otherwise his Mother with beleeving him to bee the sonne of eternall God, and the Saviour of the world, according to the promise made of God the father himselfe in Paradise, namely that the seede of the woman should breake the Serpents head, and in such wise all we may bee the Mother, sister, and brethren of Christ,

Luke. 11.

Mat. 3. Luke 8.

Further-

Furthermore we reade in the Goſpel of S. *Matthew*, that once ſhe was prickt with vaine glory, for when hee was preaching, ſhe came and would needes ſpeake with him, for ſhee would have beene knowne to be his mother, which doing of hers no doubt had a ſmell of ambition. And it is good for us to know ſuch things, for ſo we may comfort our ſelves, when wee heare that the very mother of Chriſt had ſinnes, and yet was ſaved, we ſhall be ſaved too. God is as mercifull as ever hee was, ſo wee ſhall comfort and keepe our ſelves from deſpayre. But I pray you, what anſwer made hee unto her, when ſhee interrupted his ſermon: Who is my mother, and who are my brethren? and he ſtretched forth his hands over his Diſciples, and ſaid: Behold my mother, and my brethren, for whoſoever doth my fathers will that is in heaven, the ſame is my brother, ſiſter, and mother. Here you ſee, that he would not be led by the affections of his mother, and ſet aſide his calling: This example all wee ought to follow, and ſpecially Preachers, they may not preach after affection, they ſhall not rule the word of God, but they muſt be ruled by the ſame.

Likewiſe we reade in the Goſpel of *Iohn*, that when hee was at the marriage in *Cana* of *Galilee* and his Mother too, and there was wine lacking, ſhee ſhould take upon her to appoint him what hee ſhould do, ſaying: *Vinum non habent*. They have no Wine, thou muſt needes helpe. But what anſwere made he unto her, *Mulier quid mihi eſt tecum?* What have I to doe with thee? ſhall I be at your commandement? Heere you ſee that Chriſt would not beare with his Mother in her folly: which example wee ought to follow: wee ſhall not beare or comfort any man in his ſinnes and wickedneſſe, but admoniſh him, nor flatter him againſt our conſcience, as ſome doe, which will not diſpleaſe, but rather allow things againſt their owne conſcience. But our Saviour did not ſo, hee would not beare with his owne Mother: therefore as I told you before, ſhee was not onely his carnall Mother, but by faith ſhee beleeved in him, and ſo ought we to doe, if we will be ſaved, for when wee beleeve in him undoubtedly, then we conceive Chriſt, then we be his Mother, then wee ſhall reigne with him world without end. Now followeth in the text. *And there were Shepheards in the ſame region, &c.* You know there is a common ſaying:

Iohn 2. 3.

By faith wee are made the mother and brethren of Chriſt.

Ignoti nulla cupido. When a body knoweth not a thing, he desireth it not greatly, so it had beene with us if this birth of our Saviour should have beene hid from us, wee should not have desired the same, & hee had done unto us no good at all. Therefore it must needes be knowne, it must needes be opened. Now heere the *Evangelist* beginneth to shew to whom this birth was opened at the first, and through whom it was first published, who were the first Preachers, which were the Angels of God, they were the first Preachers. And here you may perceive what is the office of the Angels of God, namely, to serve, to keepe us, and therefore S. *Paul* calleth them *administratorios spiritus*, serving spirits. But now you will say, how chanced it that the Angels teach not us as well as they did the shepheards? Sirs you must understand, that God hath appointed another office, other officers which shall teach us the way to heaven, which way to heaven was opened first by the Angel. He told the Shepheards that Christ the Saviour was borne: but now God sheweth unto us the selfe same Sermon of the Angel by and through his Ministers which teach us the same.

But I pray you to whom was the Nativity of Christ first opened, to the Bishops or great Lords which were at that time at *Bethleem*? Or to those jolly damsels with their Vardingalls, with their round abouts? Or with their bracelets? No, no, they had so many lets to trim and dresse themselves, so that they could have no time to heare of the Nativity of Christ, their mindes were so occupyed otherwise, that they were not allowed to heare of them. But his nativity was revealed first to the shepheards, and it was revealed unto them in the night time when every body was at rest, then they heard this joyfull tydings of the Saviour of the world: for these Shepheards were keeping their sheepe in the night season from the Wolfe or other beasts, and from the Foxe: for the sheepe in that countrie doe Lambe two times in the yeere, and therefore it was needefull for the sheepe to have a shepheard to keepe them. And here note the diligence of these shepheards: for whether the sheepe were their own, or whether they were Servants, I cannot tell: for it is not expressed in the booke, but it is most like they were Servants, & their Masters had put them

in

in trust to keepe their sheepe. Now if these Shepheards had beene deceitfull fellowes, that when their Masters had put them in trust to keepe their sheepe, they had beene drinking in the alehouse all night as some of our Servants do now adayes, surely the Angel had not appeared unto them to have tolde them this great joy and good tidings. And here all Servants may learne by these shepheards to serve truely and diligently unto their Masters, in what businesse soever they are set to doe, let them bee painefull and diligent like as Iacob was unto his Master *Laban*. O what a painefull, faithfull, and trusty man was he? He was day and night at his worke, keeping his sheepe truely, as hee was put in trust to doe: and when any chance happned that any thing was lost, he made it good and restored it againe of his owne. So likewise was *Eleazarus* a painefull man, a faithfull and trusty servant. Such a Servant was *Ioseph* in *Egypt* to his Master *Potipher*. So likewise was *Daniel* unto his Master the King. But I pray you where are these servants now adayes? Indeede I feare me there be but very few of such faithfull Servants.

Servants ought to bee diligent to their masters service.

Now these shepheards I say, they watch the whole night, they attend upon their vocation, they doe according to their calling, they keepe their sheepe, they runne not hither and thither, spending the time in vaine, and neglecting their office and calling. No they did not so. Here by these shepheards all men may learne to attend upon their offices, and callings: I would wish that Clergy-men, the Curates, Parsons, and Vicars, the Bishops, and all other spirituall persons would learne this lesson by these poore shepheards, which is this, to abide by their flocks, & by their sheepe, to tarry amongst them, to bee carefull over them, not to runne hither and thither after their owne pleasure, but to tarry by their benifices and feede their sheepe with the foode of Gods word, and to keepe Hospitality, and so to feede them both soule and body. For I tell you these poore unlearned shepheards shall condemne many a stout and great learned clarke: for these shepheards had but the care and charge over brute beastes, and yet were diligent to keepe them, and to feede them, and the other have the cure over Gods lambs which he bought with the death of his Son, and yet they are so careleste, so negligent, so slothfull over them:

Every man ought to attend upon his office and calling.

Preachers ought to be carefull in their office and calling.

yea and the most part intendeth not to feede the sheepe, but they long to bee fed of the sheepe: they seeke onely their owne pastimes, they care for no more. But what said Christ to *Peter*? What said he? *Petre amas me? Peter loveſt thou me?* Peter made answer, yes: *then feede my sheepe.* And so the third time he commanded *Peter* to feede his Sheepe. But our Clergie men doe declare plainely that they love not Christ, because they feede not his flocke. If they had earnest love to Christ, no doubt they would shew their love, they would feede his sheep.

Iohn 21.

But it is a thing to be lamented, that the Prelates and other spirituall persons will not attend upon their offices, they will not be amongst their flockes, but rather will runne hither and thither, here and there, where they are not called, and in the meane season, leave them at adventure of whom they take their living: yea and furthermore, some will rather bee clerkes of kitchens, or take other offices upon them besides that which they have already: but with what conscience these same doe so, I cannot tell. I feare they shall not bee able to make answer at the last day for their follies, as concerning that matter: for this office is such a heavy and weighty office that it requireth a whole man. Yea and let every Curate or Parson keepe his Cure to which God hath appointed him, and let him doe the best that he can, yet I tell you hee cannot chuse but the Devill will have some, for hee sleepeth not: hee goeth about day night to seeke whom he may devoure. Therefore it is neede for every godly Minister, to abide by his sheepe, seeing that the Wolfe is so neere, and to keepe them, and withstand the Wolfe. Indeede there be some Ministers here in *England* which doe no good at all, and therefore it were better for them to leave their benifices, and give roome unto others.

The Spirituall Pastors have a great charge.

Againe, I will not bee so precise, but I say a man may bee away from his benifice for a little while, having urgent and lawfull causes, yet I would not allow him to tarry long: for a Curate or whosoever he bee, having a cure committed unto him of God to feede, cannot be from them with a safe conscience, he may not runne hither & thither after his owne pleasure, but must waite upon his office: for no doubt the Devill will bee wonderfull busie when the preacher or Curate is from his cure. *Moses* that worthy man and faithfull Minister of God

was

was a way from his people which was to him committed, but two dayes, but what came of it? Marry they committed Idolatry in his absence: this came of it. Which no doubt they should not have done, if he had beene present: yet hee was not faulty, for hee was called by God himselfe. I would wish all Curates and Parsons would tarry at their Cures, till they bee called from it, as *Moses* was called: for certaine it is, that as many as perish in his absence, he must make answere for them before GOD. *Si non locutus fueris*: If thou dost not reprooue them, if thou dost not teach them, they shall die, but their blood will I require at thy hand, saith God. Againe, if thy Parish bee stout and hard-necked, and will not heare the word of GOD, nor passe for it, yet the Curate doing that which pertaineth unto him to doe, hee is discharged before God, and their blood shall be upon their owne heads. But it is required of a Curate to be with them, to exhort and admonish them: Therefore Saint *Peter* saith: *Pascite quantum in vobis est gregem Christi*: *Feede as much as in you lyeth, the flocke of Christ.* Then they may not be from their flocke, for they cannot feede them beeing absent: And therefore those Ministers that neglect, or set aside their owne Cures, and runne heere and there before they be called, are no doubt in great danger, and they doe against the ordinance of GOD. Therefore let them not be ashamed to learne of these Shepheards here, to abide by their flockes, till such time as God shall call them, like as he called these shepheards. I will not say, but they may be from it, but no longer then these Shepheards, that is to say, no longer then they have lawfull businesse. And heere GOD doth consecrate every mans vocation, that hee that feareth God, loveth his Word, and liveth according unto the same, hee shall bee acceptable unto God, though hee bee a poore Shepheard, or Cobler, that is not the matter.

Ezech. 33.

1 Pet. 5.

The Evangelist saith: *And there were in the same region, shepheards abiding in the field*: Oh what fidelitie was in these men? they would not deceive their Masters, or put their sheepe in jeopardy, but they were content to watch all the whole night. And loe the Angel of the Lord stood hard by them. The Angel of God was a preacher at that time, the people, and audience were the shepheards: But they were greatly

astonied,

nied, they knew not what God intended to doe. But the Angel ſaid unto them, *Nolite timere*, *Feare not*. As who ſhould ſay, yee have no cauſe to bee afraid, when you know how the matter goeth, for I come to bring you word that the light is come into the world: for Chriſt is the light, the life, the reſurrection, the way to heaven when wee beleeve in him, the gates of hell ſhall not prevaile againſt us.

Chriſt is the life and light of men.

The Sermon of the Angel was this, *Ecce*, *Loe*, when this word *Ecce*, *Loe*, is ſet in Scripture, then ever followeth a great and weighty matter after it. And therefore he required audience and ſilence. Hee would have them to beare it away and note it well, what he would ſay unto them: *Annuncio vobis gaudium magnum*. I bring you tidings of great joy that ſhall come to all people. I bring you good newes, which pertaineth unto all the World, if they will receive it: but they that will not, if they refuſe the offer of God, then they themſelves are the cauſe of their owne damnation. The let is not in God, but in themſelves.

Quia vobis natus eſt hodie, Vnto you is borne this day in the City of *David* a Saviour. This was a good Angel, and he was already in the ſtate of ſalvation. Therefore hee ſaith, unto you is borne a Saviour. He ſaith not unto us: for the good Angels of God are in the ſtate of ſalvation already. Therefore Chriſt ſuffered not for them, nor ſaved them, but us. As for the other angels, the angels of darkeneſſe, the devill I ſay, they are without hope of ſalvation: and therefore Chriſt ſuffered not for them, but onely for mankinde which was loſt by the craft of the old ſerpent the Devill.

Chriſt ſuffered onely to redeeme mankind.

The fall of the devill was this. When Lucifer which was at the ſame ſeaſon the greateſt angel in heaven, when hee perceived that the Sonne of God would become man, hee fell in ſuch an enviouſneſſe againſt man, and in ſuch a hatred and proudneſſe againſt God, becauſe the Sonne of God would not take his nature upon him, hee fell therefore into ſuch a pride, that he would ſet his ſeate above God, or like GOD, ſaying: *Similis ero altiſſimo*. I will bee like unto the higheſt. But what was his end? Hee was caſt downe from Heaven, hee and all his fellowes with all their whole company. And heere they bee amongſt us, to let us of our ſalvation, and to occaſion us

Eſay 14.

to sin, and to doe wickedly before the face of the Lord. And no doubt this is a great matter, if we had grace to consider it, and to beware of his instinctions, for he knoweth that it is the will of God that we should bee saved, and this greeveth him: but the good Angels they rejoyce when we doe well, when wee receive the word of God and follow it: but the devill waxeth sorrie, he cannot abide that in no wise: for he knoweth that if we should receive Gods word, it should be to the destruction and hinderance of his kingdome.

The Angels in heaven rejoyce at our salvation.

After that, when Christ was borne into the World, hee did what he could to rid him out of the way, therefore hee stirred up all the Iewes against him, but after that he perceived that his death should be our deliverance from everlasting death, he did what he could to let his death, and therefore hee stirred up Mistris *Pilate*, which tooke a nappe in the morning, as such fine Dames are wont to doe, that shee should not suffer her Husband to give sentence against Christ. For as I told you, when he perceived that it was to his destruction, he would let it, and did what hee could with hand and foote to stop it. But yet hee was not able to disanul the counsell and purpose of God.

Further, it is not enough to beleeve Christ to bee a saviour, but you must know what manner of Saviour he is: how farre forth hee saveth: and therefore you must understand that hee was not such a Saviour as *Moses* was, which saved the people of *Israel* from hunger and thirst in the wildernes, but could not deliver them from everlasting death. Christ therefore our Saviour, is such a Saviour which saved us from eternall damnation, from the power of the devill, and all our enemies. The Angel of God himselfe, sheweth us what manner of Saviour Christ is, in the first of *Matthew*, saying: *Quia salvum faciet populum suum a peccatis suis*: for he shall save his people from their sins. So we must beleeve him to be such a Saviour which released us from our sinnes, as well our originall as actuall wickednesse. But the Papists make him but halfe a Saviour: for they thinke that they with their good workes must helpe him to save them halfe: so they blaspheme him, and take away his dignity, for he only hath merited with his painefull passion, to be a Saviour of the whole world, that is, to deliver all them that beleeve in him, from their sinnes and wickednesse.

Christ is our whole and onely saviour.

This

This wee muſt beleeve undoubtedly, that he was borne into this world to ſave mankind from their ſinnes. Againe wee muſt not onely beleeve that hee is a Saviour of mankind, but alſo that he is my ſaviour, and thy ſaviour. I muſt have ſuch a truſt and hope in him, that he will ſave me from all my ſinne and wickednesſe, ſo every man muſt have a ſpeciall faith. Wee muſt apply his paſſion unto us, every one to himſelfe: For when it is not applyed unto us with a ſpeciall faith, it is to no purpoſe: for what commodity have I, when I beleeve that Chriſt ſaved S. *Peter*, and S. *Paul*, and other good men, and goe no further? therefore I muſt have a ſpeciall faith: muſt beleeve that he ſaved them, and alſo will ſave mee, and forgive me my ſinnes.

The Iewes that ſame obſtinate people, thinke that the Meſſias the Saviour, for whom they long, ſhall be a great ruler in this world, ſhall have the ſwinge in this world, no man ſhall be able to withſtand him: ſo they beleeve that their Saviour ſhall bee a great King in this world, which is contrary to the moſt holy infallible word of God. Againe, the Papiſts, as I told you before, make him but a halfe Saviour: for they thinke and beleeve that Chriſt is a Saviour: but how? Marry thus: they ſay that all they that have lived well in this world, have deſerved heaven with their good workes, with almes giving, and other ſuch workes merited everlaſting life. And therefore when they dye, they ſhall be received of Chriſt, and hee ſhall give them everlaſting life, which they in their life time have deſerved with their owne deedes: ſo that our Saviour ſhall be after their ſayings onely a Iudge. Hee ſhall judge which bee thoſe which have deſerved Heaven, and them hee ſhall receive into everlaſting life, and ſo hee ſhall give unto every one according to his merits. Such a Saviour the Papiſts make him. But I pray you if it ſhould be ſo as they ſay, which of us ſhould be ſaved? Whoſe workes are ſo perfect that they ſhould bee able to deſerve heaven? for (I tell you) heaven and everlaſting life is a more precious thing then that it can be deſerved with our doings, with our outward workes. And therefore the Papiſts deprave Chriſt and ſpoyle him of his honour and dignity: for hee is another manner of Saviour then they fantaſie him to bee, for he reputeth all them for juſt, holy, and acceptable

The Papiſts opinion of Chriſt.

ceptable before God, which beleeve in him, which put their trust, hope, and confidence in him, for by his passion, which he hath suffered, he merited that as many as beleeve in him, shall be aswell justified by him, as though they themselves had never done any sinne, and as though they themselves had fulfilled the law to the uttermost: for we without him are under the curse of the law, the law condemneth us, the law is not able to helpe us, and yet the imperfection is not in the law, but in us: for the law it selfe is holy and good, but wee are not able to keepe it, and so the law condemneth us, but Christ with his death hath delivered us from the curse of the law. He hath set us at liberty, and promiseth that when we beleeve in him, wee shall not perish, the law shall not condemne us. Therefore let us study to beleeve in Christ. Let us put all our hope, trust, and confidence onely in him, let us patch him with nothing: for as I told you before, our merits are not able to deserve everlasting life: it is too precious a thing to be merited by man. It is his doing onely, God hath given him unto us to be a deliverer, and to give us everlasting life. O what a joyfull thing was this? What a comfortable thing is it? That we know now that neither devill, hell, or any thing in heaven or earth, shall bee able to condemne us when we beleeve in Christ.

Christ hath delivered us from the curse of the law.

Now to our matter, the Angel after hee had told them this good tidings how the King of all Kings was borne, hee gave them a signe or token whereby they should know him, and saith: *Reperietis infantem jacentem in præsepe. Ye shall finde the babe lying in a Manger.* This was a godly signe. Indeede if we consider the matter well, it was enough to make them astonied, and to cast downe their beliefe, to tell them first of a great Saviour: and then to say, that they should finde him in a Stable, lying in a Manger. But the wisedome of God is not according to the wisedome of this world. Hee went not about to please the foolish of this world, but his counsell was to deliver the world by his sonne, which should not come in riches and great pompe, but in poverty and rags. His kingdome in this world should be a weake kingdome. And so his Disciples afterward were taken out of the lowest sort of men.

They were poore Fishers and the most vilest men in this world, as S. *Paul* saith: *Excrementa mundi*, Out-castes of the

the World. And ſo ſhall all his Diſciples be, all they that will be ſaved by him, and ſpecially the preachers of his holy word ſhall bee *Excrementa.* They ſhall bee outcaſts, when they will goe about to reproove ſinne, as a preacher ſhould doe, as their office requireth, *Arguere mundum de peccato; To rebuke the World of ſinne*: I warrant you that man ſhall have little favour in this world. So (I ſay) God hath no reſpect of perſons though they bee vile before this World and counted for nothing, yet hee is content to worke his will with them and through them, as here in theſe Shepheards appeared: though they were poore, yet the Angel opened unto them ſuch things which were hidden from theſe glorious Prelates and ſtubburne Biſhops, which in all time doe but little good, for they diſdaine to preach *Ieſum crucifixum.*

Iohn 16.

Now like as he was borne in ragges, ſo the converting of the whole world is by ragges, by things which are moſt vile in this world, for goe to the matter: what is ſo common as water? every foule ditch is full of it, yet we waſh our remiſſion of our ſinnes by Baptiſme: For like as hee was found in ragges, ſo we muſt finde him by Baptiſme. There wee begin: wee are waſhed with water, and then the words are added, for we are baptized in the name of the Father, the Sonne, and holy Ghoſt, whereby the Baptiſme receiveth his ſtrength. Now this ſacrament of Baptiſme is a thing of great weight, for it aſcertaineth and aſſureth us, that like as the water waſheth the body & clenſeth it, ſo the blood of Chriſt our Saviour clenſeth and waſheth it from all filth and uncleanneſſe of ſinnes. So likewiſe go to the Lords Supper, when the bread is conſecrated, when the words are ſpoken over it, then it is ſuch an office that it beareth the name of the body and blood of Chriſt: like as the Magiſtrates becauſe of their office are called, *Dij*, Gods, ſo the bread preſenteth his body, ſo that wee goe unto it worthily, and receive it with a good faith. Then we be aſſured that wee feede upon him ſpiritually. And like as the bread nouriſheth the body, ſo the ſoule feedeth upon the very body & blood of Chriſt by faith, by beleeving him to be a Saviour which delivered man from his ſinne.

And ſo it appeareth that wee may not ſeeke Chriſt in the gliſtering of this world, for what is ſo common as water? what

is ſo common as bread and wine? yet he promiſed to be found there when hee is ſought with a faithfull heart. So will you have Chriſt? Where ſhall you finde him? Not in the jollities of this world, but in ragges in the poore people. Have you any poore people amongſt you in your towne or City? Seeke him there amongſt the ragges, there ſhall you finde him. And I will prove it on this wiſe. Hee ſaith himſelfe with his owne mouth. Whatſoever ye doe to theſe little ones, *Minimis*, that doe you unto me. By theſe words appeareth manifeſtly, that whatſoever yee doe unto the poore people which are deſpiſed in this world, ye doe it to himſelfe. Therefore I ſay yet againe, when ye will ſeeke Chriſt, ſeeke him in the ragges, ſeeke him in the manger amongſt the poore folke, where you ſhall finde him. But you muſt underſtand that when I ſpeake of povertie, I ſpeake not of this wilfull poverty of the Monkes and Friers, for that was an hypocriticall poverty, that poverty was full of all manner of delicate things: *Nihil habeant, & tamen omnia habeant*. They had nothing, and yet they had all. They were wiſe enough, they could make ſhift for themſelves I warrant you, therefore I ſpeake not of that poverty: for it was a wicked, abominable, and hypocriticall poverty. But I ſpeake of the very poore and needy flocke of Chriſt, which have not wherewith to live in this world. Thoſe I would have you to refreſh, to cheriſh, and to helpe them with your ſuperfluitie. Amongſt that poore company ſeeke Chriſt, and no doubt you ſhall finde him.

Seeke Chriſt among the poore, and then you ſhall finde him.

Now to make an end, conſider what I have ſaide, how Chriſt was borne, in what poverty, and in what miſery. Remember what manner of Saviour he is, namely, a perfect Saviour, which ſaveth and healeth all our ſorrowes when wee beleeve in him. I told you where you ſhould ſeeke him, namely amongſt the poore, there he will be found.

The almighty God give us grace to live and beleeve ſo, that wee may attaine to that felicity, which hee hath promiſed by his Sonne our Saviour. To whom with God the Father, and the holy Ghoſt, be honour world without end. Amen.

¶ A

A Sermon preached by Maſter *Hugh Latimer* on *Twelfe-day*, at *Grimſtorpe*. Anno. 1553.

Mat. 2. *When Ieſus was borne at Bethleem in Iury, in the time of Herode the King: Behold there came Wiſe men from the Eaſt to Ieruſalem, ſaying: Where is hee that is borne King of the Iewes? Wee have ſeene his ſtarre in the Eaſt, and are come to worſhip him.*

RIght Worſhipfull, you heard the Goſpel read before you, which Goſpel is the beginning of the ſecond Chapter of *Matthew*, and it comprehendeth good matters. It ſpeaketh of the *Epiphanie* of Chriſt, how our Saviour was opened by the providence of God to the Gentiles. Notwithſtanding, I intend not to tarry long in that Goſpel, or to intreate of it: for if yee remember, I promiſed you the laſt Sonday three things, firſt I promiſed you, that I would ſpeake generally of Circumciſion, what it is, and what it ſignifieth: Secondly, I promiſed you to ſpeake of the Circumciſion of our Saviour Chriſt, and how it chanced that he would bee circumciſed: Thirdly, I promiſed you to ſpeake of his manhood. Now you know, at the ſame time I did not performe my promiſe, becauſe I had no time, therefore I intend now by the helpe of God, to performe that which I then promiſed. But yet, becauſe the Goſpel containeth ſo good matter, I cannot go over it, but ſhew you certaine ſpecialties which are contained in the ſame.

Ieſus Chriſt is the true Meſſias.

The Evangeliſt *Matthew* in this Goſpel, goeth about to proove, that Ieſus was the Meſſias which was ſpoken of ſo much before times by the Prophets, and this hee doth, by the place where he was borne, namely at *Bethleem*, and alſo by the time, namely, when Herode was King over the Iewes. But heere bee no Iewes, therefore it needeth not to intreat of this matter.

Furthermore, here we ſhall note the ſimplicity, and heartineſſe of theſe men, which came a great way out of their coun-

tries,

tries, where the Prophet *Daniel* had beene before times: for no doubt but they had learned of *Daniel*, that there ſhould a Meſſias come. Therefore now when they perceived by the ſtarre, that he was borne, they are ready to forſake their Countries, and come into *Iury*, being a great way, to make inquiſition for him: and there goe very ſimply to worke, caſting no perill. They aske openly at *Ieruſalem* for him, ſaying: *Vbi eſt Rex? Where is he that is borne King of the Iewes?* Heere you must underſtand, that after *Pompeius* the great had ſubdued the *Iewes*, in proceſſe of time, *Herod* had gotten the rule over them, by the meanes and appointment of the Emperour. Which *Herod*, was not a *Iew*, but an *Idumean*: a cruell, wicked, and forecaſting man, for he truſted not conſtantly upon the *Iewes*. He was ever afraide he ſhould be deprived of his Kingdome. Now at that time when this wicked man had the rule, theſe wiſe men came into the City, and enquired for the King of the *Iewes*, and openly proteſted their faith which they had in Chriſt. They were nothing afraide of *Herod*, for they had ſuch a truſt & confidence in God, that they were ſure he would deliver them from his hands. But worldly wiſe men will ſay, they were but fooles to put themſelves in ſuch danger without neede, they might have asked for him ſecretly, ſo that the King might not have heard of it: Such is the wiſdome of thoſe, which have no faith nor confidence in God, they will not abide any perill for Gods ſake, they will ſeeke all corners to hide themſelves in, rather than they will profeſſe Gods Word openly. I pray you note and marke well their words, they ſay, *We are come to worſhip him*, to doe him homage, to acknowledge him to be our Lord. Then againe note the words of *Herod*, he ſaith unto them, *Goe and ſearch diligently for the child, and when you have found him, bring me word, that I may come and worſhip him alſo.* Loe heere what a fox this *Herod* was. Who can judge of mans words, except God which knoweth the hearts of men?

Matth. 2.

Herod feared the loſſe of his kingdome by Chriſt.

Note another thing, which is this: as ſoone as this was publiſhed, that theſe ſtrangers were come, asking for the King of the *Iewes*, *Herod* was troubled, (ſaith the text) and all *Ieruſalem* with him. This was a ſtrange thing that *Ieruſalem* ſhould be troubled, which longed ſo long time for that King,

for that Messias, for that Saviour. But they were even as we are, they cared not for Gods Word, they sought nothing but their ease, and to be at rest, they cared not greatly for Religion: they thought, if we receive him, we shall have trouble with him, therefore it is better for us to leave him, and to let him alone, rather then to disquiet our selves: they were even right Merchantmen, they sought nothing but to save their substance in this world, this was all they looked for, therefore they were troubled when they heard that Christ was borne.

Now what doth *Herod*? Forsooth he calleth all the Bishops and learned men, and enquireth of them, the time at the which Christ should be borne. They were well seene in the law, and the Prophets after the Letter, and therefore by and by made answere unto him, saying: at *Bethleem Iuda* hee shall be borne, for so it is written in the fifth chapter of *Micah*: *Et tu Bethleem Iuda*: *And thou Bethleem Iuda, thou art not the least concerning the Princes of Iuda, for out of thee, shall come the Captaine that shall governe my people Israel.* After that *Herod* had heard this, he called the Wise men, and bad them that they should goe and search out the childe, and when they had found him, they should bring him word againe, that he might come and worship him also. O what a Fox is this? there hath beene many such Foxes in *England*, specially in the time of persecution, which pretended great holinesse, and zeale to Godward with their mouth, but their hearts were poysoned with the crueltie of *Herod*.

Iesiah. 5. 2.

Now as soone as they were out of the Citie, the starre appeared unto them againe, and went before them till it came to the place, where it stood still. But yet you must understand that our Saviour was borne in a stable, but *Ioseph* had gotten a house in processe of time, so that they found him not in the stable. There be some learned men, that thinke, that the wise men came a yeere or two after his birth, for they came a great way, and when they had found him, they did homage unto him, and acknowledged him to bee the Lord, and declared their faith that they had in him, giving him gold, frankinsence and Myrre.

How the wise men honored Christ.

And heere is to be noted the provision of God, there was no body that we read of, which gave any thing unto him, yet God could stirre up the hearts of those strangers to shew their

liberalitie

liberalitie towards him. They bring gold, which signified him to be the right King above al Kings, and like as gold exceedeth all other mettals, so gold signified him to be the King above all Kings, and that the doctrine of him, is the very true doctrine. Frankinsence signifieth the prayer of the faithfull, which maketh a good savour before God, for he greatly delighteth therein. Myrre which they offered, signified affliction of those which confesse Christ.

But heere (as I told you before) you must note Gods provision, for now *Mary* and *Ioseph* must bee gone to *Egypt*: see what provision God made for them, he sent them gold and other treasures out of a farre Country. Againe, how wonderfully God preserved those Wise men, which were going againe to *Herod*, if they had not beene admonished by the Angel of God. Therefore learne here, that they that believe in God, and put their hope and trust in him, shall be provided for: God will not forget them. But how these men came to *Colen* in *Germanie*, I marvell greatly, I thinke it be but fantasies, and illusions of the devill, which stirred men up to worship stone and wood.

But I will now leave that place of Scripture, and returne againe to my promise, and to speake somewhat of circumcision, and so make an end.

God Almighty made this promise unto *Abraham*, saying: *Ego ero Deus tuus, & seminis tui post te: I will be thy God, and the God of thy seed after thee.* This was the promise of God, which promise was confirmed by that signe and outward token of circumcision. Now the Covenant or promise of God abideth, but the circumcision, which was the signe of it, is gone, and taken away by the comming of Christ, and in stead thereof is ordained Baptisme. This you have heard the last time, when I told you that circumcision was not onely a marke or naked token, whereby men might know a *Iew* from a *Gentile*, but it had a further signification, namely, that like as the privie member was circumcised, the foreskinne cut off: so the heart of every man must be circumcised, and the foreskinne of all wickednes cut off, or pulled away: like as our Baptisme is not onely ordained for that cause, to know a Christian from a Turke or heathen, but it hath a further signification, it signifieth that we must wash away the old *Adam*, forsake and set aside all carnall

Gen. 17.

The signification of circumcision.

lusts and besides, and put on Christ, receive him with a pure heart, and studie to live and goe forward in all goodnesse, according unto his will and Commandement. So I say, at that time, Circumcision was not onely an outward bare token, but had an inward signification: namely, that the heart of man, should be circumcised from all sinne, and cleansed from all wickednesse.

Now come to the point: Circumcision at that time, was a certaine, sure, infallible, and effectuall token of Gods good will towards them to whom it was given: for as many as did beleeve the covenant of God, it did ascertaine them of the good will of God towards them, that they should be delivered out of all their troubles and adversities, that they should be sure of the helpe of God. An example wee have in that good young man *Ionathan*, he comforted himselfe with his circumcision, saying to his weapon bearer: *Veni, transeamus ad incircumcisos.* 1 Reg. 14. *Come let us goe to this uncircumcised.* As though hee sayd: Come let us goe, we have circumcision, God hath promised to be our God to ayde and helpe us, and deliver us out of all our troubles and calamities. And so went on, he and his armour-bearer onely, against their enemies, and set upon them, and killed a great number of them that same day. Which victory hapned by the occasion of this *Ionathan* the Kings Sonne. So likewise did *David* when he should fight against *Goliah* the *Philistine*: he saith: *Quis est ille incircumcisus? What is this uncircumcised Philistian, that he should revile the Host of the living God?* 1 Reg. 17. So they exhorted themselves, and confirmed their faith with this circumcision. Wherefore let us ever consider in what trouble and calamitie soever we be, that we be baptized: that God hath promised to helpe us, to deliver us from all our sinnes and wickednesse, to be our God and comforter. And againe, let us consider our promise which we have made unto him, namely, that we will forsake sinne, the devill, and all his crafts and illusions, and cleave unto God onely: and so by the remembrance of this, we shall be more ready and earnest to fight against the devill.

God giveth victory to the faithfull.

We are assured of the favour of God by Baptisme, as the Iewes were by circumcision.

Now let us come to the circumcision of our Saviour Christ. A man might mervell how it came to passe that our Saviour would be circumcised, being as he was indeede, *Ipsissima ju-* Gala. 5.

stitia,

ſtitia, The righteouſneſſe it ſelfe. What needed he to be circumciſed? For he was no ſinner, nor had neede that his faith ſhould be confirmed by circumciſion, being very God, and the materiall Sonne of God. Againe, to doe a thing that needeth not, is but loſt labour, and the time ill ſpent. And Saint *Paul* ſaith: *Si circumcidamini, Chriſtus vobis nihil proderit.* If you be circumciſed, Chriſt doth you no good, you neede not looke to be ſaved by him. To make anſwere to theſe queſtions, firſt I would not have you to thinke, that Chriſt being but eight dayes old, knew not where abouts his parents went, or what they did when they circumciſed him: Yes, yes, he knew it well enough: for though he was but a child, yet he was ſuch a child that had no fellow: for as S. *Paul* witneſſeth: *Plenitudo divinitatis habitabat in illo corporaliter. The abundance of the Godhead dwelt in him corporally.* God dwelleth in all them that be faithfull, ſpiritually: for we be the Temples of God. But in Chriſt hee dwelleth corporally: that is to ſay, he with the plenteouſneſſe of his Godhead, dwelleth in Chriſt. You muſt underſtand that Chriſt hath a ſoule and body, and united his divinity, therefore it is ſayd that he dwelleth in Chriſt corporally. Now he being very God, would not have beene circumciſed againſt his will, but he did it voluntarily. As for the ſaying of S. *Paul. Si circumcidamini Chriſtus vobis proderit*, it hath his underſtanding: for S. *Paul* in that place ſpeaketh not of the outward worke of circumciſion, but againſt that wicked opinion which the Gentiles had: for they thought that circumciſion was a worke meriting remiſſion of ſins: which opinion tooke away the office of Chriſt. Now S. *Paul* warneth them of it, and ſheweth that this was a wicked opinion, to thinke to be ſaved by circumciſion. The cauſes wherefore Chriſt our Saviour would be circumciſed, are theſe: firſt, becauſe he would be a teſtimonie that the old Law, was Gods Law, and for that time they were the very lawes of God, and therefore he ſuffered himſelf to be circumciſed, notwithſtanding that he had no neede of it, but this is but a ſecondary cauſe. Another cauſe is, to be obedient unto common orders, therefore he would ſuffer rather to be circumciſed, then to give occaſion of hurly burly, or uproare: for the will of the Father was, that ſubjects ſhould obey Magiſtrates, and keepe orders. *Subjecti eſtote cujus humanæ poteſtati.*

Gala. 5.

Colo. 2.

Coloſ. 2.

The cauſes why Chriſt was circumciſed.

Titus. 3. *Be obedient unto them.* Looke what Lawes and ordinances are made by the Magistrates, we ought to obey them: therefore we must consider ever in all our doings, what bee the lawes of the Realme, and according unto the same we must live. And this is to be understood as well in spirituall matters as temporall matters, so farre forth as their lawes be not against God and his Word. When they will moove us to doe any thing against God, then we must say, *Oportet magis obedire Domino quam hominibus, We must be more obedient unto God than unto man*: yet we may not withstand them with stoutnesse, or rise up against them, but suffer whatsoever they shall doe unto us, for we may for nothing in the world rebell against the office of God, that is to say, against the Magistrate.

Acts. 5.

God is more to be obeyed than man.

Now Christ himselfe giveth an example of this obedience, and no doubt it was a painefull thing to be circumcised, as it appeared by a notable act in the first booke of *Moses*. When *Iacob* that holy man was comming home againe out of *Mesopotamia* with his wives and children, and all his substance, as he came by the way, he pitched his Tents about the *Sechemites*. Now he had a daughter called *Dina*, which gazing damsell went about to see the countries, and so came into the towne among the strangers. Now the Governours sonne of the City, seeing her to be a faire maiden, cast his love upon her, and went and tooke her and ravished her, and afterward made sute unto *Iacob* her father, that he might have her to his wife. At the length after much adoe, they agreed upon that, that he, his father, and all his people, should be circumcised, which was done: For upon a day all their males were circumcised. And here was a religion of pollicie, they were circumcised, not for Gods sake, to acknowledge him to be their God, but onely to satisfie the request of a foolish wanton young man, as we reade in *Chronicles* of such religion of pollicie. Now what hapned? The third day, when their sores were very great, two of *Iacobs* sonnes went into the City, and slew all together, men, women, and children, and tooke their sister away againe.

Gene. 13.

Circumcision was painefull

Here by this appeared what paine it was, seeing they were not able to withstand or defend themselves. But our Saviour he was well content to suffer that great paine: but these causes are not the chiefest, but there hangeth more of it. S. *Paul*

shewed

shewed the chiefest cause in the Epistle to the *Hebrewes*, saying: *Postquam venit plenitudo temporis, misit Deus filium suum factum ex muliere. After that the fulnesse of time was come, God sent forth his Sonne made of a woman.* That is the principall cause: *for when the fulnesse of the time was come*, as God will have all things done in a convenient time, and the same time must be appointed by him, and not by us. When the time was fully come, then God sent his Sonne made of a Woman. Made of a woman he saith: which signifieth that Christ tooke the substance of his body, of the woman. In all things he was like unto other children, except that he had no carnall father, and was without sinne, else he was very man: for we may make him so spirituall, that we should deny his humanity. No not so, he was very man, and was bound to the law. To what end? *Ut eos qui legi erant obnoxij, liberaret. That he might deliver us from the law, to the which we were bound:* And that we might receive the right of the children of God by adoption, through Gods goodnesse by his deseruing, that we might have through his fulfilling of the Law, remission of sinnes, and eternall life. These are the gifts, which he hath deserved with his keeping of the Law.

Gala. 4.

Christ tooke very flesh of *Mary* the Virgin.

Gala. 4.

Thus you see to what end he was circumcised, and wherefore he kept the Law, namely to deliver us from the condemnation of it: for if he had not kept the Law, the law had such power, that it would have condemned us all, for so it is written, *Maledictus qui non manserit in omnibus: Cursed be he that abideth not by all that which is written in the Law*, So that the least cogitation that we have against the Law of God, bringeth this curse upon our heads: so that there was never man, nor shall be one, that could remedy himselfe by this law, for it is spirituall, it may not be fulfilled but by the spirit. It requireth us to be cleane from all spot of sinne, from all ill thoughts, words, and deeds: But we be carnall, and as S. *Paul* saith, *Venditi sub peccato, Sold under sinne and wickednesse.* Therefore he concludeth thus: *Ex operibus legis, nemo justificabitur: And by the workes of the Law, no man can be justified.* For you must consider the workes of the Law, how they ought to bee done, and againe how we doe them. As Christ did them, they merit, for he did them perfectly, as they ought to be done, but

Christ is the fulfilling of the Law.

Gen.

Christ his deedes were perfect, and our deedes imperfect.

as we doe them, they condemne, and yet the lacke is not in the law, but in us.

The law of it selfe is holy and good, but we are not able to keepe it, and therefore we must seeke our righteousnesse, not in the law, but in Christ, which hath fulfilled the same, and given us freely his fulfilling.

And this is the chiefest cause wherefore Christ would fulfill the law. But all the Papists thinke themselves to be saved by the law, and I my self have beene of that dangerous, perillous, and damnable opinion, till I was 30 yeeres of age, so long I walked in darknes, and in the shadow of death. And no doubt, he that departeth out of this World in that opinion, he shall never come to heaven. For when we will consider the workes of the law, which the law requireth, and againe, how we do them, we shal finde that we may not be justified by our doings: for the flesh reigneth in us, it beareth rule and hindereth the spirit, and so we never fulfill the law. Certaine it is, that they that beleeve in Christ have the holy Ghost which ruleth governeth them, yet for all that, there be a great many lackes in them, so that if they would goe about to be saved by their workes, they should come too short, for their workes are not able to answere the requests of the law. And so Christ should be but a Iudge, which should give to every one according to his merits, & should not deserve for us. If we had no other help but that, then we should goe all to the devill, but God the everlasting be praised, we have a remedie and a sure helper. Christ the Sonne of the living God, hath fulfilled the law for us, to deliver us from sin. Such is the office of Christ, to deliver us from the law, and the wrath of it. The law requireth a perfect righteousnes, and holines, now all they that beleeve in Christ, they are holy and righteous, for he hath fulfilled the law for us which beleeve in him: we be reputed just through faith in Christ. What requireth the law of us? Marry righteousnes and holines. This we have, we are righteous, but how? not by our workes, for our workes are not able to make us just, and deliver us from our sins, but we are just by this, that our sins are pardoned unto us, through the faith which we have in Christ our Saviour: for he, through his fulfilling of the law, tooke away the curse of the law from our heads. *Qui de peccato condemnavit peccatum*, *He tooke away the power of the sin*. Sin is made no sin.

None can nor hath fulfilled the law, but Christ onely.

Christ hath overthrowne the power of sinne.

I desire you in the reverence of God to beare away this one sentence which I will now speake unto you, for it shall be a good stay for you against the temptations of the devill, the sentence is this: *Quod lex præstare non potuerat.* That the law could not doe (for it was letted by the flesh) what can the law doe when it hath no let? Marry it can justifie, *sed infirmabatur per carnem*, that is to say, man was not able to doe it, the lacke was in us: for we are wicked, and the law is holy and good. Now that which we lacked, that same hath God fulfilled and supplied. *Misso filio suo*, in that he hath sent his Sonne to supply that which mans workes could not doe, and with his fulfilling of the law, and painefull death, he merited, that as many as beleeve in him, though they had done all the sinnes of the world, yet shall they not be damned, but are righteous before the face of God, beleeving in Christ: So that remission of sins, and everlasting life, may be sought no where else but onely in Christ. *Qui proprio filio non pepercit, sed dedit illum pro nobis.* He that spared not his onely Sonne, but gave him for us, why should he not with him, give us all things also?

Rom. 8.

Christs merits are our merits.

Rom. 8.

By this text it appeareth, that he which hath Christ, hath all things: he hath Christs fulfilling of the law, he hath remission of his sinnes, and so consequently everlasting life. Is not this a comfort? What greater consolation, comfort, and hearts ease can there be in heaven and earth, then this? namely to bee sure of the remission of thy sinnes, and that Christ bound himselfe unto the law, to that end that he might fulfill it to the uttermost. This I say, is the greatest comfort, specially when the devill goeth about to cast our sinnes in our teeth, as no doubt he forgetteth them not, but hath them at his fingers end (as they) when he will so goe to worke with us, saying: Sirra, thou art damned, thou art a sinfull wicked fellow, thou hast not kept Gods Commandements, God must needes judge thee according unto his law.

There is no salvation for us without Christ.

Now then, when I have the grace to have in remembrance the circumcision of Christ, when I remember that Christ hath fulfilled the Law for me, that he was circumcised, that he will stand betweene me and my damnation, when I looke not upon my workes to be saved by them, but onely by Christ, when I sticke unto him, when I beleeve that my soule is washt and made

How we may profit by Christ.

made cleane through his blood, then I have all his goodneſſe, for God hath given him unto me, and when I beleeve in him, I apply all his benefits unto me. I pray God the Almighty, to give every one of us ſuch a heart that we may beleeve in him, for he is *finis legis*, the end of the law, *perfectio legis*, the fulfilling of the ſame, to the ſalvation of all that beleeve on him. what can be more comfortable? therefore let us beleeve in him and be thankefull. Now I muſt needes ſpeake a word or two of good workes, leaſt peradventure ſome of you be offended with me. I told you before wherein ſtandeth our righteouſnes, namely in this, that our unrighteouſneſſe is forgiven us: for we muſt needes confeſſe, that the beſt workes that wee doe, have need of remiſſion of ſinnes, and ſo not meritorious, for they be not perfect as they ought to be: and therefore we live of borrowing, we have no proper righteouſneſſe of our owne: but we borrow, that is to ſay, we take the righteouſneſſe of Chriſt, which he offereth freely to as many as beleeve in him. And this treaſure of his righteouſneſſe is not waſted or ſpent, he hath enough for all the World, yea if this were a thouſand worlds. Therefore when we have beene wicked, let us be ſorie for our wickednes, and come to Chriſt, and call for forgiveneſſe, and then take a good earneſt purpoſe to leave ſinne.

There is a common ſaying amongſt us here in *England*, Every thing is (ſay they) as it is taken, which indeed is not ſo: for every thing is as it is, howſoever it be taken, but in ſome manner of things it is true, as in this matter. We of our ſelves are unjuſt, our workes are unperfect, and ſo diſagreeable unto Gods lawes, yet for Chriſts ſake we be taken for juſt, and our workes are allowable before God, not that they be ſo indeede for themſelves, but they be taken well for his ſake. God hath a pleaſure in our workes, though they be not ſo perfectly done as they ought to be, yet they pleaſe him, and he delighteth in them, and he will reward them in everlaſting life. Wee have them not by our merits, but by Chriſt. And yet this ſentence is true, *Reddit unicuique juxta opera.* He will reward every one according to his deſerving, he will reward our good workes in everlaſting life, but not with everlaſting life, for our workes are not ſo much worth, nor ought not to be eſteemed as to get heaven, for it is written, *Cœli gloria donum Dei,* Rom. 13.

The

The Kingdome of heaven is the gift of God. So likewise S. *Paul* saith, *Gratis estis salvati fide absque operibus.* Ye are saved freely without workes. Therefore when ye aske, Are ye saved? say Yes. How? Marry *Gratis*, freely, and here is all our comfort to stay our consciences. You will say now, Here is all faith, faith, but we heare nothing of good workes, as some carnall people make such carnall reasons like themselves, but I tell you we are bound to walke in good workes: for to that end we are come to Christ, to leave sinne, to live uprightly, and so to be saved by him: but you must bee sure to what end you must worke, you must know how to esteeme your good workes. As if I fast and give almes, and thinke to be saved by it, I thrust Christ out of his seate: What am I the better when I doe so? But I will tell you how ye shall doe them. First consider with your selves how God hath delivered you out of the hands of the devill. Now to shew your selves thankefull, and in consideration that he commandeth you to doe good workes, ye must doe them, and thereby we wrastle with sinne. When the devill tempteth me, or in any wise mooveth me to wickednesse, then I must withstand, and reprove it, and when he hath gotten at any time the victory, wee must rise againe, and bee more wary afterward. And when thou feelest thy selfe feeble and weake, then call upon God, for he hath promised that hee will helpe: there was never man yet, nor never shall be, but he either hath or shall finde ease and comfort at Gods hand, if he call upon him with a faithfull heart. For as Saint *Paul* saith, *Benedictus est Deus qui non sinet nos temptari, super quod ferri possumus: God is true* (saith he) *he will not suffer us to be tempted above our strength.* If therefore wee would once enter into a practise to overcome the devill, it were but an easie thing for us to doe, if every one in his calling would direct his wayes to Godward, and to doe good workes, as the parents in their calling to live quietly and godly together, and to bring up their youth in godlinesse: So likewise Masters, should shew good ensamples, to keepe their servants from idlenesse and wickednesse. These are good workes, when every one doth his calling as God hath appointed him to doe: but they must be done, to the end to shew our selves thankefull and therefore they are called in Scripture sacrifices of thankesgiving: not to win heaven

We are freely saved.

How and wherefore good workes are to be done

We must doe good workes becauſe God commandeth vs to doe them.

1 Cor. 10.

The pathway of good workes.

heaven withall, for if we ſhould doe ſo, wee ſhould deny Chriſt our Saviour, deſpiſe and tread him under out feete. For to what purpoſe ſuffered he, when I ſhall with my good workes merit heaven? as the Papiſts doe, which deny him indeed, for they thinke to get heaven with this pilgrimages, and with running hither and thither. I pray you note this, wee muſt firſt bee made good, before we can doe good. We muſt firſt be made juſt, before our workes pleaſe God: for when we are juſtified by faith in Chriſt, and are made good by him, then commeth our duty, that is, to doe good workes, to make a declaration of our thankfulneſſe.

Good workes follow faith.

I have troubled you a good while, and ſomewhat the longer, becauſe I had much pleaſure to comfort my ſelfe in it. In times paſt we were wont to runne hither and thither, to this Saint, and to that Saint, but it is all but figge leaves what man can do. Therefore let us ſticke to Chriſt, which is the right, perfect and abſolute Saviour, and able to deliver us from all our ſinnes: and not onely able to doe it, but alſo willing. He offereth himſelfe unto us, therefore (I ſay) let us beleeve in him, and afterward ſhew our thankfulneſſe by an honeſt converſation and living, ſo that his holy Name may be praiſed amongſt us, and they that know him not as yet, may more willingly be brought to the knowledge of him, through our godly converſation. The Almighty God, whoſe kingdome is everlaſting, give us his grace to doe well. To whom, with God the Son, and the holy Ghoſt, be all honour and glory now and ever, world without end, *Amen.*

A Sermon preached by Maſter *Hugh Latimer*, the firſt Sonday after the *Epiphanie*.

Anno. 1552.

Matth. 1. *The Father and Mother of Ieſus went to Ieruſalem after the cuſtome, &c.*

HEere in this Goſpell is to bee noted, how *Mary* the Mother of our Saviour Chriſt, went to *Ieruſalem*, having her husband; and the Child Ieſus which was but twelve yeeres of age in her company, &c. But before

I come to this Gospell, I will rehearse unto you something which I tooke in hand last Holy-day: where I, taking occasion of the Gospell that was read the same day, made mention how Iesus the Sonne of God, and Saviour of the World, was borne in *Bethleem*, and how God opened his birth unto the *Gentiles*, which were the three Wise men, commonly called the three Kings of *Colen*, but they were not Kings, as the fond opinion of the common people is, but they were religious men, and men that feared God: yea and as some learned men gather, they were of the remnant of those which *Daniel* the Prophet had taught and instructed in the knowledge of God, and of his will. For *Daniel* being in captivitie, bare great rule among the *Gentiles*, as it appeareth in his booke of prophecie, and therefore was able to set forth and promote the true religion of God, which was knowne at that time onely among the *Iewes*: which knowledge these wise men had, and had also a speciall understanding of Astronomie: And now, they seeing the starre, perceived that it was not a common thing, but a token that the greatest King was borne, of whom they had heard their forefathers talke, and therefore they came to *Ierusalem*, and enquired for this King, &c.

Christ shewed himselfe to the *Gentiles*.

The last Holy-day I had no time to entreate of this matter fully, and therefore I intend to speake somewhat of it at this time. And first of this Word *Iesus*, what it is.

The Evangelist saith here. *When Iesus was borne*. What is Iesus? Iesus is an *Hebrew* Word, and signifieth in our *English* tongue a Saviour and redeemer of all mankind borne into the World. This title and name, to save, pertaineth properly and principally unto him: for he saveth us, else we had beene lost for ever. Notwithstanding, the name of Saviour is used in common speech as the King is called a saviour, for hee saveth his subjects from all danger and harme that may ensue of the enemies. Likewise the Phisitian is accounted a saviour, for he saveth the sicke man from the danger of his disease with good and wholesome medicines. So Fathers and Mothers are Saviours, for they save their children from bodily harme that may happen unto them. So bridges leading over the waters are saviours, for they save us from the water. Likewise Shippes and Boates, great and small vessells upon the Seas, are

Iesus what it is.

saviours,

saviours, for they save us from the fury, rage, and tempest of the Sea. So Iudges are saviours, for they save, or at least should save the people from wrong and oppression. But all this is not a perfect saving: For what avayleth it to be saved from sickneſſe, calamities and oppreſſion, when we ſhall bee condemned after our death both body and ſoule for ever, to remaine with the devill and his Angels? We muſt therefore come to Ieſus, which is the right and true Saviour. *And he it is that hath ſaved us from ſinne.* Whom hath he ſaved? His people. Who are his people? All that beleeve in him, and put their whole truſt in him, and thoſe that ſeeke helpe and ſalvation at his hands, all ſuch are his people. How ſaved he them? Firſt by Magiſtrates he ſaved the poore from oppreſſion and wrong: the children he ſaved through the tuition of the parents, from danger and perill: by Phiſitians he ſaveth from ſickeneſſe and diſeaſes: but from ſinne he ſaveth onely through his paſſion and bloodſhedding. Therefore he may be called, and is the very right Saviour, for it is he that ſaveth from all infelicitie all his faithfull people: and his ſalvation is ſufficient to ſatisfie for all the world as concerning it ſelfe, but as concerning us, he ſaved no more, then ſuch as put their truſt in him. And as many as beleeve in him ſhall be ſaved, the other ſhall be caſt out as Infidels into everlaſting damnation, not for lacke of ſalvation, but for infidelity and lacke of faith, which is the onely cauſe of their damnation.

Ieſus Chriſt is our onely Saviour.

Chriſt his death is our onely ſalvation.

He ſaved us, from what? Even from ſinne. Now when hee ſaved us from ſinne, then he ſaved us from the wrath of God, from affliction and calamities, from hell and death, and from damnation and everlaſting paine: for ſinne is the cauſe and fountaine of all miſchiefe. Take away ſinne, then all other calamities wherein mankind is wrapped, are taken away, and cleane gone and diſperſed: therefore he ſaving us from ſinne, ſaved us from all affliction. But how doth he ſave us from ſin? In this manner, that ſinne ſhall not condemne us, ſinne ſhall not have the victory over us. He ſaved us not ſo, that we ſhould be without ſinne, that no ſinne ſhould be left in our hearts. No, he ſaved us not ſo, for all manner of imperfections remaine in us, yea in the beſt of us, ſo that if God ſhould enter into judgement with us, we ſhould be damned. For there neither is nor

ever was any man borne into this world, which could say, I am cleane from sinne, except Iesus Christ. Therefore he saved us not so from sinne, in taking cleane away the same from us, that we should no more be inclined to it, but rather the power and strength of the same sinne he hath so vanquished, that it shall not be able to condemne those which beleeve in him: for sinne is remitted, and not imputed unto the beleevers. Christ onely is voyd of sinne.

So likewise he saved us from sinne, not taking it cleane away, but rather the strength, and force of the same, so he saved us from other calamities, not taking the same cleane away, but rather the power of the same: so that no calamity, nor misery should be able to hurt us that are in Christ Iesus. And likewise he saved us from death, not that we should not dye, but that death should have no victory over us, nor condemne us, but rather to be a way and entrance into salvation and everlasting life: for death is a gate to enter into everlasting life. No man can come to everlasting life, but he must first dye bodily, but this death cannot hurt the faithfull, for they are exempted from all danger through the death and passion of Iesus Christ our Saviour, which with his death hath overcome our death. Here is to be noted the errour of the *Iewes*, which beleeved that this Saviour should be a temporall King and ruler, and deliver them out of the hands of the *Romans*: for the *Iewes* at that time were under the governance of the *Romans*, subdued by *Pompejus* the great and valiant captaine, as *Iosephus* a great learned man amongst the *Iewes*, and *Titus Livius* doe witnesse. Therefore they beleeved that this Saviour should not onely set them at liberty, but should subdue all nations, so that the *Iewes* onely with their Saviour should be the rulers of all the whole world, and that the whole world should serve them. This was at the same time, and is yet still the opinion of the *Iewes*, which will not learne, nor understand that Iesus saved them and us, not from the power of the *Romans*, but from sinne, death, the devill and hell, and set us at liberty, and made us *filij Dei*, the children of God, and the inheritors of life everlasting. The errour of the Iewes.

The Papists which are the very enemies of Christ, make him to be a Saviour after their owne phantasie, and not after the Word of God, wherein he declareth himselfe, and set out and opened his mind unto us. They follow I say, not the scripture, The Papists opinion of Christs death,

which

which is the very leader to God, but regarded more their owne inventions, and therefore they make him a Saviour after this fashion.

They consider how there shall be after the generall resurrection a generall judgement, where all mankinde shall be gathered together to receive their judgement, then shall Christ (say the Papists) sit as a Iudge, having power over heaven and earth: and all those that have done well in this world, and have stedfastly prayed upon their beades, and have gone a pilgrimage, &c. and so with their good workes have deserved heaven and everlasting life: Those (say they) that have merited with their owne good workes, shall be received of Christ, and admitted to everlasting salvation: As for the other that have not merited everlasting life, shall be cast into everlasting darknesse: For Christ will not suffer wicked sinners to be taken into heaven, but rather receive those which deserve. And so it appeareth that they esteeme our Saviour not to bee a redeemer, but onely a Iudge, which shall give sentence over the wicked to goe into everlasting fire, and the good he will call to everlasting felicity. And this is the opinion of the Papists as concerning our Saviour, which opinion is most detestable, abominable, and filthy in the sight of God. For it diminisheth the passion of Christ, it taketh away the power and strength of the same passion, it defileth the honour and glory of Christ, it forsaketh and denyeth Christ and all his benefits. For if we shall be judged after our owne deservings, we shall be damned everlastingly. Therefore learne here every good Christian to abhorre this most detestable and dangerous poyson of the Papists, which goe about to thrust Christ out of his seate, learne here I say to leave all Papistry and to sticke onely to the Word of God, which teacheth thee that Christ is not onely a judge, but a justifier, a giver of salvation, and a taker away of sin, for he purchased our salvation through his painefull death, and we receive the same through beleeving in him, as S. *Paul* teacheth us, saying: *Rom.* 3. 4. *Gratis estis justificati per fidem: Freely you are justified through Faith.* In these words of S. *Paul*, all merits and estimation of workes are excluded and cleane taken away. For if it were for our workes sake, then it were not freely: But S. *Paul* saith freely. Whether will you now beleeve

The doctrine of Papists.

The Papists opinion of Christ.

A detestable opinion of the Papists.

Faith onely justifieth.

leeve S. *Paul*, or the Papists. It is better for you to beleeve S. *Paul* rather then those most wicked and covetous Papists, which seeke nothing but their owne wealth and not your salvation. But if any of you will aske now, how shall I come by my salvation? How shall I get everlasting life? I answere, if thou beleeve with an unfeined heart that Iesus Christ the Son of God came into the world and took upon him our flesh of the virgin *Mary*, and suffered under *Pontius Pilate*, in the City of *Ierusalem* the most painefull death and passion upon the crosse, and was hanged betweene two theeves for our sinnes sake, for in him was no sinne: Neither (as the Prophet *Esay* saith) *was there found in his mouth any guile or deceit*. For he was a Lambe undefiled, and therefore suffered not for his owne sake, but for our sake, and with his suffering hath taken away all our sinnes and wickednesse, and hath made us, which were the children of the devill, the children of God, fulfilling the law for us to the uttermost, giving us freely as a gift his fulfilling to bee ours, so that we are now fulfillers of the law by his fulfilling: So that the law may not condemne us, for he hath fulfilled it, that we beleeving in him are fulfillers of the law, and just before the face of God. For Christ with his passion hath deserved, that all that beleeve in him shall be saved, not through their owne good workes, but through his passion.

Esay 53.

By Christ we are fulfillers of the law.

Here thou seest whereupon hangeth thy salvation, namely beleeving in the Son of God which hath prepared and gotten heaven for all those that beleeve in him, and live uprightly according to his Word: for we must doe good workes, and God requireth them of us: but yet we may not put our trust in them, nor thinke to get heaven with the same, for our workes are wicked and evill, and the best of them be imperfect. As for those which are evill, no man is so foolish to think to get heaven with evill doing. And as concerning our good works they are unperfect, & not so agreeable to the law of God, who requireth most perfect workes, by the which appeareth that the best workes which are done by man are hatefull before God, and therefore not able to get or deserve salvation. Wherefore we must be justified, not through our good works, but through the passion of Christ, & so live by a free justification and righteousnes in Christ Iesu. Whosoever thus beleeveth, mistrusting himselfe and his

To obtaine salvation is to beleeve in Christ.

The workes of man are unperfect.

owne doings, and trusting in the merits of Christ, he shall get the victory over death, the Devill and hell, so that they shall not hurt him, neither all their powers be able to stand against any of those which are in Christ Iesu. Therefore when thou art in sicknesse and feelest that the end of the bodily life approcheth, and that the Devill with his assaults is comming to tempt thee, and have thy soule, and so to bring everlasting confusion, then withstand him strongly in faith: namely when he bringeth thee low, for he is an old doctor, and very well learned in the scripture, as it appeareth in the fourth *chap.* of *Mathew*, where he reasoned with Christ. So will he reason with thee, saying: Sir it is written in the Law, that all those which have not fulfilled the law to the uttermost, shall be condemned. Now thou hast not fulfilled it, but hast beene wicked, and a transgressour of it, thou art mine, and therefore thou shalt goe to hell, and there to be punished world without end. Against such temptations and assaults of the devill, wee must fight on this wise, and answere, I acknowledge my selfe to be a sinner most miserable, and filthy in the sight of God, and therefore as of my selfe I should be damned according to thy saying: but there is yet one thing behind, that is this, I know and beleeve without all doubt, that God hath sent his Son into the world, which suffered a most painfull & shameful death for me, & fulfilled the law wherwith thou wouldest condemn me, yea he hath given me as a gift his fulfilling, so that I am now reckoned a fulfiller of the law before God, therefore avoyd thou most cruell enemie, avoyde: for I know that my redeemer liveth, which hath taken away all my sinne and wickednesse, and set me at unity with God his heavenly Father, and made me a lawfull inheritor of everlasting life.

A godly counsaile to be used in sickenesse.

Whosoever in such wise fighteth with the devill, shall have the victory, for he is not able to stand against Christ, and it appeareth throughout all the Scripture most plainely and manifestly, that the power of the Devill is vanquished, when the Word of God is used against him and not all only in the Scripture, both new and old testament, but also in other writings. For *Eusebius Pamphily* hath many stories, wherein is mentioned the impotencie of the Devill. And at this time we have a story written by a *Spaniard* in the Latine tongue, and affirmed

The devill cannot withstand the Scripture.

by

by many godly and well learned men: which story hapned in a towne of *Germany*: where a poore husbandman lying sore sicke and ready to dye: they that kept him company in the chamber where he lay, saw a man of great stature and very horrible to looke upon, his eyes being all fiery, comming into the chamber. This terrible devill turning himselfe unto the sicke body, sayd: Sir, thou must dye this day, and I am come hither to fetch thy Soule, for that pertaineth unto me. The sicke man answered with a good countenance saying: I am ready to depart whensoever I shall be called of my Lord, which gave unto me my soule, and put the same into my body, therefore to him onely I will deliver it, and not unto thee, for he hath delivered my soule from thy power, with the precious blood of his onely Sonne. Then sayd the devill, thou art laden with many sinnes, and I am come hither to write them together. And forth he draweth out of his bosome, pen, inke, and Paper, setting himselfe at the table that stood there ready to write. The sicke man hearing his minde, and perceiving his intent, sayd, I know my selfe laden with many sinnes, but yet I beleeve that the same are taken away through the passion and suffering of Christ, through whom I stedfastly beleeve that his heavenly father is pleased with me: but yet if thou wilt write my sins, thou mayst doe it, and then write thus, that all my righteousnesse is as cloath stayned with the flowers of a woman: therefore I cannot stand in the judgement of God. *Esay 64.* The devill sitting at the table, wrote this with a good will, and desired the sicke man to go forward in confessing, and numbring his sinnes. Then the sick man alledging the Scriptures saith, that the eternall and living God promised, saying, for mine owne sake onely, I take away your iniquities. Further thou O God had promised, that though our sins be as red as the scarlet, thou wilt make them as white as snow. But these words he wrote not, but instantly desired him to goe forward as he had begun. *Esay 43.* Then sicke man with great sorrow and heavinesse cryed out saying. The Son of God appeared to that end, that he might destroy the workes of the devill. And after these words the devill vanished out of sight, and shortly after the sicke man departed unto the living God.

Here you see how the devill will go to worke with us, when we are sick, therefore let us learne now when we are in health

to know God and his Word, that we may withstand this horrible enemie, knowing that we shall have the victory through Christ our Saviour, in whom, and by whom, God is pleased with us, and taketh in good part all our doings. Wee have a common saying amongst us. Every thing is as it is taken. We read of King *Henry* the seventh, at a time as he was served with a cup of drinke, a Gentleman that brought the cup, in making obeysance, the cover fell to the ground, the King seeing his folly saith, Sir, is this well done? Yea Sir sayd he, if your Majesty take it well. With this pretty answere the King was pacified. So it is with us as touching our salvation. Our workes are unperfect, but God taketh the same well for Christs sake, he will not impute unto us the imperfectnesse of our workes, for al our imperfections and sinnes are drowned in the blood of our Saviour Iesus Christ, and whosoever beleeveth the same stedfastly, shall not perish. But we must be sure of it, wee may not doubt but be certaine that Christ hath destroyed the workes of Satan, that is, he hath taken his power from him, so that he can doe us no more harme: And we must certainely beleeve his promises, which are, that we shall have life everlasting in beleeving in him, and being sure of his promises, then are we sure of our salvation. Here you see, that we must looke our salvation, not in our workes, but in Christ. For if wee looke upon our workes, we shall never be sure, as I sayd before, they be evill and imperfect, and evill workes deserve anger, and imperfect workes are punishable, and not acceptable, and therefore they deserve no Heaven, but rather punishment.

A comfortable doctrine.

Our salvation consisteth in faith and not in workes.

But you will say, seeing wee can get nothing with good workes, we will doe nothing at all, or else doe such workes as shall best please us, seeing we shall have no reward for our well doings: I answere, we are commanded by Gods word to apply our selves to goodnesse, every one in his calling, but we must not do it to the end to deserve heaven thereby, we must do good workes, to shew our selves thankefull for all his benefits which he hath poured upon us, and in respect of Gods Commandement, considering that God willeth us to do well, not to make a merit of it, for this were a denying of Christ, to say I will live well and deserve heaven. This is a damnable opinion, let us rather think thus, I will live wel to shew my self thankful

towards

towards my loving God, and Christ my redeemer.

Further, in this Gospel is to bee noted the earnestnesse of these three men which were but *Gentiles*, as you have heard before. These men were not double hearted, speaking one thing with their tongues, and thinking another thing in their hearts. No, they are none such, but they openly professe wherefore they come, and say: where is this new borne king of the *Iewes*, for we have seene his Starre, and are come to worship him? This is a great matter for them to doe. For the *Iewes* at that time had a king whose name was *Herod*, not a *Iew* borne, but an *Idumean*, which was not their lawfull nor naturall King, but somewhat with craft and subtilty, and somewhat with power had gotten the Crowne and the kingdome.

Now the men came inquiring for the lawfull King which was newly borne, which thing they could not doe without danger of their lives. But here appeareth that faith feareth no danger. They had seene the starre, and they were sure and certaine in their hearts that the king of all kings was borne: and they beleeved that this king was able to deliver them out of trouble, and this confidence and Faith in God made them hearty to go and inquire without any dissembling for this new king, not fearing the old, &c.

Herod hearing these newes was much troubled, for hee was afraid the matter would goe against him, and that hee should bee thrust out of his Seate, which had beene a great displeasure unto him: for hee was not minded to give place to any other king with his good will. And all the Citizens were sore dismayed, for they would rather have rest and quietnesse and serve the old, then to receive the new with perill of their goods and bodies. So we see at this day, where this Gospel is preached, and this new king proclaimed, there are more which had rather be in quietnesse and serve the Devill, then to stand in jeopardy of their lives and serve God, and so they esteeme this world more then God, his word, and their owne salvation. Herod feared the birth of Christ.

The said *Herod* assoone as hee heard these tydings sent for the Bishops and learned, and inquired of them where Christ should bee borne. The Bishops were well seene in the Prophets and the Law, and made answere forthwith, that

Christ should be borne at *Bethleem*. Herod hearing that, sent for the wise men to examine them better of the matter, asking them what time they had seene the Starre? And after that hee had reasoned enough with them, hee sent them to *Bethleem*, saying: Goe and search for the child. And when you have found him, bring mee word againe, that I may come and worshippe him also.

See what a crafty Foxe this Herode was, as our Saviour called him, he made a pretence like as if hee were willing to give over his kingdome, and to give place unto the new King. Such was his pretence outwardly. But his heart was poysoned with the poyson of cruelnesse and ambition, so that hee was minded to have killed the Child assoone as hee might get him, which his intent appeared afterward. For he hearing that the wisemen were returned another way into their countrey, sent by and by his gard and killed al the Children that were two yeares of age and under at *Bethleem*, and in the countrie. But for all his cruelty, God was able to preserve Christ that he should not
Pro. 21. be slaine amongst these children. Therefore the Angel giveth *Ioseph* warning that he should goe into *Egypt*.

Here learne to trust in God, for *Adversus altissimum non est consilium*, that is, *Against the almighty prevaileth no counsell*. This *Herod* thought himselfe wiser then God and the whole world, yet for all that he was much deceived: for he could neither destroy the Wise-men nor Christ, with all his wit and
Psal. 21. counsell: The Lord that sitteth above, laughed him to scorne, he brought his counsaile to nought, and he delivered them out of his hands: So undoubtedly hee will doe with us. Hee will deliver us out of all our troubles, and from all our enemies whensoever they shall oppresse us, if wee doe put our trust in him.

Now after they were departed from *Herod*, they goe their wayes seeking the Child. And assoone as they came out of the City, they see the starre, which guided them vntill they came unto the house where Iesus was, with his mother and *Ioseph*
Mat. 1. his Father in the Law. And when these men came thither, what did they? they worshipped him. Note here, they worshipped him, saith the Evangelist, here is confounded and overthrowne the foolish opinion and doctrine of the papists, which

would

would have us to worship a creature before the creator, *Mary* before her sonne. These wise men doe not so. They worship not *Mary*, wherefore? Because God onely is to be worshipped. But *Mary* is not God, therefore they worship not her, but him, which is the very naturall Sonne of God, yea God himselfe, and yet very man. And therefore if it had bin allowed or commanded that *Mary* the Mother of Christ should have beene called upon and worshipped, surely then had these wise men beene greatly to blame, but they knew that *Mary* was a blessed woman, and yet no such a one as should be called upon and worshipped.

God onely to be worshipped.

Let all those learne here that are so foolish, that they will call rather upon *Mary*, on whom they have no commandement to call, then upon God which hath commanded us to call upon him, as he saith every where in the Psalmes. *Invoca me in die tribulationis, &c.* that is, *call upon me in the time of thy trouble, and I will heare thee.* Psal. 22.

They gave him gifts, Gold, Myrre, and Frankensence. Gold, they gave him to signifie his kingdome: Myrre, to signifie his mortality: Frankensence, to signifie his Priesthood. And afterward they departed another way into their Countries by the admonition of the Angel. After their departure, *Ioseph* with *Mary* and the Child, fled into *Egypt* for feare of *Herod*, which was minded to destroy the child; where you learne to know the wonderfull provision that God ever maketh for those that put their trust in him: for to the intent they might have wherewith to beare their costs for such a journey, God moved their hearts, that they should give him Gold. Learne I say here to put your trust in God, and to have a good confidence in him, for hee is such a loving Father to those that trust in him, that he will not suffer them to have lacke or neede of any thing in this world, of foode and necessary things, for hee careth for us that beleeve in him, aswell as for *Mary* and her Sonne. Therefore he will not suffer us to have lacke of that is needefull to soule or body: for the King and Prophet *David* saith: *Nunquam vidi justum derelictum*, that is, *I have never seene the just man forsaken or rejected of GOD, nor cast away.* No (saith hee) I have never seene the just man perish for lacke of necessary things. But what is a just man? Hee is Psal. 37.

just that beleeveth in our Saviour: for as you have heard before, those which beleeve in Christ are justified before GOD, they are cleane delivered from all sinnes, and therefore may be called just, for so they are in the sight of God, such, saith the propher, he hath never seene forsaken of God. But for all this wee may not tempt God, wee must labour and doe our business every one in his vocation and order wherein God hath called him. Labour thou, and God will blesse thee, and increase thy labours, so that thou shalt have no lacke of necessary things so long as thou walkest uprightly in thy vocation, like as he provided for *Mary* and her child, but yet thou must labour and do thy businesse, as it is written: *Labores manuum tuarum edes & bene tibi erit.* Be content to worke for thy living, and it shall goe well with thee, and thou shalt have enough, for I will make thee a living, which promise of God is surely a comfortable thing, but little regarded of the people: for they doe like as if there were no God, and deceive and oppresse one another: Every man scrapeth for himselfe, ever in feare that hee shall lacke, nothing regarding that promise of God, but God is yet alive, and surely hee will most grivously punish such wicked unthankefulnesse and mistrust of his word and promise, what might be more comfortable unto us, if we had grace to beleeve it, then his loving promises, wherein he sheweth himselfe a loving father? *David* saith *Iuvenis fui, & senui: I have beene young, and now am old, but yet I never saw the righteous lacke bread.* Here learne O man to have respect to Godward, esteeme the word of GOD and his promises as they are, that is, most certaine and true, beleeve them, hang upon them, labour and doe thy businesse truely, *Et bene tibi erit: And it shall bee well with thee:* Thou shalt have enough, thou shalt have a storehouse that never shall be empty, that is thy labour: for the poore mans treasure-house is to labour and travaile, and hee is more sure of his living then the rich: for Gods promises cannot bee stolen by any Theefe, GOD promiseth him a living that truely laboureth, and putteth his trust in him. But the Rich man is not sure of his Riches, for a Theefe may come and steale them, or else the same may perish by Fire, or one way or other, therefore the poore faithfull man is more sure of his living, then if he had the same in his chest, for Gods

Ephe. 4.

Psal. 37.

pro-

promises are not vaine, they are most certaine, and happie are those which beleeve the same, they shall have not onely in this world enough, but afterward life everlasting, without all sorrowand misery.

Thus much I was minded to tell you of this Gospel: now let us returne to the Gospel of this day, wherein I will note two or three short notes, for I will not trouble you much longer, because the time is much spent.

And when hee was 12. *yeeres old, &c.* God almighty had commanded in his law. *Deut.* 16. that all the Males should come together three times in the yeere, for these three causes. The first was, that they should learne to trust in God, and not in their owne strength. And it was a great matter unto them to leave the land voyde. As if we *Englishmen* had commandement to come all to *London*, and leave our countrey, were it not to be feared that the countrey should bee hurt either by the *Scots*, or *Frenchmen* in our absence? surely I thinke it were very dangerous. So at that time, the Iewes had great and mortall enemies round about them, yet God commanded them to leave the Land voyd, as who would say: come you together after my commandement, and let mee alone with your enemies, I will keepe them from you that they shall not hurt you. And this was the first cause why he would have them come together. Luke 2. Deut. 16.

The second cause was, that they should learne the law and commandements of God: for there was the chiefe Temple of the *Iewes*, and all the spiritualty of the whole Land were there gathered together and taught the people the law, and how they should walke before God, and this was the second cause.

The third cause of their comming together, was for acquaintance sake, for God would have them knit together in earnest love and charity. And therefore hee willeth them to come together, that they that dwelled on the one side of the Land, might bee acquainted with them that dwelled on the other side; so that there might be a perfect love betweene them, for God hateth nothing more then discord. And these are the causes why they were commanded to come together every yeere three times. Now at this time *Mary* went with her husband *Ioseph*. Belike she was desirous to heare the word

of

of God, what made her to take ſo great a journey in hand, for ſhe was not commanded by the law to bee there, for women were at their liberty to goe or tary.

The travile of the virgin Mary to heare Gods word taught.

Here note the painefulneſſe of *Mary*, that ſhee was content to goe ſo great a journey for Gods ſake. I feare this journey of hers will condemne a great many of us, which will not goe out of the doore to heare Gods word. Therefore learne here, firſt to love and embrace Gods word. Secondly, to follow all good orders. Thirdly, to be content to goe with thy neighbours every holiday to the Church, for it is a good & godly order, & God will have it ſo. But peradventure you will ſay unto mee, How chance you goe not to the ſervice upon the holy-dayes? I have none other excuſe but this, namely that I ſhall go thither in vaine. *Mary* went thither to heare the word of God. And if I might heare the word of God there, I would goe thither with a good will: But firſt the Parſon of the Church is ignorant and unable to teach the word of God, neither beareth hee any good will to the word of God, therefore it were better for me to teach my family at home, then to goe thither and ſpend my time in vaine, and ſo loſe my labour. This I have to alledge for my ſelfe, that if the Curate were as he ought to be, I would not be from the Church upon the holiday.

Ieſus and *Mary* with all their neighbours were at *Ieruſalem*. And after they had done their buſineſſe, they came home againe. *Mary* in the company of other Women, and *Ioſeph* her husband in the company of men, but Ieſus the child was left behind, for *Mary* thought he was with his father, and *Ioſeph* thought hee was with his Mother. At night when they were met together, ſhe asked him, and hee asked her for the childe, for before they were not ware that they had loſt him. Oh what ſorrow and tribulation roſe then in their hearts, I thinke no tongue can ſhew, what paine and ſorrow this Mother felt in her heart for the loſſe of her childe: for ſhee thought thus, God hath rejected mee, and therefore hath taken my Son from me, I ſhall no more finde him. Alaſſe that ever I was borne that I ſhould loſe my Sonne, whom I heard ſay ſhould be the Saviour of the World. This Saviour is loſt now through my negligence and ſlothfulneſſe, what ſhall I doe? where ſhall I ſeeke? In this great heavineſſe, ſhe turned backe

againe to Ierusalem, inquiring for him by the way amongst their friends and acquaintance, but he could neither bee heard of nor found untill they came to *Ierusalem*, where they found him amongst the Doctors and learned men, arguing with them, and posing them.

Here is to be noted a negligence in *Mary* and *Ioseph*, therefore they which go about to make *Mary* to be without sin are much deceived: for here it appeareth plainly that *Mary* was in fault. Here also all parents may learne to be diligent and carefull about their children. The common sort of Parents are either too carefull for their children, or else too negligent. But the right carefulnesse that you should have over your children, is first to consider that GOD hath appinted his Angels to keepe and save your children from all perill and danger that may happen unto them, as it plainely appeareth dayly; for sure a child is in many dangers of his life daily, but the Angel of God keepeth them, and therefore the Parents should not bee too carefull, neither yet too negligent, for they should consider, that it is the will, pleasure, and commandement of almighty God, that they should keepe their Children in safe custody, and to preserve them as much as in them lyeth from all danger and harme.

Further, here is to bee noted, that this fault and sinne of *Mary* was not set out to bolden us to sinne, but rather to keepe us from desperation when we have sinned, making this reckoning. Hath God pardoned his Saints and forgiven their faults? Then he will be mercifull unto me, and forgive my sin. So by their example wee may strengthen our faith, and not to take boldnesse of them to sinne.

After that they found him, *Mary* beginneth to quarrell with him, saying: Sonne, why hast thou done this unto us? Heere shee speaketh like a Mother, and is very quicke with him: But hee made her as quicke an answere, saying: know yee not that I must doe the businesse of my father? &c. Wee learne heere how farre foorth Children are bound to obey their Parents, namely so farre as the same may stand with Godlinesse. If they will have us goe further, and plucke us from true religion and the serving of God, make them this answer. *Oportet magis obedire Deo, quã hominibus*, that is, *we ought rather*

Children what obedience they owe to their parents. Actes 5.

ther to obey God then men, for otherwise wee are not bound to obey our parents, &c. Here not onely children may learne, but subjects and servants to obey their king and Masters, so far as it may stand with Gods pleasure, and further to goe wee ought not.

The child went home with them, and was obedient to them, although partly he had signified unto them wherefore hee was sent into the world, namely to teach men the way to heaven. Yet hee remained with them in his obedience from this time, beeing of the age of twelve yeeres, unto this age of thirtie yeeres. And in this meane time (as it is to be thought) he exercised his fathers occupation which was a Carpenter. This is a wonderfull thing, that the Saviour of the World, and the King above all Kings, was not ashamed to labour, yea and to use so simple an occupation. Here he did sanctifie all manner of occupations, exhorting and teaching us with this example every man to follow and keepe the state whereunto God hath called him, and then we shall have living inough in this world, doing well and after his pleasure, and in the world to come life everlasting, which Christ by his death and passion hath deserved for us. To whom with God the father & the holy Ghost, be all honour and glory, both now and for ever. Amen.

A Sermon preached by Master *Hugh Latimer*, the second Sonday after the *Epiphanie*.

The 17. day of Ianuary Anno.

1552.

Iohn 2. *And upon the third day, there was a marriage in Cana a city of Galilee, and Mary the mother of Iesus was there, &c.*

THe third day, that was the third day after hee came into *Galilee*, for before hee was in *Iury*, and now was come into *Galilee*. And there was a marriage the third day after his comming, and *Mary* his Mother was present, and as it was most like,

she was there as an helper, for she was no bidden guest, but Christ was called unto it with his Disciples, being 30. yeares of age, at which time he began to preach the Kingdome of God, but as yet he had done no miracles, except that which he did when he was 12 yeares of age, that was, he disputed in the temple with the doctors, which certainely was a miracle: but this now was the first that he did after his preaching. And now being a Preacher he beginneth to confirme all his doctrine with miracles, to get himselfe authority, and to allure his audience to beleeve, and therefore he set forth his power by miracles. And here peradventure some will say, how hapneth it that there are no Miracles done in these dayes by such as are Preachers of the Word of God. I answere that the Word of God is already confirmed by miracles, partly by Christ himselfe, and partly by the Apostles and Saints. Therefore they which now preach the same Word, neede no miracles for the confirmation thereof, for the same is sufficiently confirmed. Now to the Gospell.

The Word of God is confirmed by miracles.

There was a marriage saith the Evangelist. This is a comfortable place for all married folkes: for here appeareth that marriage is a most honorable and acceptable thing in the sight of God, yea God Almighty himselfe is the Author of it, as the Scripture saith: Those that God hath joyned together, man shall not separate, meaning that all those that come together by the appointment of God and his holy institution, such shall not man separate, nor put asunder. Here all those which goe about marriage, may learne to examine their consciences, and to be sure that it is the pleasure and will of God, that man and Wife should marry and dwell together. And they which are married already may comfort themselves in all afflictions, adversities, and miseries that come by marriage: namely, that they are in the favour of God, and that God hath joyned them together in that estate, which estate although it bring with it great affliction and tribulation, as we may see by *Adam* and *Eve* when they were in Paradise: where God greevously punished their sinnes. For before the fall, the wife had like power with her husband *Adam*, and was in like dignity with him: But after the fall came the Commandement of God to the man, saying: In the sweate of thy face thou shalt eate thy

A marriage in *Cana* a City in *Galile*.

Math. 19.

A comfortable lesson for maried persons.

thy bread which is a great bondage unto man: for in this compaction is contained the whole burthen and charge layd upon the mans backe, that is to say, that he hath the charge over his houshold to provide for their livings, and sustenance, with his labour and occupation. And unto the woman he sayd: In sorrow and paine thou shalt bring forth thy children, and thou shalt be in obedience to thy Husband, he shall governe thee, and thou shalt not have thine owne will nor liberty, which is a great matter, for Women have many great sorrowes and paines in travell with children, and other calamities: And being before at liberty, must now be obedient to her husband, which also seemeth a great paine and burthen unto them. But for all this, they may comfort themselves with the Word of God, and thinke in their hearts and say, O God, thou hast brought us together in the estate of Matrimonie, it was thy ordinance and pleasure that we should joyne together: Now therefore be mercifull unto us, forsake us not which live in thy ordinance and after thy Commandements, poure thy spirit into our hearts, that we may beare and suffer all these miseries which thou layest upon our neckes. And in this manner married folkes may comfort themselves with the Word of God in all their adversities, because they are sure that marriage is a thing that pleaseth God.

The opinion of the Papists against marriage.

Here learne to abhorre the abominable opinion of the Papists, which hold that marriage is not an holy thing, & that the ministers of the Word of God be defiled through marriage if they enter into the same, which is an abominable doctrine, and cleane against God and his Word. Therefore S. *Paul* seeing before hand in the Spirit, *In the latter times there shall come deceivers, and false Teachers, which should teach doctrinam daemoniorum*, that is, *the doctrine of devils, forbidding marriage.* Which Propheſie of S. *Paul* is verified, now in this our time in the Papists: for they say and teach that marriage is not lawfull to every man, despising also the ordinance of God. Therefore their doctrine may be called as it is indeede, the doctrine of the devill, against which doctrine S. *Paul* made a Proclamation, saying: *Honorabile conjugium inter omnes*; Marriage is lawfull, honourable, and most Godly among all men: and as for Adulterers and Fornicators God shall judge them. This S. *Paul* speaketh

A devilliſh doctrine of the Papists.

Heb. 3.

ſpeaketh by occaſion, ſeeing in ſpirit that there would come ſuch Papiſts as would pervert the ordinance of God, and ſay that mariage is unholy, and that a man may not marry in Lent, for it is a holy time, as though marriage were unholy and filthy. But here ye may ſee it is the very ordinance of God, and is commended by Chriſt himſelfe, for he commeth unto it, and with his preſence he ſanctifieth it. And not onely that, but he did a miracle at this marriage, whereby he confirmed marriage to be good, holy, and acceptable before God. Therefore all thoſe that goe about marriage, ought to know that it is good, holy, and lawfull before God: onely thus I admoniſh you, have a reſpect to Godward, that is to ſay, endevour your ſelfe ſo, that God may be with you at your marriage, and that Chriſt be one of your gueſts, for if he be there, you ſhall have no lacke of any thing. And to ſignifie that hee could helpe that lacked, hee did a miracle at this marriage, he remedied that lacked, wine lacked, and forthwith he turned water into wine. Here note that it is lawfull for poore men ſometimes to be merry, ſpecially at a marriage, for theſe were poore men, yet they had wine at the marriage, where their common drinke was but water: but now at the wedding they had wine, becauſe they might be merry at the ſolemnity of Gods ordinance, which as it is lawfull, ſo let it be done honeſtly and godly, as becommeth Chriſtian men.

Chriſt turned water into Wine.

Further we learne here that the Saints in heaven have beene ſinners: for after Saint *Auguſtines* mind, *Mary* was here moved with vaine glory, and went about to provoke Chriſt to do ſome new thing, not ſeeking the honour of God, but her owne glory, that it might be ſayd ſhe had a ſonne that could doe this and that. But here we muſt take heede, that we uſe well their example, not thinking after this manner: The Saints of God have ſinned, and yet have beene ſaved, and therefore I will ſinne, and nevertheleſſe I ſhall be ſaved: for ſo to thinke were very deteſtable, and a great abuſe. But we muſt rather comfort our ſelves by their ſinnes, ſaying: When the devill tempteth us, and goeth about to bring us to confuſion, then let us call to remembrance, that the Saints of God have beene ſinners, and yet are ſaved, and that God will bee likewiſe as merciſull to us, and will forgive us our ſinnes. And therefore let us not deſpaire,

Saints in heaven have beene ſinners.

A wholeſome and good doctrine.

despaire, but put our trust in him, and hope, and beleeve in him, and in no wise to shrinke from him: for he is as mercifull as ever he was, and he will pardon and remit our sinnes, hee is as mighty as ever he was, and therefore may doe it: wherefore I will seeke unto him, like as *Mary Magdalen* and other his Saints have done, and therefore are saved. In this manner let us use examples of the Saints to our comfort, and not to enbolden us to sinne.

Whosoever trusteth in God, by Christ shall be saved

Further, let us here learne by the Mother of Christ, whether we shall run for helpe, when we are in necessity and distresse. *Mary* perceived that there was lacke of wine, and had therefore pitty over her poore friends: Now in this distresse, whether runneth she for her helpe, even to Christ himselfe. Then let us follow her example. Art thou poore? runne to Christ, and call upon God in the name of Christ: Aske forgivenesse of thy sinnes in his name, and God will heare thee, and grant thy petition, for he hath promised that all that come to him in the Name of Christ, shall lacke nothing, neither shall they be rejected of him.

In all our needes let us seeke helpe of Christ.

Here also note farther, the great charitie that was in *Mary* the Mother of Christ, which prayed for her friends, namely in the time of their lacke and necessity, saying: *Vinum non habent*: that is, *They have no wine*: As who should say, they are poore honest folkes, and have here an honest company at their marriage, now they lacke wine, I pray you helpe. She was not long in bibble babble, with saying she wist not what, but saith at one word, helpe, for it is neede. She doth not as our Papists doe, which prittle prattle a whole day upon their Beades, saying our Ladies Psalter: But shee onely saith, They have no Wine: helpe, &c.

Christ answered, *Woman, what have I to doe with thee?* here appeareth the great faith that *Mary* had in our Saviour Iesu Christ her Sonne: for notwithstanding that she had received of him this hard and sharpe answere, yet she despaired not, but commanded the servants to do all that he should cõmand them. Heere let us learne not to despaire in the helpe of God, though we be not heard, and obtaine our petition at the first: as many doe which call upon God a day or two, and obtaine not, then they despaire and give over. But we may not doe so, we must

The great faith of *Mary* the virgin.

tarry

tarry for the Lord as the Prophet *David* saith, and not give over, we must call upon him with a strong faith in Christ Iesu our Mediator without intermission, not doubting, but he will helpe us. Therefore tarry for the Lord as the Prophet *David* saith, and give not over in haste, but continue and abide his godly will and pleasure, and doubt not but he will heare thee.

We must call upon God without ceasing.

Woman? What a thing was this, to call his Mother *Woman?* These words might not onely sound to the dishonesty of his mother, but also to his own rebuke: For it might be judged that he was one that neither loved nor reverenced his mother in calling her woman. To this objection, this answere may be made; Christ, as long as he was under the governement of his mother, did all his duty as appertained unto him, but now being a Preacher and a common person, serving in the common ministery, he is not bound to be ruled by his mother, neither did it appertaine to his Mother, either to appoint him what he should doe, or when he should doe it: and therefore this seemed a great presumption in her, and therefore he answered her so sharpely.

A strange speech of our Saviour Christ.

Saint *Augustine* saith, that *Mary* was moved with vaineglory, to get some praise of the miracle of her sonne. Here is to be noted how far we are bound to obey Father and Mother, which is so farre as the same may stand with godlinesse. If they require of us any thing that is against God, we must answere them as our Saviour Christ answered his mother: *Woman, what have I to doe with thee?* For heere our Saviour in a certaine manner sheweth, that he would not be led with affection. As at another time when he was making of a Sermon, there came one interrupting him and said: *Thy Mother and thy brether would speake with thee.* Then Christ stretched out his hand, and said: *Whosoever doth the will of my Father which is in heaven, the same is my mother and brethren.* *Math.* 12. And at that time, another woman hearing him, cryed out, saying: *Blessed is the wombe that bare thee, and the pappes that gave thee sucke. He answered and sayd: Blessed are those which heare the Word of God, and follow the same.* So at that time he made such an answere unto his mother, signifying that he would not be led by their affections, and also would shew, that he was not onely her Sonne, but, *he was the Sonne of God.*

S: *Augustines* opinion of *Mary.*

The obedience due to Father and Mother.

Math. 12.

Sixe water pots of stone &c. The sixe pots were filled with

with water to wash withall, for the Iewes used much washing, as when they went to market, comming home they washt themselves, least they should be defiled: so this water was set there, partly to wash, and partly to drinke. And here we may learne, that when Christ is bidden to our marriage, there shall lacke nothing, for he will turne the sower water into sweete Wine. For water signifieth all such anguishes, calamities and and miseries as may happen by marriages: and all such kind of water, that is, all such calamities and miseries, he turned into wine, that is, he sendeth comfort, he sendeth his spirit, that maketh those miseries that were before very bitter, most sweet and pleasant: the same spirit of God comforteth the heart, and keepeth it from desperation.

Water what it signifieth.

Also, we may learne here by this marriage, to keepe a good order in our businesse here, as one appointed had the oversight of all, so we may not let every body be rulers; but to keepe good order in all our businesse, let some rule, and some be ruled.

They filled them up to the brim, &c. This was all done that the miracle might be knowne, not seeking his own honour and glory, but rather the honour and glory of God his Father, and our wealth and salvation, and to allure and bring us to have faith in him, and to teach us to put our trust in him, and also to bring us from carefulnesse of this life, unto the consideration of the life to come: this is a comfortable storie. This miracle of our Saviour, whereby he sheweth, that whosoever beleeveth and trusteth in him, shall not lacke any thing. For as a very learned man saith, If a labouring man should see all that he gathereth and spendeth in a yeare in a cheste, it would not finde him halfe a yeare, yet it findeth him, God multiplieth it day by day, and so he will doe unto all them that beleeve and trust in him.

A miracle wrought for our comfort.

Now you have heard in this Gospell beside other good matters, of marriage how holy a thing it is, how it is the ordinance of God himself. Also how we shall take mariage in hand, namely, call Christ unto it and let him be one of the guests, and then all things will be well, for without him, nothing will be ought. Mariage is like a schoolehouse, where you shall have occasion of patience, and occasion of love. Now except Christ be in this schoolehouse of mariage, you cannot be patient in trouble, neither can you truely love, neither can you doe any thing acceptable

The summe of this Sermon.

ble unto God. Wherefore, whosoever will take in hand marriage, let him take it so in hand, that it may redound to the honour and glory of God: then will he be there, and turne the water into wine, that is to say, he will mittigate and asswage all calamities and miseries with his Spirit and grace. So that no adversity shall hurt us in this World and in the world to come, we shall have life everlasting: which God the Father grant us, through Iesus Christ our Saviour, to whom with God and the holy Ghost, be all honour and glory, world without end. *Amen.*

A Sermon preached by M. *Hugh Latimer*, on the third Sonday after the *Epiphanie*, the 24. day of *Ianuarie*. *Anno.* 1552.

Cum descendisset autem de monte, ecce leprosus. Math. 8.

THis is a notable miracle, and a most comfortable history, which though it were done upon a Lazer man onely, yet the doctrine of the same appertaineth to us and to all men, and so shall it doe unto the end of the world. For S. *Paul* saith, *Quæcunque scripta sunt, ad nostram eruditionem scripta sunt: Whatsoever is written, is written for our instruction*, therefore if we will consider and ponder this story well, we shall finde much matter in it to our great comfort and edifying. Rom. 15.

When he was come downe, &c. He had beene upon the Mountaine making a Sermon, the which is contained in the 5. 6. and 7 *Chapters* of this Evangelist, which Sermon is very notable, and containeth the sum of a Christian mans life. At the which Sermon the people were greatly astonied, and much marvailed: Whereby you may note the strength and efficacie of the Word of God, which Word, if it light upon a good ground, that is upon a good heart that will receive it, it turneth with his strength the same, and bringeth a mervailing, like as it happened unto this people which had received the Word, and marveiled at it.

The Word of God, is of great efficacy.

Also you may note here the inconstancie of the people, which

now greatly esteemed and regarded our Saviour and his Word, and shortly after consented to his death, by perswasion of the Bishops, which was a great and haynous wickednesse in the face of God: therefore let us not follow their ensample, neither let us be perswaded by any man living to forsake God and his Word, but rather let us suffer death for it. Howbeit I feare me, that if there should come a persecution, there would be a great number of those which now speake faire of the Gospell like unto this people: for I feare me they would be soone perswaded by the papisticall priests, to doe and say against Christ, to forsake his word, and deny the Gospell, like as these people did, forgetting cleane, and setting aside all that which they had heard of our Saviour upon the mountain. Let us therfore I saybeware, and let us acknowledge the great love of God our heavenly Father, shewed unto us so plainely in these latter dayes, that none except he be wilfull and obstinate, but he may understand the same, the which is as great a benefit as may be. And happie are we if wee consider this great goodnesse of God, and shew our selves thankefull unto him by godly living and honest conversation, according to his commandement. And in this Gospell is specially to be noted, the great love and kindnesse of our Saviour toward mankinde, which first preached unto the people, and taught them the way unto everlasting life, and then came downe and healed the diseased man, that is, he first succoured our soules, and afterward comforted our bodies.

Persecution tryeth who is faithfull.

The great benefit that commeth by Gods word.

The great love of God to mankind.

There commeth a Leaper unto him, saying: Lord if thou wilt, thou canst helpe me. This Lazer tooke Christ to be a Saviour, and therefore he commeth unto him for helpe. So let us come unto him, for he is the Saviour of mankind, and he is the onely helper that succoureth both our bodies and soules. He saveth our soules by his Word, if when we heare the same we beleeve it. The salvation of our bodies shall appeare at the last day, where soule and body shall come together, & there shall be rewarded. So that if the soule be saved, the body is saved, for soule & body shall goe together, and so he saveth both our bodies and soules. Note heee also the behaviour of this Leaper, for by his ensample the best Doctor in divinitie neede not be ashamed to learne: for in him appeareth a marvailous strong faith and confidence that hee had in Christ, for he doubted not but that Christ

Christ is the Saviour of the world.

Christ saveth both soule and body.

The Leapers great faith.

was able to helpe him, neither mistrusted he his goodnesse and mercie. Therefore faith hath mooved him to come to Christ, and to desire helpe of him.

And note heere also the love and great charity of our Saviour Christ, which first he shewed to the whole multitude: in teaching of them so earnestly and diligently the way to everlasting life. And then he extended his great compassion and mercy unto this leaper, whom all men abhorred, because of his filthinesse and uncleannesse. But Christ abhorred him not, yea, he is content, not onely to heare his request, and to talke with him, but also laid his hands upon his filthy body. O how great a kindnesse was this? O what a wonderfull thing is this? that the King of all kings talketh here most familiarly with a poore wretch and filthy leaper? O what profound and incomprehensible love beareth he unto us? It is esteemed a great thing, when a King vouchsafeth to talke with a poore man, being one of his subjects: what a great thing then is it, that the King of all kings, yea the ruler of heaven and earth, talketh with a poore man, heareth his request, & mercifully granteth the same? This Evangelist saith, *Behold, there came a leaper, and worshipped him*, but another Evangelist saith, *he fell upon his knees before him*. These are gestures and behaviours, which signifie a reverence done unto him, or a subjection, or submission. For although our Saviour went like a poore man, yet this leaper had conceived such a faith & trust in him, that he had no respect of his outward appearance, but followed his faith, which faith told him, that this was the Saviour. Therefore he set aside all outward shew, and came with great reverence unto him, desiring his helpe. And heere you may learne good manners, for it is a good sight, and very commendable, and is also the Commandement of God, that wee should give honour to those to whom honour belongeth; specially preachers, ought to be reverenced, and that for their office sake, for they are the officers of God, and Gods treasurers. And such as are porud persons may be ashamed by this leaper; for this is certaine and true, that a proud heart prayeth never well, and therefore is hated before God. Wherefore amongst other vices, beware of pride and stoutnesse: for what was the cause that Lucifer being the faireſt Angell in heaven, was made the most horrible devill, and cast downe from heaven into hell?

The great love and charitie of Christ.

Give honour unto them, to whom honor belongeth.

Lucifer cast into hell for his pride.

Pridē onely was the cauſe of it. Therefore S. *Auguſtine* hath a pretty ſaying: *Quem cunque ſuperbum eſſe videris, diaboli filium eſſe ne dubites*, that is to ſay: Whenſoever thou ſeeſt a proud man, doubt not but he is the ſon of the devill. Let us learne therefore by this Leaper, to have an humble and meeke ſpirit.

Moreover, this man was a Leaper and a miſerable man, one deſpiſed of all men, and an outcaſt. For it was commanded in the Law of God, that no man ſhould keepe company with a Leaper, therefore it appeareth that he was in great miſerie: but what doth he? whether runneth he for helpe and ſuccour? Even to Chriſt. to him onely he runneth, not to Witches or Sorcerers, as ungodly men doe, but he ſeeketh for comfort of our Saviour. Now when you are in diſtreſſe, in miſery, in ſickneſſe, in poverty, or any other calamity, follow the enſample of this Leaper, runne to Chriſt, ſeeke helpe and comfort onely at his hands, and then thou ſhalt be delivered and made ſafe, like as he was delivered after he came to Chriſt. But what brought he with him? even his faith: he beleeved that Chriſt was able to helpe him, and therefore according to his faith it hapned unto him. Then it ſhall be neceſſary for thee to bring faith with thee, for without faith thou canſt get nothing at his hands: bring therefore (I ſay) faith with thee. Beleeve that he is able to help thee, and that he is mercifull and will helpe thee. And when thou commeſt furniſhed with ſuch a faith, ſurely thou ſhalt bee heard, thou ſhalt finde him a loving father, and a faithful friend, and a redeemer of thee out of all tribulation. For faith is like a hand wherewith we receive the benefits of God: and except we take his benefits with the hand of faith, we ſhall never have them.

Seeke for Chriſt in all thy neceſſities, and he will helpe.

Here in this Goſpell you may learne the right uſe of Scripture, for when you ſhall heare and reade ſuch ſtories as this is, you muſt not thinke that ſuch ſtories and acts done by our Saviour are but temporall, but you muſt conſider that they are done for our ſake, and for our inſtruction, and teaching. Therefore when you heare ſuch ſtories, you muſt conſider eternall things which are ſet before your eyes by ſuch ſtories, and ſo we muſt apply them to our ſelves. As for example, here is a Lazer, and hee calleth upon Chriſt with a good faith, and was healed. You will ſay, what is that unto us. Even as he was a Leaper of his

body,

body, so are we Leapers of our soules. He was uncleane in his body, and we are uncleane in our soules. He was healed by beleeving in Christ, so we must be healed by him, or else perish eternally. Therefore if thou wilt not perish, then call upon him as this Lazer did, and thou shalt be holpen and clensed of thy leprosie, that is, from all thy sin. So I say, we must apply the Scriptures unto us, and take out some good thing to strengthen our faith withall, and to edifie our selves with Gods word.

Another example we read in the Scripture, that God destroyed with fire, *Sodome* and *Gomorra*. Wherefore? Even for sinnes sake. What manner of sinne? whoredome, lechery, and other uncleanenesse. Also for despising and abusing of poore men and strangers. What is this to us now? We learne in this story, how that God will not suffer sin, nor wilfull sinners, but he will punish the same either here, or else in the world to come, or else in both, he will not let them go unpunished. Therefore when we heare this story, we may learne to avoide all sin and wickednes, and to live uprightly and godly, and this we learne by that story, which is an ensample of Gods wrath and anger against sinne. *Gen. 12.*

God will not suffer sin unpunished.

Take another example of faith: we reade in the Scripture that *Abraham* beleeved God, and his faith justified him. Now when I heare this, I must apply it to my selfe in this manner. *Abraham* beleeved God, and his faith justified him, I will beleeve in God and follow his Word, then shall I also be justified: For S. *Paul* saith, that the same beleeving of *Abraham*, is not written for *Abrahams* sake, but for our sakes, to teach us that God will justifie us if we beleeve in him, and punish us when wee are unfaithfull, &c. *Rom. 4.*

Faith justifieth.

Now note here how this came, see how humbly and meekly hee commeth, and what a good and strong faith hee had in Christ, which faith appeared by his comming: For if he had bin without faith, he would not have come unto him, because our Saviour kept but a meane estate, not a Kings Court, hee was poore, and therefore the more despised of the misbeleevers. But this man beleeved, and therefore he came unto him. Learne therefore by his example, to goe to Christ in what affliction soever we be: let us run to him, and pray unto God for his sake, alleage him, put him before thee, and beware that thou call not upon any creature or Saint: for this is a great wickednesse before God,

God, in praying to Saints, for with the Saints we have nothing to doe, but to keepe in memory and follow their godly life, and righteous living. But our prayer must be made unto Christ only, like as this man doth here in this Gospell. But peradventure you will say, he was upon the earth when this man called upon him, and therfore he was so soone heard. I answer, he promised to his Disciples after his resurrection, that he would be with us to the end of the whole world: his words be true, for he cannot bee made a lyer, therefore we must beleeve him, and no doubt but he will be present with us whensoever we call upon him. Call upon him therefore and not upon Saints, for if we call upon Saints, we make them Gods. For if I call upon S. *Paul* here, and another man that is a thousand mile off, calleth upon him also, then we make him like unto God to be every where, to heare and see all things, which is against all Scripture: for God onely is omnipotent, that is, he onely is Almighty, and he is every where, and seeth all things, and so doth no creature else. Therefore those which doe attribute such things as appertaine to God onely, that is our Creatour, to any creature, they doe naughtily and wickedly, and shall be punished for it in hell fire, except they amend and be sorry for their faults.

Christ will be with us to the end of the world.

Call upon God onely for Christs sake.

But what was this mans prayer? Did he pray upon his beades, and say our Ladies Psalter? No, no, he was never brought up in any such Popish schooles. What said he? *Domine, si vis potes me sanare, If thou wilt O Lord, thou canst make me cleane, and put away my disease.* This is but a short prayer, but it containeth much: For first it teacheth how we should pray unto God, namely conditionally in our outward and bodily things, that is to say, when it pleaseth him, and so did our Saviour himselfe pray his heavenly Father, saying: *Si vis Pater, transeat à me calix iste. If thou wilt father; let this cup passe from me.* So wee should doe, when we are in any manner of tribulation or sickenesse, that is, pray unto God conditionally, saying: O Lord God, if it please thee, and if it may stand with thy honour and glory, and the salvation of my soule, helpe and deliver me: we must put the matter to him, for he knoweth best what is good for us. Peradventure he seeth, that if we should be without affliction, we would be wanton, wicked and proude, and so sin against him, and damne our soules; and then it were better

Matth. 26.

God onely knoweth what is meete for us.

for

for us to be in ſickneſſe then in health. Therefore we muſt deſire helpe, if it pleaſe him, that is to ſay, when it appertaineth to our ſalvation, or elſe it were a thouſand times better to be ſicke ſtill, then to be out of ſickneſſe, and fall from God and all goodneſſe, he therefore knoweth beſt what is good for us. Truſt in him, be content to be ruled by him, he ſhall and will order the matter ſo, that thou ſhalt finde him a loving father unto thee, like as this man did here. Secondarily, this prayer expreſſeth the faith that this poore man had in Chriſt, for he ſaith, Lord, if thou wilt, thou canſt helpe me. If thou wilt, ſaith he, noting him to be Omnipotent and Almightie. And in theſe words he expreſſeth the Divinity of Chriſt our Saviour, If thou wilt. He beleeved him to be able to helpe him, ſo we ſhould doe in our prayers. We muſt beleeve that he may and will helpe us, as it appeareth by this man, which was whole ſtraight way. Alſo it appeareth partly by the confeſſion and faith of this man, and partly by the end of the matter, that he was made perfectly whole. So we ſhall be healed of our diſeaſes, when we come unto him with ſuch a faith as this man did, and ſpecially if we call ſo earneſtly upon him. But O Lord, what ſlothfulneſſe is in our hearts? how ſlender a faith have we? how unperfect and cold is our prayer? So that it is no marvell that it is not heard of God. But we muſt alwayes conſider that God is able to ſave us, and beleeve undoubtedly that he will ſave us. So that when I am ſicke as is ſaid before, I may doubt whether God will deliver me from my ſickneſſe or no: But I may not doubt of everlaſting life.

God onely is Almighty.

Call upon Chriſt both in ſickneſſe and health.

Therefore if I be ſicke, I muſt pray as this man, *Domine ſi vis*, *Lord if thou wilt*, conditionally. For it may be, when I come out of my ſickneſſe, I ſhall become more wicked and ungodly, which God knowing, keepeth me ſtill in ſickneſſe, and ſo it is better for me to be in ſickneſſe ſtill, then whole. So we may learne here to call upon God conditionally. As for our generall ſalvation which is the ſalvation of our ſoules, we may not doubt in that, nor call for it conditionally, but apprehend God by his promiſe, ſaying: Lord thou haſt promiſed that all that beleeve in thee ſhall be ſaved: Lord for thy mercy and promiſe ſake, and for thy death and paſſion ſake, take away my ſin, waſh me with the blood which thou haſt ſhed upon the croſſe, & haſt promiſed

that

that all that beleeve ſhall be ſaved through thee. Now Lord for thy promiſe ſake helpe me, I beleeve O Lord, helpe my infirmity and increaſe my faith. As touching thy bodily health, put it to his good will, and offer thy ſelfe unto him ſaying, Lord I am thy creature, thou haſt given unto me ſoule and body, my body is ſick now, when it pleaſeth thee help me; if not, give me grace to beare patiently this thy viſitation: for in like manner diddeſt thou viſit thy holy Martyres which ſuffered great calamity, and they deſired to be delivered, but thou delivered'ſt them not bodily, but yet thou ſaved'ſt them after their death. So I truſt thou wilt with me.

Faith commeth by hearing the Word of God.

Now, how came it to paſſe that this Leaper had ſuch a great faith and confidence in our Saviour? Truely by hearing the Word of God, for he had heard our Saviour ſay: *Come unto me all ye that are laden and oppreſſed with miſeries, and I wil refeſh you.* *Math.* 11. This he had heard and beleeved, therefore he came boldly unto him, deſiring him of helpe, and ſo here is verified the ſaying of S. *Paul*, *Fides ex auditu*, *Faith commeth by hearing*. *Rom.* 10. The ordinary way to get faith is through the hearing the Word of God: for the Word of God is of ſuch a power, that it entereth and pierceth the heart of man that heareth it earneſtly, as it doth wel appeare in this Leaper. We reade in the Apoſtles that when S. *Paul* had made a long Sermon at *Antiach*, there beleeved (ſaith the Evangeliſt) as many as were ordained to life everlaſting: with the which ſaying a great number of people have beene offended, and have ſaid, we perceive, that only thoſe ſhall come to beleeve, and ſo to everlaſting life, which are choſen of God unto it: therefore it is no matter whatſoever we doe, for if we be choſen to everlaſting life we ſhall have it, and ſo they have opened a doore unto themſelves of all wickedneſſe and carnall liberty againſt the true meaning of the Scripture. For if the moſt part be damned, the fault is not in God, but in themſelves: for it is written, *Deus vult omnes homines ſalvos fieri*: *God would that all men ſhould be ſaved*: *Acts* 13. 1 *Tim.* 2. But they themſelves procure their owne damnation, and deſpiſe the paſſion of Chriſt by their owne wicked and inordinate living. Here we may learne to keepe us from all curious and dangerous queſtions; when we heare that ſome be choſen and ſome be damned: let us have good hope that we ſhall be amongſt the choſen, and live after this hope, that is uprightly

We our ſelves procure our owne damnation.

rightly

rightly and godly, then thou ſhalt not be deceived. Thinke that God hath choſen thoſe that beleeve in Chriſt, and that Chriſt is the Booke of life. If thou beleeveſt in him, then thou art written in the booke of life, and ſhalt be ſaved. So we need not to go about to trouble our ſelves with curious queſtions of the predeſtination of God. But let us rather indevour our ſelves that we may be in Chriſt, for when we be in him, then are we well, and then we may be ſure that we are ordained to everlaſting life. But you will ſay, how ſhall I know that I am in the Booke of Life? How ſhall I try my ſelfe to be elect of God to everlaſting life? I anſwere, firſt we may know, that we may one time be in the Booke, and another time come out againe as it appeareth by *David* which was written in the Booke of life. But when he ſinned, he at that ſame time was out of the Booke of the favour of God, untill he had repented and was ſorry for his faults. So we may be in the booke one time, and afterward when we forget God and his Word and doe wickedly, we come out of the Booke, that is, out of Chriſt which is the Book. And in that Book are written all beleevers. But I will tell you how you ſhal know when you are in the Booke, and there are three ſpeciall notes whereby ye may know the ſame. The firſt note is, if you know your ſin, and feele your own wretchedneſſe and filthines, which is a great matter; for the moſt part of people are ſo drowned in ſin, that they no more feele the ſame, for ſin greeveth them no more, according to the ſaying of *Salomon*: *Impius cum in medium peccatorum venit, contemnit*, that is, *The ungodly man when he entereth into the midſt of all ſin and miſchiefe, deſpiſeth not the ſame, he regardeth ſinne nothing at all, neither is he ſorry for it.*

How we may know when we are in the ſtate of ſalvation, and when not.

Eccle. 7.

But as I ſaid the firſt note is, when you know your ſinne, and feele the ſame, then are they heavie unto you and greeve you. Then follow the ſecond point, which is faith in Chriſt, that is, when you beleeve moſt ſtedfaſtly and undoubtedly, that God our heavenly Father, through his Sonne will deliver you from your ſins. When you beleeve I ſay, that the blood of our Saviour was ſhed for you, for the cleanſing and putting away of your ſins, and beleeving this moſt ſtedfaſtly with an unfained heart, then you have the ſecond point. The third point is when you have an earneſt deſire to amendment and hatred againſt ſinne, ſtudy to live after Gods will and Commandements, as much

as

as is possible for you to doe, then have you the third point. And when you finde these three points to be in you: Namely, first, when you know your sinne and be sorry for the same, and afterward beleeve to be saved through the passion of Iesus Christ: And thirdly have an earnest desire to leave sinne, and to flye the same. When you finde these three things in your hearts, then you may be sure that your names are written in the booke. And you may be sure also, that you are elect and predestinate to everlasting life.

And againe, when you see not your wickednesse, and that sin grieveth you not, neither have you faith or hope in our Saviour, and therefore are careless and study not for amendment of life, then you are in a heavy case, and then you have cause to be sorry, and to lament your wretchednesse: for truely you are not in the booke of life, but the devill hath power over you as long as ye are in such a state. Here you see how now you shall try your selves whether you be in the booke of life or no, &c.

Lord, if thou wilt, &c. I learne here that a few words spoken with faith, is better than a long bibble bable. For right prayer standeth not in many words, or long babling. Right prayer requireth the whole heart, for there is no greater thing in the world than right prayer. For prayer joyned with faith, is the instrument wherwith we receive the benefits of God. Now when faith and prayer are joyned together, it is impossible but God heareth it, for they must needes goe together, for else it availeth nothing, except faith be joyned with it, as Christ said unto the Centurion, *Iuxta fidem, &c. According to thy faith be it unto thee.*

True prayer consisteth not in many words.

Prayer joyned with faith is heard of God. *Luke 7.*

Here I might take occasion to entreat of prayer, if the time would serve. But to be short; three things may move us to pray. First, the Commandement of God, which biddeth us to call upon him in the day of trouble: which Commandement hath no lesse authoritie then this, *Thou shalt not kill.* The selfe same God that saith, *Thou shalt not kill*: the selfe same saith: Thou shalt pray, that is, thou shalt call upon me, whereby it appeareth, that we seeme damnable when we intermit prayers. The second cause that should move us, is the promise of God, for he promiseth us every where in the Scripture, that he will heare us when we call upon him, which promise is not to bee despised, for he saith: *Petite & dabitur vobis*, aske and it shall be given you,

Three godly notes to move us to prayer.

you, *Quicquid petieritis patrem in nomine meo, dabitur vobis*, that is, *whatsoever you shal desire of my Father in my Name, it shal be given unto you.* Such promises ought to allure us to pray without intermission. The third cause is, the ensample of all the Prophets and Saints of God that move us thereunto. For *Moses* leading the people out of *Egypt*, after that he came at the red Sea, *Pharaoh* with his power followed at his backe, and on both sides there were great hills, and before him the great Sea. Then *Moses* being in such danger cryed unto God, not speaking many words, but lifting up his heart unto God. Then God said unto him: *Why cryest thou? &c.* Here you see that *Moses* fighteth onely with his prayer against his enemies, so should wee fight against our enemies, the world, the flesh and the devill, with earnest and fervent prayer. Likewise *Iosua* being in great distresse, because his people had lost the victory, and his enemies had gotten the upper hand of him? What doth he? He cryeth unto God. So doth *David* the King, as it appeareth throughout all the Psalmes, how fervent is he in prayer, giving us an ensample to follow him? This much I thought good to speake of prayer, to move you thereunto, for I feare there are many of you that little regard the same. All such may learne here to be more diligent in prayer then they have beene, especially considering that it is the Commandement of God that we shall pray. Also we have great store of the promises of God that we shall be heard. Also the ensample of good and godly men may move us thereunto: for if they found ease with their prayers, we shall finde the like.

God is to be called upon in al distresses.

Prayer is commanded by God.

But now to returne to the text, *Tetigit eam*, Christ touched him. Here appeareth the friendlinesse and kindnesse of our Saviour Christ: hee is not so proud as the common sort of Lords be, that none may speake with them. No, no, he is more friendly, the poore man came to speake with him, and he forthwith came to him and spake with him, wherefore all Lords and men in authoritie, neede not be ashamed to learne here of our Saviour Christ, to be gentle and meeke of spirit to the poore people. It is also to be considered, that our Saviour did against the law outwardly, for there was a law that no man should touch a Leaprous man, yet Christ touched this man. Where you must consider, that civile lawes and statutes must be

The Kingdome of Christ.

Men in authority should be gentle to the poore.

be ordered by charity: for this act of Christ was against the words of the law, but not against the law it selfe. This law was made to that end that no man should bee hurt or defiled by a Leaper, but Christ touched this man, and was not hurt himselfe, but clensed him that was hurt already. And here we learne rather to follow the mind of the law, then the rigour of the words and to bring charity with us, which is an interpreter of the Law, for else we may misse by extremitie. Farther, what meant it that Christ touched him with his hand? And how chanced it that his word and hand went together? Because he would shew and declare unto us, the profitableneſse of his flesh, how it was a flesh by the which all we should be saved, so that no salvation may be looked for, except by him, and except he be eaten and drunken.

Againe, sometimes he healed by his word and Divine power onely, as it appeareth by the servant of the Centurion, to signifie unto us, that it were not necessary for us to have him here bodily alwayes: and to assure us of his helpe without his bodily presence, he said: *Expedit vobis ut abeam, it is good for you that I goe from you.* Math. 29. And to signifie his power, he used the authoritie of his word, both in his presence and absence: therefore wee may be certaine and sure, that he can and will helpe us with his power divine when we call upon him, as well absent as present, for he is every where, and will be with us unto the end of the world, as he promised unto his Apostles after his resurrection, saying: *Loe I will be with you untill the end of the world,* Math. 28. which is the greatest comfort that may be unto a Christian heart, for it is a stay to all trouble.

The Law of Leprosie.

We reade further that he sent him to the Priest, and commandeth him that he should tell no man. What meant he by this? he would have him not to be his own Iudge. There was a law that the leaprosie should be examined by the Priest, and that the Priest should give the sentence when the Leper were cleane or uncleane. Now Christ would not have this man to be his owne Iudge, and to pronounce himselfe cleane, but biddeth him to goe to the Ordinary. And this he did for two considerations. The first was to convince the *Iewes* with their owne wickednesse, in that they would not beleeve in him, but despised and maliced him. Therefore he sent this man unto them which had beene

infected

infected with Leprosie, so that when they pronounced him cleane, they might perceive their owne wickednesse and obstinacy, which would not beleeve, &c. The second cause was, for the observation of the law and for that he would give none occasion to carnall liberty. He would have every man in his order, as well the Magistrates as the Subjects: where we may learne to follow his example, to keepe all good lawes and orders, and the rather, for that Christ himselfe kept them.

Good lawes are to be observed.

Here our Papists make adoe with their auricular confession proving the same by this place. For they say Christ sent this man unto the Priest to fetch there his absolution, and therefore we must goe also to the Priest, and after confession, receive of him absolution of all our sinnes. But yet we must take heed say they, that we forget nothing: for all those sins that are forgotten, may not be forgiven, and so they binde the consciences of men, perswading them that when their sinnes were all numbred and confessed, it was well. And hereby, they tooke cleane away the passion of Christ. For they made this numbring of sinnes to be a merite, and so they came to all the secrets that were in mens hearts, so that no Emperour or King could say or doe, nor thinke any thing in his heart, but they knew it, and so applyed all the purposes and intents of Princes to their owne commodities: and this was the fruit of their auricular confession. But to speake of right and true confession, I would to God it were kept in *England*, for it is a good thing. And those which finde themselves grieved in conscience might goe to a lerned man, & there fetch of him comfort of the Word of God, and so come to a quiet conscience, which is better and more to be regarded then all the riches of the world. And surely it grieveth me much that such confessions are not kept in *England*, *&c.*

The doctrine of the Papists for auricular confession.

A subtile practise of Papists

True and meete confession is very necessary.

Now to make an end, you have heard in this Gospell, of divers things which I will not rehearse. But I would have you to keepe in remembrance the great faith that this man had in our Saviour, which faith restored him to his health againe, and learne by him to beleeve as he did, that our Saviour will restore unto us the health of soule and body. Also note here the great love that our Saviour bare unto this man, stedfastly beleeving that he will be like loving unto thee when thou callest upon him with earnest prayer. For prayer as I told you is altogether:

The conclusion and short rehersall of this sermon.

altogether: for prayer with faith goeth through the clouds. But it is a great matter to pray, it is *Ars artium*, that is an Art above all Arts. Let us therefore give our selves to prayer and godly living, so that his name may be glorified in us both now and ever, *Amen*.

¶ A Sermon preached by M. *Hugh Latimer*, the fourth Sonday after the *Epiphanie*, and the last day of *Ianuarie*. An. 1552.

Et cum esset ingressus navim, secuti sunt eum discipuli sui, ecce motus magnus ortus est in mari, &c.

Math. 8.

HEere in this Gospell, we have a notable story, and a wonderfull miracle which our Saviour did, being with his Disciples upon the Sea: which story is written for our doctrine and instruction, that we may comfort our selves withall, when we are in like trouble in the tempests of this world. For we may learne here many good things, if we consider the story it selfe, and the circumstance thereof. The Evangelist saith that our Saviour accompanied with his Disciples, went into a Ship, where he laide himselfe upon a pillow and slept, which sleepe signified his very manhood, as you shall heare afterward. Now whilest he lay thus asleepe, loe there arose suddenly so great a tempest, that they thought they should all have perished out of hand. Such a fearefull weather lighted upon them. The Disciples being sore astonyed at this horrible weather, wist not what to do. At the last they remembring themselves, ranne to our Saviour which lay there asleepe, crying Lord, we perish: or else the Evangelist *Marke* saith, Lord, carest thou not that we perish? He being awaked, first rebuked them because of their unbeleefe, after that he rebuked the winde, and commanded the tempest to leave off and cease. The Disciples seeing before the horrible tempest, and now the sodaine calmenesse made through his word, marveiled much? For they never had seene before such things. They had never heard that any man might or had power to rule the Sea and the winde before this time,

Math. 8.
Math. 4.

Here appeared in Christ the Almighty power of God.

time, and therefore they were astonied at it, and every one of them said: O what a man is this which ruleth with his word the Sea, and the Winde. This is the summe of this Gospel, which containeth many good things for our instruction, learning and comfort.

First we may learne heere, that the ship signified the congregation of Christ and his Church. The Disciples being in the ship are preserved through Christ: So all those which are in the Church of Christ, shall be saved and preserved by him. The other which are without this Church shalbe damned & perish.

Learne here also by the example of the Disciples of Christ two things. The first, not to presume too much, that is to say, not to stand in thine own conceit, thinking thy selfe to be perfect in faith. Secondly, not to dispaire because of thy imperfections. The Disciples thought themselves perfect and strong in faith, before they came into this tempest: But what doth our Saviour? perceiving their presumptions, he sendeth a tempest to bring them to the knowledge of themselves, and then they feeling the weakenesse of their faith, ranne to our Saviour crying for helpe, whereby every man may learne, not to thinke too much of himselfe. And when hee feeleth himselfe very weake, hee may not dispaire, but runne to Christ like as these disciples did, which although their heart was weake and feeble, yet were they preserved.

Two profitable lessons.

A comfortable doctrine against desperation.

Moreover, wee learne here that our Saviour Christ is both very God and very man. His Godhead appeared in that the winde and waters obeyed him, and reformed themselves according to his word. For what king or Emperour in the whole world is, that can or may command the wind or seas? None at all: yea if the whole world should bee set together with all their power and wits, they should not bee able to doe any such thing. Therefore learne here to know the Majesty of Christ, his power and stay, and to beleeve him to bee very God. Secondly, learne here to know his manhood: for the Evangelist saith, *He slept*, which signifieth his very manhood? and that all things was in him that was in us, except sin. And that he can have compassion with us, for he himselfe hath been in all miseries and troubles aswell as we, as S. *Paul* testifieth, to the *Romans*. He slept here for wearines, hee eateth, hee drinketh, hee

Christ is both God and man.

wept, and in him are all these infirmities, and chiefely for two causes: First to signifie unto us his very manhood: Secondly, to comfort us with the example when wee are in trouble and miseries we shall thinke and know that our Saviour Christ will have compassion over us, for he himselfe hath tasted of all trouble, and therefore he will be the more inclined to helpe and assist us with his holy spirit. Also wee may note here, that the disciples of our Saviour have passed many a time before upon the water, and yet they were never so troubled, nor in such danger. What meaneth this, that they are in trouble now, when our Saviour is with them, and never before when they were not with him? For it was no dangerous water, it was but a little pond: what meaneth it then that this marveilous tempest so sodenly arose? It signifieth that all those that beleeve in Christ and take his part, and study to live after his will, and commandement, and forsake the world and all wickednesse: all such I say must have much trouble and affliction, for it is the will of God, that those which seeke to be saved, shall be proved and tryed through the fire of tribulation, as it appeareth here by the Disciples which were never before in such trouble and danger, for they had never good lucke as the most part of these worldlings commonly have, for all things goe well with them, and after their minde: but assoone as they receive Christ into their ship, that is, assoone as they beleeve in him, and receive his word, they shall have trouble and affliction, whereof wee have a great number of examples in the Scriptures, which plainely teach us, not to seeke good cheere by the Gospel in this world, but rather misery and adversitie. But the most part of gospellers are contrary minded, for they seeke good cheere and promotions through the Gospel, which is an horrible abuse of Gods most holy word.

Christ was indued with all our infirmities.

All that shall be saved must suffer adversities.

Moses that excellent prophet of God, as long as hee was in *Pharaos* house, hee was well, hee had all things after his minde: but as soone as God called him to be his Minister, and to doe him service, all things were turned, that is, all sweete things were made sower, all the great cheere was gone, so that hee was compelled by necessity to keepe sheepe, where before hee was a prince, and an inheritour of the crowne of *Egypt*. Here you see how God doth exercise his which appertaine to everlasting

lasting life. Also S. *Paul*, as long as hee was without Christ, was in great authority and estimation among the *Iewes*, insomuch as he had letters of authority, to afflict and put in prison all those which held of Christ: but after that he once came to Christ, what had he? Afflictions and miseries plenty, as it appeareth through all the Acts of the *Apostles*, and his Epistles, where also it appeareth that he had a most irkesome and painefull life, namely, as soone as he came to the knowledge of Christ and his Gospel. Also the *Israelites* as long as they were in *Egypt*, serving for the most part false Gods, they wanted neither meate nor drinke: but assoone as they came againe to the knowledge of God, they were in great misery, lacking all manner of necessaries. Insomuch that they say, as the prophet reporteth: *We will turne againe to the Queene of heaven, &c.* Iere. 44.

Now come to our time: Wee see daily that they that take part with Christ and his Gospel, are most commonly nothing regarded in this world. The world & they cannot agree together, for they love godlines, & the other love evill, which two can never be set together. But there are very few God knowes, that take part with Christ, for every man will rather apply himselfe after the world, and have quietnesse, & a merry life, then to forsake the same, & to have trouble with Christ and his flocke, but what reward they shall have, it will appeare in the end. The world and the professors of Christ agree not.

A man may mervell how God can suffer his to bee so punished and afflicted in this world, and againe the wicked to have ever the upper hand, and to be merry in this world? Because God and the devill are two Lords, most repugnant in conditions. For God is good, just, mercifull, and liberall, and kinde towards his, offering unto them which live after his will, life everlasting. But the devill is a most wicked minister, unmercifull and cruel, rewarding his Servants with everlasting paine and damnation. Now these two Lords have their servants. God suffereth his to bee much afflicted and plagued for these two causes. The first is, though they be justified before God through the passion of our saviour, yet remaineth a great many of sinnes and imperfections within them. Now to put in remembrance how abominable a thing sinne is in the face of God, he sendeth unto them calamities and miseries to teach them to beware of sinne, and to live upright and holy. Secondly, The servants of God are afflicted and the cause why.

Secondly, to teach them to pray and call upon God. And thirdly to teach us to know our selves. For when we be in prosperity and wealth wee thinke wee have faith, and that all things are safe: But when there commeth affliction, then our imperfection appeareth, therefore God sendeth affliction to verifie the saying of S. *Peter. Iudicium Dei, à domo Dei incipit. The Iudgement of God beginneth at the house of God*: As for the wicked, for the most part, hee letteth them alone, untill they come to their death-bed, and then they shall finde all their wickednesse together, and suffer punishment world without end.

A faithfull man is tried by afflictions 1 Pet. 4.

By the afflictions of the household of God appeareth most plainely the power and strength of God: for Christ confoundeth the devill with his weake members, as it appeareth daily, how God giveth unto such as have his spirit, power to suffer death for his words sake, and so he confoundeth the devill and all his members, as it appeareth in *Iohn Baptist* and Christ himselfe. For the devill thought that Christ, after he hanged upon the Crosse, had beene destroyed and cleane overcome, but it was cleane contrary.

Christ confoundeth the devill.

Thus you see the causes wherefore God suffereth his to be in tribulation and affliction. Now when we have affliction, wee must pray unto him to take away the same from us: but this prayer must be put conditionally, when it shall please him, as wee have ensample of *David* the King, which when hee was driven out of his kingdome by *Absalon* his sonne, he said: *Si dominus volet, reducet me*: therefore then beeing in sicknesse, follow the ensample of *David*. Call upon him for deliverance conditionally: but above all things, beware of murmuring and rebelling against God, for he will have us obedient to his will and pleasure. The best service that thou canst doe, is to take the crosse patiently, which God hath laid upon thee. Some men when they be sicke, say, it grieveth my hart that I do spend my time so idely, for if I were whole, I might doe much good. These are much deceived, for they cannot spend their time better, then when they suffer the crosse that God hath laid upon them, and beare the same willingly and obediently. For as I said before, it is the best service that we can doe to God, when we beare our afflictions well and godly, yet we may pray that hee will bee mercifull unto us, and lay no more upon us then

We must in all our troubles call upon God conditionally.

Wee must patiently beare the crosse of Christ.

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we are able to beare, according to his promises.

Also note heere, in necessity whether went the disciples? even to Christ being asleepe. We thinke that he is asleepe, if he heare us not so soone as we call upon him, but for all that he sleepeth not: *Non dormitabit, neque dormiet, qui custodit Israel.* He is called a helper in due time. But heere learne by the example of his disciples, whither thou shalt run in thy distresse, namely, to Christ: for he is the right helper, and not unto his Saints, for when I call upon any creature, I commit most abominable Idolatry. For this is one apparant and great argument to make Christ God, if we call upon him as S. *Steven* did, who said, *Domine Iesu, suscipe spiritum meum*, that is, *Lord Iesus receive my Spirit*: for invocation declareth an omnipotency. So that when I call upon Saints, I make them omnipotent, and so I make them Gods: for omnipotency pertaineth properly and principally onely to God. And therefore beware that thou call upon no creature, but upon God onely, for if you doe the contrary, you doe against God most wickedly. Acts 7.

God onely is to be called upon.

Heere is also to be noted, that the very Saints of God have but little faith, they have little, but yet they have some, they are not altogether without faith, for they that are altogether without faith are in an evill case, for they are, and remaine in the kingdome and domination of the devill. The disciples had but a little faith, yet they goe and waken Christ, and desire his helpe. And here note also that he is not angry for wakening of him, but he blamed them for their unbeliefe, which is a very comfortable doctrine for us, that when we feele our selves weake in faith we shall not despaire, but rather run to him, for he will increase our faith. Some thinke themselves to have very much faith, when they have none at all. And againe, some think themselves to have none, when they have some: therefore it is needfull for us to pray without intermission. *Domine adauge nobis fidem, Lord increase our faith, adiuva incredulitatem meam, O Lord helpe my unbeliefe.*

It is better to have a little faith then no faith.

Luke 17.

Here learne by the example of our Saviour, not to flatter with any body when they doe naughtily and wickedly: for Christ perceiving his Disciples to be unbeleevers, flattered them not, but told them plainely, and rebuked them for their faultes. Also we may heere learne not to be to hasty with our

Flattery is not to be used

neighbours when they doe fall, but to beare with them, like as our Saviour did beare with his Disciples. Hee thrusteth them not away because of their unbeliefe, so wee may not give over our neighbour when he is fallen, for he may rise againe.

Now to make an end, heere learne by the example of these Disciples to runne to Christ when thou art in tribulation. Seeke helpe at his hand, and if thou have not a perfect Faith, yet dispaire not, for hee is mercifull, loving and kind unto all that call upon him, to whom with the Father and the Holy Ghost, be all honour and glory, both now and ever world without end. Amen.

A Sermon preached by Master *Hugh Latimer* the fifth Sonday after the *Epiphany*.

The 7. day of February, An. 1552.

Mat. 13. *"Simile factum est regnum cœlorum homini qui seminat bonum semen in agro suo, cum autem dormirent homines, venit inimicus ejus, & superseminavit, &c.*

THis is a parable or similitude wherein our Saviour compared the kingdome of God, that is the preaching of his word wherein consisteth the salvation of mankinde, unto an husband-man that soweth good seede in his field.

But before we come unto the matter, you shall first learne to understand what is this word Parable, which is a *Greeke* word, and used in the Latine and English tongue: *Parabola, est rerum dissimilium comparatio*, that is to say, *A Parable is a comparison of two things that are unlike outwardly*, but in effect they signifie but one thing, for they doe appertaine to one end, as in this place: Christ compared the word of God unto a sower: which two things are unlike, but yet they teach one thing; for like as the seede is sowne in the earth, so is the word of God sowne in our hearts: and thus much of this word Parable.

A parable what it is.

The sum of this Gospel is: first hee speaketh of a Husbandman that soweth good seede. After that he maketh mention of

an enemy that soweth evill seede. And these two manner of seedes, that is, the husband mans seede that was good, and the enemies seede which was naught, came up both together: so that the enemie was as busie as the other in sowing his evill seede. And while hee was busie in sowing it, it was unknowne. And at the first springing up it seemeth all to be good seed, but at the length the seruant of the husband-man perceived the evill seede sown amongst the good, therefore he came & told his master, shewing him all the matter, & required leave to gather the evill seede from amongst the other. The husband-man himselfe said: *Inimicus homo hoc fecit; Our enemy hath done this. But for all that let us alone unvill the harveſt, & then will I ſepatate the good from the evill.* This is the summe of this Gospel.

Bishops and Ministers must be watchers that the devill sow not evil seede in the fielde of God.

First note that he saith: *Dormientibus hominibus. When every body was asleepe, then hee came and sowed his seede.* Who are these sleepers? The Bishops and Prelats, the slothfull and carelesse Curates and Ministers: they with their negligence give the devill leave to sow his, for they sow not their seede, that is, they preach not the word of God, they instruct not the people with wholesome doctrine, and so they give place to the devill to sow his seede. For when the Devill commeth, and findeth the heart of man not weaponed nor garnished with the word of God, he forthwith possesseth the same, and so getteth victory through the slothfulnesse of the spiritualitie, which they shall one day greevously repent. For the whole scripture, that is to say, both the old and new testament is full of threatnings of such negligent and slothfull Pastors, and they shall make an heavie and greevous account one day when no excuse shall serve, but extreme punishment shall follow, for a reward of their slothfulnesse.

This Gospel giveth occasion to speake of many things: For our Saviour himselfe expoundeth this parable unto his Disciples after the people were gone from him, and that hee was come into the house. For the Disciples were not so bold as to aske him of the understanding of this parable in the presence of the people, whereby we may learne good manners, to use in every thing a good and convenient time. Also wee may here learne to search and inquire earnestly, and with great diligence for the true understanding of Gods word. And when

you heare a Sermon and are in doubt of something, inquire for it, and be desirous to learne, for it is written: *Omnia habenti dabit: Whosoever hath, unto him shall be given; Et abundabit: And he shall have abundance.* What meaneth this saying? When we heare the word of God and have tasted somewhat thereof, and are afterwards desirous to goe forward more and more, then shall we have further knowledge, for God will give us his grace to come to further understanding. And so the saying of our Saviour shall be fulfilled in us.

Mat. 13.

Christs exposition of the parable.

Now when our Saviour had heard the request of his Disciples: he performeth their desire, and beginneth to expound unto them the parable saying: *I am he that soweth good seed, Inimicus homo*, that is, the adversary the devill who soweth evill seede. Here our Saviour (good people) maketh knowne that he goeth about to doe us good, but the devill doth the cleane contrary, & he seeketh to spoyle & destroy us with his filthy and naughty seede of false doctrine. The field here is the whole world. The harvest is the end of the world. The Reapers are the Angels of God, which are his Servants: for like as every Lord or Master hath his Servants to waite upon him, and to doe his commandements, so the Angels of God waite upon him to do his cómandements. The Angels at the time of the harvest shall gather first *offendicula*, that is all such as have beene evill and given occasion of wickednesse, and goe forward in the same without repentance or amendment of their lives. All such I say shall be gathered together and cast in *Caminum ignis*, into the Chimney of fire, where shall bee weeping and gnashing of teeth. For in the end of this wicked world, all such as have lived in the delectations and pleasures of the same, and have not foughten with the lusts and pleasures of their flesh, but are proud and stubburne, or bare hatred and malice unto their neighbours, or bee covetous Persons, also all naughty servants that doe not their duties, and all those that use falshood in buying and selling, and care not for their neighbours, but sell unto them false Wares: or otherwise deceive them, all these are called *offendicula mundi*, the offenders of this world, and all such shall be cast into the chimney where shall be weeping, &c.

All deceitfull doers shall perish.

In like manner all idle persons that will not worke for their living, but goe about loytring and be chargeable unto others.

And

And also drunken persons that abuse the benefits of God in dishonesting themselves, so that they lose the use of reason, and their naturall wits wherewith God hath indued them, and make themselves like swine & beasts: also those which breake wedlocke, & despise Matrimony that is instituted of God himselfe: hereunto adde allswearers, all usurers, all lyers and deceivers: all these are called the seede of the devill, and so they are the devils creatures through their owne wickednesse: But yet it is true that wicked men have their soules and bodies of God, for he is their Creator and Maker: But they themselves in forsaking God and his lawes and following the devill and his instructions, make themselves members of the Devill and become his seede, therefore they shall be cast out in the last day into everlasting fire, when the trumpet shall blow, and the Angels shall come and gather all *offendicula* from amongst the elect of God.

The forme and manner of judgement in the last day

The forme of judgement shall bee in this wise: Christ our Saviour at the day of judgement beeing appointed of GOD shall come downe with great triumph and honour, accompanied with all his Angels and Saints that departed in faith out of this world before times. They shall come with him now, and all the elect shall be gathered to him, and there they shall see the judgement, but they themselves shall not bee judged, but shall be like as Iudges with him. After that the elect are separated from the wicked, he shal give a most horrible and dreadfull sentence unto the wicked, commanding his Angels to cast them into everlasting fire where they shall have such torments as no tongue can expresse. Therefore our Saviour desirous to set out the paines of Hell unto us, and to make us afraid thereof, calleth it fire, yea a burning and unquenchable fire. For like as there is no paine so grievous to a man as is fire, so the paines of hell passeth all the paines that may be imagined of any man. There shall be sobbing and sighing, weeping, and wayling, and gnashing of teeth, which are the tokens of unspeakeable paines aud griefes that shall come upon those that dye in the state of damnation. For you must understand that there are but two places appointed of almighey God, for all mankinde, that is, heaven and hell. And in what estate soever a man dieth in, in the same hee shall arise

againe, for there shall be no alteration or change. Those which die repentantly and are sorry for their sinnes, cry God mercy, bee ashamed of their owne wickednesse, and beleeve with all their hearts that God will be mercifull unto them through the passion of our Saviour Christ, those which die in such a faith, shall come into everlasting life and felicity, and shall also rise in the last day in the state of salvation. For looke as you die, so shall you arise. Whosoever departeth out of this world without a repentant heart and hath beene a malicious and envious man, and a hater of the word of God, and so continueth and will not repent and bee sorry and call upon God with a good faith, or hath no faith at all, that man shall come to everlasting damnation, & so he shall arise againe at the last day: for there is nothing that can helpe him out of his damnation, or hinder him of his salvation. For when a man dyeth without faith in Christ, all the Masses in the whole World are not able to releeve him: & to conclude, all the traviles that we have had in time past by seeking of remedy by Purgatory, & all the great costs and expences that may be bestowed upon any soule lying in the state of damnation, it can availe nothing, neither can it doe any good. For as I said before, the judgements of God are immutable, that is, as you dye, so shall you rise. If thou die in the state of salvation, thou shalt rise so againe, and receive thy body and remaine in salvation. Againe, if thou dye in damnation, thou shalt rise in the same estate and receive thy body, and and returne againe to the same estate and bee punished world without end, with unspeakeable paines and torments. For our naturall fire in comparison to hell fire, is like a fire painted on a wall, for that shalbe so extreme, that no man is able to expresse the terrible horror and griefe thereof.

Such state as we die in, in such state we shall arise againe.

Masses nor Purgatory cannot helpe a soule that dyeth not in the Faith of Christ.

O what a pittifull thing is it, that men will not consider this, and leave the sin and pleasure of this world and live godly, but is so blind and so mad, that hee will rather have a momentany, and a very short and small pleasure, then to hearken to the will and pleasure of almighty God, that might avoyd everlasting paine and woe, and give unto him everlasting felicity. For that a great many of us are damned, the fault is not in God, for *Deus vult omnes homines salvos fieri*, GOD *would have all men to be saved*. But the fault is in our selves, and

Man is the cause of his owne damnation.

in

in our owne madnes, that had rather have damnation then salvation. Therefore good people, consider these terrible paines in your mindes, which are prepared for the wicked and ungodly, avoide all wickednesse and sinne: Set before your eyes the wonderfull joy and felicity, & the innumerable treasure which God hath laid up for you that feare and love him, and live after his will and commandements, for no tongue can expresse, no eye hath seene, no heart can comprehend, nor receive the great felicity that God hath prepared for his elect and chosen, as S. *Paul* witnesseth. Consider therefore I say, these most excellent treasures, and endeavour your selves to obtaine the fruition of the same. Continue not, neither abide or wallow too long in your sinnes like as a Swine lyeth in the myre: Make no delay to repent your sin, and to amend your life, for you are not so sure to have repentance in the end. It is a common saying, *pœnitentia sera, raro vera.* Therefore consider this thing with your selfe betimes, and study to amend your life: for what availeth it to have all the pleasures of the world for a while, and after that to have everlasting payne and infelicitie? Therefore let every one goe into his owne conscience when hee findeth himselfe unready: for all such as through the goodnesse of God have received faith, and then wrastling with sin, consent not unto it, but are sorry for it when they fall, and doe not abide nor dwell in the same, but rise up againe foorthwith, and call for forgivenesse thereof, through the merits of our Saviour Iesus Christ, all such are called just: that is to say, all that die with a repentant heart, and are sorry that they have sinned, and are minded if God give them longer time to live, to amend all faults, and leade a new life, then are they just, but not through their owne merits or good workes. For if GOD should enter into judgement with us, none are able to stand before his face, neither may any of his Saints be found just, neither S. *Iohn Baptist*, S. *Peter*, nor S. *Paul*, no nor the Mother of our Saviour Christ her selfe, is not just, if shee should bee judged after the rigour of the law. For all are and must bee justified by the justification of our Saviour Christ, and so wee must bee justified, and not by our owne well doings, but our justice standeth in this, that our unrighteousnesse is forgiven us through the righteousnesse of Christ, for if we beleeve in him, then

Our justification commeth onely of God, thorough faith in Iesus Christ.

Wherein our righteousnes standeth.

then are we made righteous. For hee fulfilled the law, and afterward granteth the ſame to bee ours, if wee beleeve that his fulfilling is our fulfilling: for the Apoſtle Saint *Paul* ſaith: *Qui proprio filio non pepercit; Hee hath not ſpared his owne Sonne, ónt hath given him for us*, and how then may it bee, but we ſhould have all things with him?

With Chriſt we have all righteouſnes.

Therefore it muſt needes follow, that when he gave us his onely ſonne, hee gave us alſo his righteouſneſſe, and his fulfilling of the law. So that we are juſtified by Gods free gift, and not of our ſelves, nor by our merits: but the righteouſneſſe of Chriſt is accounted to bee our righteouſneſſe, and through the ſame wee obtaine everlaſting life, and not through our owne doings, for as I ſaide before, if God ſhould enter into judgement with us we ſhould be damned.

Therefore take heede and be not proud, and be humble and low, and truſt not too much in your ſelves, but put your onely truſt in Chriſt our Saviour. And yet you may not utterly ſet aſide the doing of good workes. But ſpecially looke that you have alwaies oyle in readines for your lamps, or elſe you may not come to the wedding, but ſhall be ſhut out and thruſt into everlaſting darkneſſe. This Oyle is faith in Chriſt, which if you lacke, then all things are unſavory before the face of God: but a great many people are much deceived, for they thinke themſelves to have faith when indeede they have it not. Some peradventure will ſay, How ſhall I know whether I have faith or not? Truely thou ſhalt finde this in thee, if thou have no minde to leave ſinne, then ſinne grieveth thee not, but art content to goe forward in the ſame, and thou delighteſt in it, and hateſt it not, neither feeleſt thou what ſinne is. When thou art in ſuch a caſe, then thou haſt no faith, and therefore like to periſh everlaſtingly. For that man that is ſore ſicke, and yet feeleth not his ſicknes, he is in great danger for he hath loſt all his ſenſes: So that man which hath gone ſo farre in ſin, that he feeleth his ſinne no more, is like to be damned, for hee is without faith.

Good workes are to bee done, but not to be ſaved by.

A doctrine to teach us to know when wee have faith, and when wee have it not.

Againe, that man is in good caſe, that can be content to fight and ſtrive with ſin, and to withſtand the devill, and his temptations, and calleth for the helpe of God, and beleeveth that God will helpe him and make him ſtrong to fight. That man

ſhall

ſhall not bee overcome by the devill. And whoſoever feeleth this in his heart, and ſo wreſtleth with ſinne, may be ſure that he hath faith, and is in the favour of God. But if thou wilt have a triall of thy fayth, then doe this: Examine thy ſelfe toward thine enemies, hee doth thee harme, hee ſlandereth thee, or taketh away thy liuing from thee, how ſhalt thou now uſe thy ſelfe towards ſuch a man? if thou canſt find in thy heart to pray for him, to love him withall thy heart, and forgive him with a good will all that hee hath ſinned againſt thee: If thou canſt finde this readineſſe in thy heart, then thou art one of thoſe which hath faith, if thou wouldeſt him to be ſaved as well as thy ſelfe. And if thou canſt doe this, thou mayeſt argue that thy ſinne is forgiven thee, and that thou art none of thoſe that ſhall be caſt out, but ſhall bee received and placed among the number of the Godly, and ſhall enjoy with them everlaſting life: for S. *Paul* ſaith, that thoſe that are juſt, that is, thoſe that are juſtified by faith, and exerciſe Faith in their liuing and converſation, *fulgebunt tanquam Sol*: *They ſhall ſhine like unto the Sunne in the kingdome of God*, that is to ſay, they ſhall bee in exceeding great honor and glory. For like as the Sunne exceedeth in brightnes all other creatures of God, and is beautifull in the eyes of every man: So ſhall all the faithfull bee beautifull, and indued with honor and glory: although in this world they bee but outcaſtes, and accounted as *Expurgamenta mundi*: but in the other World, when the Angel ſhall gather together the wicked, and caſt them into the fire, then ſhall the elect ſhine as the Sunne in the kingdome of God. For no man can expreſſe the honour and glory that they ſhall have, which will be content to ſuffer all things for Gods ſake, and to reforme themſelves after his will, or are content to be told of their faults, and glad to amend the ſame, and humble themſelves under the mighty hand of God.

The faithfull which are counted vile in this world ſhall be made glorious before God.

Alſo the houſholder ſaid unto his Servants, *let them alone untill harveſt*. Here wee may learne that the Preachers and Miniſters of the word of God, have not authority to compell the people with violence to goodnes though they be wicked. But onely with the word of God they ſhall admoniſh them, not to pull the wicked out by the throate, for that is not their duty. All things muſt bee done according as God hath appointed.

The Biſhops and Miniſters of God muſt uſe no violence.

appointed. God hath appointed the Magiſtrates to puniſh the wicked, for ſo he ſaith, *auferes malum è medio populi*. Thou ſhalt take away the evill from amongſt the people *non miſerebitur ejus*. Thou ſhalt have no pity of him. If he be a Theefe, an adulterer, or an whoremonger, away with him. But when our Saviour ſaith, let them grow, hee ſpeaketh not of the Civill Magiſtrates, for it is their duty to pull them out: but he ſignifieth that there will be ſuch wickednes for all the Magiſtrates, and teacheth that the Eccleſiaſticall power is ordeined, not to pull out the wicked with the ſword, but onely to admoniſh them with the word of God, which is called *Gladius ſpiritus*, that is the ſword of the ſpirit. So did *Iohn Baptiſt*, ſaying: *Quis vobis ſubminiſtravit ut fugeretis a ventura ira?* that is, who hath taught you to flie from the wrath of God that is at hand?

So did *Peter* in the *Actes*, *Quem vos crucifixiſtis*, whom you have crucified, hee ſayd unto the *Iewes*: what followeth, they were *compuncti corde*, contrition and repentance followed by & by aſſone as the word was preached unto them. Therefore they ſayd *Viri fratres, &c.* Brethren, what ſhall we do? how ſhall we be made cleane from our ſins that we may bee ſaved? Then he ſendeth them to Chriſt. So that it appeareth in this Goſpel, and by theſe examples, that the Preacher hath none other ſword, but the ſword of the word of God: with that ſword he may ſtrike them. Hee may rebuke their wicked living, and farther he ought not to goe. But Kings and Magiſtrates they have power to puniſh with the ſword the obſtinate and vicious liver, and to put them to due puniſhment.

Preachers have not to do with any other ſword then the ſword of God.

Now to make an end with this one leſſon, which is, if thou dwelleſt in a towne where are ſome wicked men that will not be reformed, nor in any wiſe will amend their lives, as there are commonly in every towne ſome: runne not thou therefore out of the towne, but tarry there ſtill, and exerciſe thy patience amongſt them, exhorting them whenſoever occaſion ſerveth to amendment. And doe not as the fondneſſe of the Monkery firſt did, for they at the firſt made ſo great account of the holynes of their good life, that they could not be content to live and abide in cities and townes where ſinners and wicked doers were, but thought to amend the matter, and therefore ranne out into the wilderneſſe, where they fell into great inconveni-

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ences. For some despised the communion of the body and blood of our Saviour Christ, and some fell into other errors: So God punished them for their foolishnesse and uncharitablenes. We are borne into this world, not for our own sakes only, but for our even christian sake. They forgetting this commandement of love and charity, ranne away from their neighbours like beasts and wild horses, that cannot abide the company of men. So the Anabaptists in our time, following their example segregated themselves from the company of other men, and therefore God gave them, *reprobum sensum*, That is a pervert judgement. Therefore when thou dwellest in any evill Towne or Parish, follow not the example of the Monkes or Anabaptists: but remember that *Lot* dwelling in the middest of the *Sodomites*, was nevertheless preserved from the wrath of God, and such will preserve them in the middest of the wicked. But for all that thou must not flatter them in their evill doings and naughty livings, but rebuke their sinnes and wickednesse, and in no wise consent unto them. Then it will be well with thee here in this world, and in the world to come thou shalt have life everlasting: Which grant both to you and me God the Father, the Son, and God the holy Ghost, Amen.

Anabaptists are a vile sect of lewd people.

A Sermon preached by Master *Hugh Latimer*, on the Sonday called *Septuagesima*, the 14. day of *February*. Anno. 1552.

Simile est Regnum Cœlorum patrifamilias, qui exijt primo diluculo ad conducendum operarios in vineam suam. &c. Mat. 21.

THis Parable is written by the Evangelist *Matthew* in the 20. chapter, and is very darke and hard to bee understood, yea, there is no harder peece of Scripture written by any Evangelist. Therefore it may well be called hard meat, not meat for mowers nor ignorant people, which bee not exercised in the word of God. And yet there is none other diversity in this Scripture then is in any other. For though many scriptures have divers expositions (as is well to be allowed of, so long as they keepe them

them in the tenour of the Catholike faith) yet they pertaine all to one end and effect, and they bee all alike. Therefore although this parable bee harder to understand then the other at the first hearing or reading, yet when we shall well advise and consider the same, we shall finde it agreeable unto all the other.

Some apply this parable to the ages of a man.

Now to come to the matter, there are some learned men which apply this parable unto the ages of man. For a man-child when hee is borne: first he is a child, afterward bee becommeth a lad, then a yong man, and after that a perfect man. And in processe of time hee becommeth an old man, and at length a creeple and impotent.

Some apply it to the ages of the world.

Some there be that apply it to the ages of the world, as from *Adam*, to *Noah* was the first houre. From *Noah* to *Abraham*: from *Abraham* to *David*: from *David* to *Christ*: from *Christ* to the end of the world.

Some make of this parable an allegory.

Some there are which would have an allegory of it: but all agree in this point, namely, that it is not requisite in a parable to expound every word of the same. For every parable hath *certum statum*, a certaine scope, to the which wee must have a respect, and not goe about to set all words together, or make a glose for the same: for it is enough for us when wee have the meaning of the principall scope, and more needeth not.

All that professe Christ are equall in all things that came by Christ.

Now to the principall cause, and to the which our Saviour hath had a respect in this parable, and is, that hee will teach us hereby that all christian people are equall in all things appertayning to the kingdome of Christ. So that wee have one Christ, one redeemer, one Baptisme, and one Gospel, one supper of the Lord, and one kingdome of heaven. So that the poorest man and most miserable that is in the world, may call God his father, and Christ his redeemer, as well as the greatest king or Emperour in the world. And this is the scope of this parable, wherein Christ teacheth us this equality. And if this now were well considered, the whole parable will be easily and soone understood.

The poorest hath as much in Christ as the richest.

The sum of the parable.

Here is declared unto us that some laboured the whole day which are hired for a penny, that is of our money tenne pence: for like as we have a peece of money which we call a shilling, and is in value xij. pence, so the Iewes had a peece that they called *denarium*, and that was in valewe tenne of our pence.

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The first company wrought 12 houres, and the other wrought some 9 houres, some 6 houres, and some 3 houres, and some but 1 houre. Now when evening was come, and time of payment drew on, the housholder said to his Steward goe, and give every man alike, and begin at those that came last. And when the other that came early in the morning perceived that they should have no more than those that had wrought but one houre, they murmured against the housholder: saying; Shall they which have laboured but one houre, have as much as we that have wrought the whole day? The housholder perceiving their malicious mind, saith to one of them, Friend wherefore grudgest thou? is it not lawfull for me to doe with mine owne what pleaseth me? have I not given thee what I promised thee? Content thy selfe therefore, and goe thy way, for it hath pleased me to give unto this man which hath wrought but one houre as much as unto thee. This is the summe of this Parable, which he concludeth with this sentence, *Primi erunt novissimi, & novissimi primi: The first shall be the last, and the last first.*

First, consider who are these murmurers? The meritmongers, which esteeme their owne workes so much, that they thinke heaven scant sufficient to recompence their good deeds: namely, for putting themselves to paine with saying of our Ladies Psalter, and gadding on pilgrimage, and such like trifles. These are the murmurers for they thinke themselves holier than all the world, and therefore worthy to receive a greater reward than other men. But such men are much deceived, and are in a false opinion, and if they abide and continue therein, it shall bring them to the fire of hell. For mans salvation cannot be gotten by any worke: because the Scripture saith: *Vita æterna donum Dei: Life everlasting is the gift of God.* True it is, that God requireth good workes of us, and commandeth us to avoyde all wickednesse. But for all that we may not doe our good workes to the end to get heaven withall: but rather to shew our selves thankfull for that which Christ hath done for us, who with his passion hath opened heaven to all beleevers, that is, to all those that put their hope and trust, not in their deedes, but in his death and passion, and study to live well and godly, and yet not to make merits of their owne workes, as though they should have everlasting life for them, as our Monkes and Fryers, and

Acts 17.

Good workes are to be done but not to merit our salvation by them.

and all our religious persons were wont to doe, and therefore may rightly be called murmurers, for they had so great store of merits, that they sold some of them unto other men. And many men spent a great part of their substance to buy their merits, and to be a brother of their houses, or to obtaine one of their coates or coules to be buried in. But there is a great difference betweene the Iudgement of God, and the judgement of this world. They in this world were accompted most holy above all men, and so most worthy to be, *primi*, but before God they shall be *novissimi*, when their hypocrisie and wickednesse shall be opend. And thus much I thought to say of murmurers.

Now I will goe about to apply all the parts of this Parable: for as I sayd before, It is enough for us if we know the chiefe point and scope of the Parable, which is, that there shall be one equality in al the things that appertain to Christ. In so much, that the Rulers of this Realme hath no better a God, no better Sacraments, and no better a Gospell then the poorest in this world, yea, the poorest man hath as good right to Christ and his benefits, as the greatest man in this world. This is comfortable to every one, and specially to such as are in miseries, poverty, or other calamities, which if it were well considered, wee would not be so desirous to come aloft, and to get riches, honour and dignities in this world, as we now are, nor yet so malicious one against another as we be. For we would ever make this reckoning with our selves, each man in his vocation. The servant would thinke thus with himselfe: I am a servant poore and miserable, and must live after the pleasure of my master, I may not have my free will, but what then? I am sure that I have as good a God as my master hath: and I am sure that my service and businesse pleaseth God as much (when I doe it with a good faith) as the preachers and curates, in preaching or saying of service. For we must understand that God esteemeth not the diversity of the workes, but he hath respect unto the faith: for a poore man which doth his businesse in faith, is as acceptable unto God, and hath as good right to the death and merits of Christ, as the greatest man in the world. So goe through all estates, whosoever applyeth his businesse with faith, considering that God willeth him so to doe, surely the same is most beloved of God. If this were well considered and printed in our

God and his mercies are indifferent to poore and rich.

God respecteth not the diversity of workes.

hearts, all ambition and desire of promotions, all covetousnesse, and other vices would depart out of our hearts. For it is the greatest comfort that may bee unto poore people (specially such as are nothing regarded in this world) if they consider that God loveth them as well as the richest in the world, it must needes be a great comfort unto them.

God regardeth and loveth poore as well as rich.

But there be some that say, that this sentence *primi & novissimi*, is the very substance of the Parable. And here you shall understand, that our Saviour Christ tooke occasion to put forth this Parable, when there came a young man demanding of him in the 19 chapter of the Evangelist, saying: *What shall I doe to come to everlasting life?* Our Saviour after he had taught him the Commandements of God, bad him goe, *and sell all that hee had, and give to the poore, and come and follow him.* He hearing this, went away heavily, for his heart was cold, and then our Saviour spake very terribly against rich men, saying: *It is more easie for a Camell to goe through the eye of a needle, then for a rich man to enter into the Kingdome of heaven.* A Camell *est funis nauticus*, that is, a great cable of a ship, which is more likelier than a beast that is called a Camell? The Disciples hearing this, sayd: Who then can be saved? he made them answere, saying: *Omnia possibilia sunt Deo*: God is Almighty, and that which is impossible to men, is possible with God, signifying, that he condemneth not all rich men, but onely those that set their hearts upon riches, that care not how they get them, and when they have them, they abuse them to the satisfying of their owne carnall appetites and fleshly delightes and pleasures, and not to the honour of God. And againe such riches as are justly, rightly, and godly gotten, those are the good creatures of God, being rightly used to the glory of God, and comfort of their Neighbours, not hording nor heaping them up, to make treasures of them. For riches are indifferent, and are not evill of themselves: But they are made evill, when our heart is set upon them, and that we put hope in them, for that is an abominable thing before the face of God. Now after these words spoken by our Saviour Christ, *Peter* commeth forth saying: *Loe, we have forsaken all that we had, what shall be our reward?* *Peter* had forsaken all that he had, which was but little in substance, but yet it was a great matter to him, for he had no more but that little: like

Riches are the good creatures of God.

We must forsake all and follow Christ.

to the widow which cast into the treasury 2 mites, yet our Saviour praised her gift above all that gave before her: here thou learnest, that when thou hast but little, yet give of the same little, as *Tobias* teacheth his son, for it is acceptable unto God as though it were a greater thing. So *Peter* in forsaking his old boate and net, was allowed as much before God, as if he had forsaken all the riches in the world, therefore he shall have a great reward for his old boate: for Christ saith that he shall be one of the that shall sit and judge the 12 Tribes of *Israel*; and to signifie them to be more than the other, he giveth them the name of judges; meaning that they shall condemne the world, like as Almighty God speaketh of the Queene of *Sheba*, that in the last she shall arise and condemne the *Iewes* that would not heare Christ, and she came so great a journey to heare the Wisedome of *Salomon*. Then he answered and said, *Whosoever leaveth father, or mother, or brethren, for my sake, shall receive an hundred fold, and shall inherit everlasting life.* Now what is this to leave father and mother? when my father or mother will hinder or let me in any goodnesse, or would perswade me from the honouring of God and faith in Christ, then I must forsake and rather lose the favour and good will of my father and mother, then to forsake God and his holy word.

If thou have little yet give somewhat.

We must forsake father and mother to goe to Christ.

And now Christ addeth and saith, *The first shall be last, and the last shall bee the first*, alluding to S. *Peters* saying that sounded as though *Peter* looked for a reward for his deedes: and that is it, which is the let of altogether, if a man come to the Gospell and heareth the same, and after hath a respect to reward, such a man shall be, *Ultimus*, that is, the last. If these sayings were well considered of us, surely we would not have such a number of vaine gospellers as we now have, that seeke nothing but their owne commodities under the name and colour of the Gospell. Moreover he teacheth us to bee meeke and lowly, and not thinke much of our selves, for those that are greatly esteemed in their owne eyes, they are the least before God. For he that humbleth himselfe, shall bee exalted, according to the Scripture which saith, *Deus superbis resistit, humilibus autem dat gratiam*: *God resisteth the proud, and advanceth the humble and meeke.* And this is it that hee saith, the first shall be the last, teaching us to be carefull and not to stand

We must doe good workes without respect of reward.

God despiseth the proud.

in our owne conceit, but ever to mistrust our selves as Saint *Paul* teacheth saying, *Qui stat, videat, ne cadet; Whosoever standeth, let him take heede he fall not, and therefore we may not put trust in our selves, but rather in God.* Further in this saying of our Saviour is comprehended a great comfort: for those that are accompted of the world to be the most vilest slaves and abject, may by this saying have a hope to be made the first and the principallest, for although they be never so low, yet they may arise againe and become the highest. And so this is to us a comfortable sentence which strengthneth our faith and keepeth us from desperation and falling from God. And at the end he saith *multi sunt vocati, pauci vero electi*, that is, *many are called, and few are chosen.* These words of our Saviour are very hard to understand, and therefore it is not good to be too curious in them, as some vaine fellowes doe, who seeking carnall liberty, pervert, tosse and turne the Word of God, after their owne minde and purpose. Such (I say) when they reade these words make their reckoning thus, saying: what neede I to mortifie my body with abstaining from all sinne and wickednesse, I perceive God hath chosen some, and some are rejected? Now if I be in number of the chosen I cannot be damned: But if I be accompted among the condemned number, then I cannot be saved. For Gods judgements are immutable. Such fooliish and wicked reasons some have, which bringeth them either to desperation, or else to carnall liberty. Therefore, it is as needefull to beware of such reasons or expositions of the Scripture, as it is to beware of the devill himselfe. But if thou art desirous to know whether thou art chosen to everlasting life, thou mayest not begin with God: for God is to high, thou canst not comprehend him, the judgements of God are unknowne to man, therefore thou mayest not begin there: but begin with Christ, and learne to know Christ and wherefore he came, namely that he came to save sinners and made himselfe a subject to the law and a fulfiller of the same, to deliver us from the wrath and danger thereof, and therefore was crucified for our sinnes, and rose againe to shew and teach us the way to heaven, and by his resurrection to teach us to arise from sin: so also his resurrection teacheth and admonisheth us of the generall resurrection. He sitteth at the right hand of God and maketh intercession for us,

Curious interpretations of the Scriptures are odious and wicked.

Enter into Christ and there seeke thy salvation.

and giveth us the holy Ghoſt that comforteth and ſtrengthneth our faith, and dayly aſſureth us of our ſalvation.

Conſider I ſay, Chriſt and his comming, and then begin to try thy ſelfe whether thou art in the booke of life or not. If thou findeſt thy ſelfe in Chriſt, then thou art ſure of everlaſting life. If thou be without him, then thou art in an evill caſe. For it is written: *Nemo venit ad patrem niſi per me*, that is, *No man commeth unto the Father but through me*. Therefore if thou knoweſt Chriſt, then thou mayeſt know further of thy election. But when we are about this matter, and are troubled within our ſelves whether wee bee elect or no? wee muſt ever have this maxime, or principall rule before our eyes, namely, that God beareth a good will towards us, God loveth us, God beareth a Fatherly heart towards us. But you will ſay, how ſhall I know that? or how ſhall I beleeve that? we may know Gods will towards us through Chriſt: God hath opened himſelfe unto us by his Sonne Chriſt. For ſo ſaith *Iohn* the Evangeliſt: *Filius qui eſt in ſinu patris ipſe revelavit*, that is, *The Sonne which is in the boſome of the Father, he hath revealed.*

Iohn 1.

God hath given his onely Sonne to redeeme ſinners that repent and beleeve.

Therefore we may perceive his good will and love towards us, he hath ſent the ſame his Son into this world, which hath ſuffered moſt painfull death for us. Shall I now thinke that God hateth me? or ſhall I doubt of his love towards me? Heere you ſee how you ſhall avoyd the ſcrupulous and moſt dangerous queſtion of the predeſtination of God. For if thou wilt enquire his counſailes, and enter into his conſiſtory, thy wit will deceive thee, for thou ſhalt not be able to ſearch the counſailes of God. But if thou begin with Chriſt, and conſider his comming into the world, and doeſt beleeve that God hath ſent him for thy ſake, to ſuffer for thee, and deliver thee from ſin, death, the devill, and hell, then when thou art ſo armed with the knowledge of Chriſt, then I ſay, this ſimple queſtion cannot hurt thee, for thou art in the booke of life which is Chriſt himſelfe.

How you ſhall know when you are in the booke of life.

Alſo we learne by this ſentence, *Multi ſunt vocati; that many are called*: that the preaching of the Goſpell is univerſall, that it pertaineth to all mankind, that it is written, *in omnem terram exivit ſonus eorum, Through the whole earth, their ſound is heard.* Now ſeeing that the Goſpell is univerſall, it appeareth that he would have all mankind ſaved, and that the fault is not in him

God would that all ſhould be ſaved.

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if we be damned. For it is written thus: *Deus vult omnes homines salvos fieri, God would have all men to be saved*: his salvation is sufficient to save all mankind, but we are so wicked of our selves that we refuse the same, and we will not take it when it is offered unto us, and therefore he saith: *Pauci vero electi, Few are chosen*, that is, few have pleasure and delight in it; for the most part are weary of it, they cannot abide it. And there are some that heare it, but they will not abide any danger for it, they love more their riches and possessions then the Word of God. And therefore *pauci sunt electi*, there are but a few that sticke heartily unto it, and can find in their hearts to forgoe this world for Gods sake and his holy Word. There are some now a dayes that will not be reprehended by the Gospell, they thinke themselves better then it. Some againe are so stubburne, that they will rather forsweare themselves than confesse their sinnes and wickednesse. Such men are cause of their owne damnation, for God would have them saved, but they refuse it, like as did *Iudas* the traytor, whom Christ would have had to be saved, but he refused his salvation; he refused to follow the Doctrine of his Master Christ. And so, whosoever heareth the Word of God, and followeth it, the same is elect by him. And againe, whosoever refuseth to heare the Word of God and follow the same, is damned. So that our election is sure if we follow the Word of God. Here is now taught you how to try out your election, namely, in Christ, for Christ is the accounting booke and Register of God, even in the same booke, that is, Christ are written all the names of the Elect. Therefore we cannot finde our election in our selves, neither yet in the high counsell of God: for *Inscrut abilia sunt judicia altissimi. Where shall I finde then my election?* In the counting Booke of God which is Christ: for thus it is written: *Sic Deus dilexit mundum*, that is, *God hath so intirely loved the world, that he gave his only begotten Son, to that end, that all that beleeve in him should not perish, but have life everlasting.* Whereby appeareth most plainely that Christ is the booke of life, and that all that beleeve in him are in the same booke, and so are chosen to everlasting life, for onely those are ordeined which beleeve.

A right doctrine to try our election.

Iob 34.

Therefore when thou hast faith in Christ, then thou art in the booke of life, and so art thou sure of thine election. And againe,

Christ is the Booke of life.

gaine, if thou be without Christ and have no faith in him, neither art sorry for thy wickednesse, nor have a minde and purpose to leave and forsake sinne, but rather exercise and use the same, then thou art not in the booke of life as long as thou art in such a case, and therefore shalt thou goe into everlasting fire, namely if thou dye in thy wickednesse and sinne without repentance. But there are none so wicked, but he may have a remedy: what is that? Enter into thine owne heart, and search the secrets of the same. Consider thine owne life, and how thou hast spent thy dayes. And if thou finde in thy selfe all manner of uncleannesse and abominable sinnes, and so seest thy damnation before thine eyes, what shalt thou then doe? Confesse the same unto thy Lord God. Be sorry that thou hast offended so loving a father, and aske mercy of him in the name of Christ, & beleeve stedfastly that he will be mercifull unto thee in the respect of his onely Son which suffered death for thee, and then have a good purpose to leave all sinne and wickednesse, and to withstand and resist the affections of thine owne flesh, which ever fight against the spirit, and to live uprightly and godly after the will and Commandement of thy heavenly Father. If thou goe thus to worke, surely thou shalt be heard. Thy sins shall be forgiven thee: God will shew himselfe true in his promise, for to that end he hath sent his onely Son into this world, that he might save sinners. Consider therefore I say wherefore Christ came into this world, consider also the great hatred and wrath that God beareth against sinne: And againe consider his great love, shewed unto thee, in that he sent his only Son to suffer most cruell death, rather than that thou shouldst be damned everlastingly

The unfaithfull are not in the booke of life.

The right way how thou mayest be assured of everlasting life.

Consider therefore this great love of God the Father, amend thy life, flye all occasions of sinne and wickednesse, and be loth to displease him. And in this doing thou mayst be assured that though thou hadst done all the sinnes of the world, they shall neither hurt nor condemne thee, for the mercy of God is greater than all the sinnes of the world. But we sometimes are in such a case, that we thinke we have no faith at all, or if we have any, it is very feeble and weake. And therefore these are two things; to have faith, and to have the feeling of faith. For some men would faine have the feeling of faith, but they cannot attaine unto it, and yet they may not despaire, but goe forward

in calling upon God, and it will come at the length: God will open their hearts, and let them feele his goodnesse.

And thus may you see who are in the booke of life, and who are not. For all those that are obstinate sinners, are without Christ, and so not elect to everlasting life if they remaine in their wickednesse. There are none of us all but we may be saved by Christ, and therefore let us stick hard unto it, and be content to forgoe all the pleasures and riches of this world for his sake, who for our sake forsooke all the heavenly pleasures, and came downe into this miserable and wretched world, and here suffered all manner of afflictions for our sake. And therefore it is meete that we should doe somewhat for his sake, to shew our selves thankefull unto him, and so we may assuredly be found among the first, and not among the last: that is to say among the elect and chosen of God that are written in the counting book of God, that are those that beleeve in Christ Iesu, to whom with God the Father and the holy ghost be all honour and glory world without end. *Amen.*

Who are in the booke of life, and who are not.

The conclusion of this Sermon.

¶ A Sermon preached by M. *Hugh Latimer*, on the Sonday called *Sexagesima*, being the 21. day of *February*. *Anno.* 1552.

Exiit seminator ad seminandum semen suum, &c. Marke 4.

THis parable needeth not to be expounded, for Christ our Saviour himselfe expounded the same unto his Disciples. Therefore let us onely consider and learne his exposition. *Hee is the sower, the seede is his Word, the people which heare the same, is the ground wherein the seede is sowen.* Christ our Saviour is the chiefe preacher and the chiefe sower. All that preach his Word are Sowers. And as it is now chanced unto Christ, so hapned it to all his preachers after him. For they labour, they sow, they till the ground, and they preach much, but it bringeth forth but little fruit. Like as here in this Gospell it appeareth that there was much ground, for there was hard trod-

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den ground, alſo thorny ground, and ſtonie ground, and good ground, ſo that onely the fourth part was good ground and bare fruit, notwithſtanding that Chriſt himſelfe preached and ſowed the ſeed.

Here are matters to confound the *Anabaptiſts*, that affirme that they onely have the true Word of God, and the right underſtanding of the ſame, becauſe it beareth fruit. As for our Preaching they ſay it is naught, for it beareth no fruite, or if it doe, it is very little, which opinion is moſt falſe and erronious. For Chriſt which was very God and very man confeſſeth himſelfe that the Word of God, though it be moſt ſincerely and purely preached, yet it taketh little fruit, yea ſcant the fourth part doth proſper and increaſe. And this is to be noted throughout all the Scripture (that is to ſay, both in the New and Old Teſtament) that ever the great number were thoſe that refuſed the Word of God, and the leſſe number were they that received the ſame, and followed it. Therefore it appeareth that this opinion of the *Anabaptiſts* is moſt wicked and erronious, and cleane againſt the truth of the Scriptures. For the Devill is not a ſleep, he reſteth not whenſoever the Word of God is preached, there he is, fearing he ſhall ſuffer ſome wrong, or ſuſtaine ſome loſſe. What moved our Saviour Chriſt to uſe this parable and to take a ſimilitude of husbandry to teach the people withall? it is requiſite in a preacher to apply himſelf after his audience, that is to ſay, when his audience is learned, or when he preacheth before learned men, then it is meet for a preacher to ſet out his matters learnedly. And againe when he is amongſt the ignorant and unlearned people, to uſe himſelfe ſo, that they may perceive both him & his doctrin: for a good and godly preacher muſt endevour himſelfe to doe good, and not to ſet out his learning whereby to gaine the praiſe of the world, and to be noted a learned man. Therefore our Saviour kept this rule, he having a reſpect to his audience, uſed a common manner of teaching. For at that time, ſome uſed to teach the people in Apologies, bringing in how one beaſt talketh with another, which manner of teaching, the heathen much uſed. And at this time when Chriſt preached, the Iewes manner was to teach commonly by Similitudes. Therefore our Saviour not entending to bring any new manner of teaching in amongſt them, did therefore uſe their common

The deviliſh opinion of the *Anabaptiſtes* cleane confuted.

manner

manner of teaching, which was by similitudes. For as the comming of our Saviour Christ into this world was low and humble: So his preaching was simple and plaine, and here used this familiar and plaine similitude of husbandry, giving therewith an example to all preachers of his word, to beware of vaine glory, and onely to seeke to edifie and to profit their audience: like as he himselfe did, which was not ashamed after his comming downe from heaven, to teach his audience by husbandry, and thereby to exhort them to goodnesse. So let not the Preachers now in this time be ashamed to apply their matter after the capacity of their audience, that they may doe them good.

The doctrine of Christ was simple and plaine.

Now the seede, is the Word of God: the ground, is the people. Like as the husbandman getteth much corne, when the ground is well tilled and dunged, so the Word of God bringeth forth much fruit, when it lighteth upon a good ground, that is, upon a heart that gladly receiveth the same. But if it light in the high way, which is a troden ground, that is, upon those that have beene brought up in old customes and usages, by reason whereof they are made so hard, that they cannot receive the good seede, &c.

Christs exposition of the Parable.

But before I come to entreate further of this matter, you must understand, that Christ speaketh here in the beginning of those that heard of God gladly, and willingly came to it. Now there are a great many that not onely refuse to follow the Gospell, but also utterly refuse the hearing of it. In what a miserable case are they that will not heare it: when so great a number is lost, and doe perish that heare? For first, there are *Turkes*, which refuse the Gospell. The *Iewes* also cannot abide it: yea there are also a great many that beare the name of Christians, that cannot abide the name of the Gospell, although it be the doctrine of Christ. Some be so obstinate in their old Mumsimus, that they cannot abide the true doctrine of God. Some also have this consideration, and if they come to heare Sermons, peradventure they themselves are false and naughty people, as bribers, stealers, whoremongers, and adulterers, and such like. For these when they come to the Sermon, heare all manner of vices rebuked: they heare the Preacher say: *Non dimittitur peccatum, nisi restituatur ablatum.* Sinne cannot be forgiven *vnlesse that which was taken away be restored againe.* Now when a theefe, *Iohn 13.*

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or a briber heareth this, it rubbeth him on the gall, he cannot away with it, therefore he maketh this reckoning with himself, I know that, *Servus qui non facit voluntatem Domini, &c.* that is, *The servant that knoweth the will of his master and doth it not, hee shall be beaten with many stripes.* Therefore I will keepe me from it, I will not meddle with it, for to follow it I cannot, nor will not, because it is against my profit, and I know I shall be the better if I meddle not with it at all, because then I am sure I shall have the lesser punishment. And such considerations keepeth some from the hearing of Gods Word. Such men shall have double punishment, first for their wickednesse, and then for their wilfull ignorance. For wilfull ignorance is a great and greivous sinne, and it is a despising of God and his Word, in that I may come to the knowledge of God and his will, and yet I will not, but turne my heart from it. God in his holy Scripture saith: *He that turneth from the hearing of me and my Word, his prayer is abominable in my sight.* Now when his prayer is cursed and hated in the sight of God, then may he be well assured that he shall receive no favour at Gods hands, and so all his doings are hatefull, accursed and abominable: and here you may see, how great and abominable a sinne wilfull ignorance is in the face of God, in which state all they are, that when they may heare the Word of God, and wilfully refuse the hearing thereof. But these are not those of which Christ speaketh in this Gospell, and therefore we will returne and speake of them.

Proverb. 28.

Wilfull ignorance is an abominable sinne before God.

Those which our Saviour Christ speaketh of in this Parable or Similitude, saying: Some falleth on the high way, which is the hard troden ground, are those hearts that are blinded with old custome. And some are stony, and some are thorny, and set their hearts upon worldly riches: insomuch that all their minde is given to the pleasure and delight of this world, and utterly to forget God, and his holy Word.

The seed that falleth in the high way.

Which are those that are the high way, or hard trodden ground? Those are they that have beene brought up in evill customes, and have had evill bringing up, have beene swearers, and will abide so: have beene theeves, and will be so still: have beene backbiters, and slanderers, wrathfull, and vengeable, and so continue without amendement, and set more by their

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old customes, then they doe by the word of God, and love better their wickednesse then good living, and are in minde so to continue still. Wherefore the Devill hath them in possession as long as they abide in such hardnesse of heart, and continue in such wickednesse: for the devill fetcheth away the seede, that is, the Word of God that is sowne in their hearts, like as a bird gathereth up the seedes that lye in the high way. And there are many such kinde of people, which if they continue in that state, they shall be damned world without end. Yet they doe well when they heare the Word of God, for they are much better than those that will neither heare it nor follow it. And what shall they doe that be in such a case? First, let them know themselves, and their owne wickednesse and sinfull life: let them be sorry for it, and cry God mercy, and beware they fall not into further inconvenience, for if they goe forward in their sinfull life, they shall be damned world without end. Therefore, whosoever among you hath the nature of this high way or troden ground, and hardened with old customes, let him be mollified with the sweete and pleasant water of the Word of God.

Some seede falleth upon the stony ground, that is such manner of men as at the first are very earnest to heare the Word of God, and so continue still till some persecution or trouble shall arise for the same, and then they are gone, they will no longer tarry by it. For if he be asked a question of holy water, or holy bread, of Masse or pilgrimages, or of any such trumpery, he yeeldeth straite and granteth it, he will not stand against it, but will follow and goe forward with the great number: but those that are godly doe not so, they abide by it: they are content to lose their riches, wife, children, yea and their lives also for Gods sake and his holy Word. But the other that began so hote at the first are quite gone. And truely I feare me, that a great many of those are as the seede sowne upon stones, which speake now faire and make a goodly shew of the Gospell, but if there come persecution or affliction then they are gone. But peradventure some will say to me, what shal I do for I cannot abide persecution, I am so weak & so fearefull, and my faith is so slender, therefore tell me what I may doe, or what remedy I may have? The onely remedy, is to call upon God to strengthen thy faith, and to endue thee with the holy Ghost, which is the comforter,

Persecution is the tryall of a faithfull man.

The godly do gladly embrace persecution.

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which will ſtrengthen thee in all thy tribulation and affliction. Call I ſay upon Almighty God for his Spirit, and then undoubtedly thou ſhalt be made able to abide whatſoever tribulation or affliction that commeth.

There is another ſort of ſeede that falleth among the thornes and buſhes, which ſignifieth thoſe that are let and hindered by this world, and ſeeke nothing but the World, and riches. Theſe men, when they heare that the Word of God condemneth their greedy covetouſneſſe, and heaping of riches, their ambition and deſire of worldly honours, they will not heare it, they will not meddle with it, but goe forward in their wicked ſtudies. And thus it may appeare, that riches are as thornes that choake and kill the good ſeede that it cannot come up, and bring forth fruit. For like as you ſee how thornes letteth a man by the way, ſo that he cannot goe ſpeedily but they hang upon him, and ſometime teare his hoſe or his coate: So is riches alike let, or impediment to us in our going to God, they are but thornes that proſſe us downeward from God which is above. Like as when a man going up a great hill, and hath a heavie bag upon his necke, that man cannot ſpeedily goe, neither can he make any great haſte: ſo all they that are laden with riches and honours of this world, cannot ſpeedily goe to God, for they are heavie laden, for their riches draweth them backward.

Covetouſneſſe of riches, hindreth men from comming to God.

And here peradventure you will ſay that it is not lawfull for a Chriſtian man to have riches nor to have honours, neither to beare high dignities. But I anſwere, we are not bounden by the Commandement of God to caſt away our ſubſtance and riches that God ſendeth us, neither to refuſe ſuch honours as we ſhall be lawfully called unto. But we may not doe as many doe, that greedily and covetouſly ſeeke for it day and night, for ſome there are that have no reſt, but ſtill ſtudy and muſe how they may get riches and honours. We muſt not doe ſo, neither may ſeeke for it after that ſort. But if God call thee to honours, if our vocation requireth us ſo to doe, then follow thy vocation with all humbleneſſe and gentleneſſe. Seeke not for it: for it is the greateſt madnes that may be, to ſeeke for honours or riches. If God ſendeth them, refuſe them not, as the Scripture teacheth us ſaying: *Diuitiæ ſi affluant, nolite cor opponere: If riches come unto you, ſet not your hearts upon them: neither put your truſt*

Pſal. 62.

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in them. So S. *Paul* here commandeth the rich men, saying: *Ye rich men be not proud hearted, nor trust in your uncertaine riches.* Surely S. *Paul* giveth them a very apt name, for there is nothing so uncertaine in this world as riches is: as we see dayly by experience, but specially in these our dayes, where we dayly see that men of great riches and honour are by the mighty hand of God made humble and of base estate. Therefore let us lift up our hearts unto Almighty God, and trust in him, and leave all ambition and covetousnesse. We subjects thinke in this manner and say, O if I were a great man, or a rich man as some men be, I would doe much good, I would releeve the poore, and minister justice to them that have wrong. So the sicke man thinketh, if I had my health and might goe abroad, I would live after the will of God, and keepe me from all sinne and wickednesse, &c. Such foolish reasoning some have with themselves, not considering, that the best service that any man can doe unto God, is to apply his businesse in such state and order as God hath appointed and ordered them. For thou canst doe God no better service being a poore man, then to live uprightly in thine estate. And so the sicke man pleaseth God aswell in his sickenesse if he beare the same patiently and willingly, as an other doth in his health. Therefore, these studies to come aloft and such other vaine desires are naught and foolish: And every good Christian must beware of them, and study to live in his order as God hath appointed him.

The best service that may be done to God is for every man to walke in his vocation.

Now to make an end, you have heard here in this Gospell, that there are foure manner of seedes. The first is sowne in the way: The second upon the stones, the third among thornes: And the fourth in good ground. Now let every man examine his owne heart, and let him consider with himselfe whether hee be amongst these or not? If he perceive himselfe to be like those seedes that fall upon the hard way, let him amend. And if he be like to those that lighted upon stones, let him amend. If he be like the seed fallen among thornes, let him not lye there, but get him out, or else he shall be stopped and choked up of them to the danger of his eternall damnation. Also you have heard that the last three manner of seedes, have all one property which is *audire*, and *suscipere*. They can bee content to heare the Word of God, and beare it away with them, but they forget it. But the

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good seede onely hath a property beside that, which is *audire & retinere, To heare it and keepe it*. *Retinere* is the property of the good seede. Therefore if thou canst finde this *Retinere*, that is, the keeping of Gods most holy Word in thy heart, then thou art in the good ground, and shalt bring forth much fruite, *Cum patientia* saith *Luke*, that is, *Thou shalt keepe the word of God with patience*. For God hath ever a Church, and those that be of the same Church, will keepe his Word with patience. For he that suffereth for Gods sake, is neither the high way and hard troden ground, neither a thornie nor stony ground, but is the very good ground that bringeth forth much fruit. For if he were a thorny ground, he would not suffer his riches to bee taken from him. This patience is not known in wealth, nor in prosperity, but only in adversity and tribulation. For when I am in tribulation or affliction for Gods Word sake, when I am persecuted for it, lose my goods and substance, and my wife and children. When I am thus vexed *ex omni parte*, and suffer all these with patience, without any murmuring or grudging against God, then I am one of those that are sowne in the good ground, and shall bring forth much fruite. But I feare me there are but few of such as can finde in their hearts to doe so, for every man is given so much unto this world, that they can scarce finde in their hearts to give any thing for Gods sake unto the poore. How much lesse would they forgoe their treasures and their lives, if they should be driven unto it. I feare me they would rather forsake God and his Word, than their goods and lives. I beseech God Almighty that he will turne our hearts unto him, and give us grace to rise from the evill ground, and that we may be sown in the good ground, and bring forth fruite manifold to his honour and glory, to whom with the Sonne and the holy Ghost be all honour and glory for ever. *Amen.*

The faithfull hearer of the Word of God bringeth forth good fruit.

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